THE MIDNIGHT CRY!

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Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

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BY J. V. HIMES,

36 PARK ROW, NEW-YORK.

(*Brick Church Chapel.*)

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THE MIDNIGHT CRY.

THE DESIGN OF THIS PAPER,

Was, at first, more particularly to spread the doctrine of the midnight cry in the middle, southern and western States. It was not expected it would be continued.—But such is the call for it now, that we have concluded to continue it as long as it may be needed.

OUR FUTURE LABORS,

The Lord permitting, will be continued until his coming to reward every man according to his works. This we are confidently expecting some time in the present year. We cannot fix upon the day or the month: but look for it in the Jewish year, 1843. We shall watch and wait for it with patience. We shall prosecute our labor in every department of our work with increased zeal, and energy, till it is finished.

OUR PAST LABORS.

About 600,000 copies of this, and other works on the same subject, have been circulated from this office, within the last five months, in all parts of the country, and the world; most of them, *gratuitously*. Our funds are now well nigh exhausted, and we shall be obliged to *curtail our gratuitous circulation* till means are furnished for the continuance of the work.

OUR EDITOR.

The paper hitherto has been conducted chiefly by brother N. Southard. We have now arranged with him to take entire charge, as *resident editor*. He will be assisted by a number of able *corresponding editors*, who will add greatly to the interest of the paper.

The subscriber resides in Boston, Mass., and has the care of the "Signs of the Times," a weekly paper, which has been published for several years. Yet he will see that this paper is sustained.

The entire business of the office, is entrusted to Br. THOMAS L. TULLOCK, who has discharged those duties with great faithfulness.

J. V. HIMES.

New York, April, 1843.

PUBLIC WORSHIP IN NEW YORK.

Brother Jacobs has consented to labor with us at the corner of Catharine and Madison Streets. Either personally, or by exchange, he will supply the pulpit, every evening, and three times on the Sabbath. Brethren and sisters from the country, as well as those in the city will find a welcome there.

BRO. LITCH is now in the city.

Prayer Meetings daily at 3 o'clock, P. M.

THE GREAT DAY OF THE LORD NEAR.

The articles on the end of the Prophetic Periods have already been read with great interest. They are the result of much reflection and study, by brethren whose thoughts we receive with respect. In publishing them, we do not wish to sanction the idea that we are not NOW to LOOK DAILY, for Christ's coming. We believe the Lord has left just so much uncertainty about the precise time, that we can never safely relax our present "watch," while we *may*, as time advances, "see the day approaching," by the thickening tokens, and the development of the meaning of the prophecies. We believe there is great reason for expecting Christ's coming TO-DAY, which is the anniversary of the Passover, at which he was crucified, yet we feel we have no warrant for saying the 2300 days *may not* extend one year from to-day, for if a day represents a year, the abundant long-suffering of the Lord may spare a wicked world till the very close of the year symbolized by the last of the 2300 days, and scoffers may become bold, till every Christian's heart may be so weaned from earth, that he will pray in earnest, "Thy kingdom come."

Our opponents have fixed on a day, [the 23d of April,] and openly declared that we ought to be imprisoned or treated even worse, when it shall have passed. The N. Y. Sun has been appealed to as an authority for the assertion that WE had fixed on that day. We furnished Mr. Beach, the publisher a denial, first over the signature of N. Southard, next over that of Wm. Miller, which was procured at Mr. Beach's request, but he has published neither, and the falsehood still rests upon him.

IF that day should pass by, we may be the victims of further misrepresentation and abuse from those who have falsely charged us with *predicting* the destruction of the world then.

But we have digressed. We would not seek to be wise above what is written; but we know it *is* written, "At the time appointed, SHALL the END *BE*," "The wise shall understand," "Ye, brethren, are not in darkness, that that day should overtake you as a thief," "Take heed to yourselves, LEST that day come upon you UNAWARES," "KNOW that it is near, even AT THE DOORS," "If thou shalt not WATCH, I will come upon thee as a thief," "Exhort one another,—as ye SEE the day *approaching*." We can see an event approaching, by signs which do not point out the precise day, and we think that any looking *forward* to particular days is unscriptural, and we are assured that if we do his will, we shall know of the doctrine, and the meek he will guide in judgment. Let us therefore not be over anxious about the future. If probationary time continues, it will bring its duties. If it ends—as we constantly expect,—it will introduce us to the realities of eternal rewards.

THE HOPE OF ISRAEL—Though a continuation, will be read with deep interest. It is the production of an able writer of the Protestant Episcopal church, who is looking for Christ's personal coming as the next great prophetic event.

"THE HOPE OF ISRAEL;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH

THE RESURRECTION OF THE DEAD.

Concluded.

The identity of the promise and the hope of Israel with Christianity.

Abraham, "the father of us all," Rom. 4: 16, was a type of Christ: his chosen seed and faithful are a type of Christians. The promise to *Abraham* and his seed, ("which is Christ,") is the inheritance of the land; "that he should be the heir of the world," Rom. 4: 13. And Christians have assurance: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That Abraham should be the heir of the world seems to be too much, except through his seed, "which is Christ;" and whatever Abraham inherits through Christ, all true believers will; therefore, the Jews have no pre-eminence under the Christian dispensation: the promise to Abraham is a promise to all who believe; and peculiar to the true Israel, but not to the circumcised in the flesh only. The promise of Canaan to Abraham was typical; and he so understood it; for he died in the faith, hoping to receive it in a better resurrection. He did not realize the promise, except by faith; nor did Gideon, nor Barak, nor Jeptha, Samson, David, Samuel, nor the prophets, "of whom the world was not worthy:' though they ruled, reigned, lived, died, and were buried in Canaan, and through faith subdued kingdoms, wrought wonders, and obtained promises: "These *all* having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they without us should not be made perfect," Heb. 11: 39, 40. Therefore, *they must rise*, as Christ did, to receive their promised inheritance. As it was with Abraham and the patriarchs, Samuel and the prophets, and David and the kings, it will probably be with all Jews; were they restored to Palestine to-day, they could not have it more than Jeptha, Samuel, and David had it; but as *their* possession was not the *promised* possession; neither would the possession by the modern Jews be the *promised* possession. As those died in the faith, in order to come into the land of promise, so must the modern Jews, though they reigned in Jerusalem again, and all nations obeyed them: they must still die in the faith of a better resurrection, before they could inherit the promised land. And as it was with Christ, it must surely be with all Christians. His *hope* was not in this world; and their promised inheritance belongs not to time. The promises to Abraham and to Christ are not paid in this world. Those who inherit with them will not expect it in this mortal life, but in the resurrection and eternal life. Except the present race of Jews have a promise different from their father Abraham, their king David, and their prophet Samuel, (which they do not pretend, and we do not believe,) they too must place *their*

hope, where "the hope of Israel" lies, in the resurrection of the dead, and in the habitable world to come. Although they should be by a miraculous power brought back in the eyes of all nations, the pillar of cloud by day, and of fire by night, leading their march, they could not, they *could* not possess Judea more effectually than the judges and David did; they must have a new promise, or they have none in this world: for even such restoration would not give them more of Palestine than David had, who yet died in the faith. And Israel, though restored in the flesh, must still, like him, die in the faith, in order to come into their promised inheritance.

All who rightly practice infant baptism are wont to regard the promise made to Abraham and his seed, as made to them also, and to their children. Therefore, the promises to Abraham and his seed ("which is Christ," and his faithful followers in all ages and nations) are one and identical; there is no difference; they belong not to this world of sorrow and death, but to the Canaan of joy and eternal life. The Old and New Testament church and covenant are one and the same in Abraham and his seed.

The identity of "the true hope of Israel," whether in Jews, or in Christians, may be inferred from the identity of the promises on which that hope rests, and of the King who gave and who will redeem the promises. We seem to have demonstrated the identity of the promises to Abraham and his seed "which is Christ," and to his people called in the New Testament, Christians, but in the Old Testament, Israel. We next observe this

Identity in Messiah, the King of Jews and Christians.

Abraham, "the father of us all," saw Christ's day, and was glad: (John 8: 56; because in that day he will receive his inheritance of faith, and Israel will realize his hope. The King on the throne will in that day reward all his faithful, from Adam to the last man changed at the Lord's coming. The Jews acknowledge Messiah to be their Deliverer, their Lawgiver, and their everlasting King; but they do not confess Jesus to be the Messiah. When he comes again *they* will cry: "Blessed is he that cometh in the name of the Lord." Is Christ divided? Is he the King of the natural Jews only? Does he speak a gracious promise to the circumcised only, when he says: "I will surely assemble, O Jacob, *all of thee*, I will gather the remnant of Israel;—their King shall pass before them, and the Lord on the head of them?" Micah 2: 12, 13. "The Lord shall utter his voice before his army, his camp is very great; for he is strong that executeth his word: for the day of the Lord is very great and terrible; who can abide it?" Joel 2: 11. His army is not a carnal host of natural Jews; his camp is the camp of the saints; and the day of the Lord is the great day of judgment: who can abide it in the flesh? "Behold, the days come, saith the Lord, that I will raise unto David a righteous *branch*, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*: in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our righteousness*. Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led *the seed of the house of Israel* out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23: 5.

Christians know who is "*The Lord our Righteousness*:" that he is the King of Israel, and "the Savior of all men," not specially of the Jews, but "specially of them that believe," 1 Tim. 4: 10. And were Messiah to reign over the carnal Jews without including Christians, then the Jews' hope, and the King of the Jews, would seem not to be Jesus of Nazareth, our hope and our King. But who that believes in the New Testament can believe this? Christ is not the King of the natural seed of Abraham at all: they are Ishmaelites, children of the Egyptian Hagar, a bond-woman; and, except they be born again, they cannot inherit with the sons of the free woman, which is Jerusalem above, the true, holy land.—Gal. 4. To that land Christ will lead his chosen and faithful, "the seed of the house of Israel," and they shall dwell in their own heavenly land. He is the King of Israel, and "the hope of Israel."—"And we declare unto you *glad tidings*, how that the promise which was made unto the fathers, God hath fulfilled the *same* unto us their children in that he hath raised up Jesus again." Acts 13: 32, 33. By this word the Holy Spirit stamps the promise made of God unto the fathers with the seal of the resurrection, and crowns Jesus with the glad tidings, to the Jews first, and then to all people.

The identity of the people demonstrated; Israel and Christians one.

This has been done in passing; nevertheless, we show it also in its order. As the promise, and the hope and the King of Israel belong not to the flesh, and neither come of the flesh, nor follow in the line of the flesh; but come from the Holy Spirit of promise, and follow in the line of the spiritual seed, and will be fulfilled and realized in Jesus and the resurrection; it follows that the true Israel are a spiritual seed, as all true Christians are. Abraham being the father of us all.—Rom. 4: 16. True Christians, like Christ, and true Jews, like Abraham, Samuel, and David, must live by faith, and die in the hope, and rise from the dead to possess the promised inheritance. The Holy Spirit defines the meaning of the word Jew in the New Testament; and we may safely apply the same meaning to it in the Old Testament, in many places. "He is not a Jew which is one outwardly,—but he is a Jew which is one inwardly."—Rom. 2: 28. "They are not all Israel who are of Israel," but only those who are circumcised of heart. They only can inherit the promise to whom the promise was made; and they are Jews inwardly. The promise was made to the spiritual seed, "which is Christ;" the natural children cannot inherit it. The Promiser will pay to the Promisee, and to no other, except through him. The Promisee is Christ, in whom Christians are Abraham's seed, true Jews, "and heirs according to the promise." He hath broken down the middle wall of partition between us, and made in himself of twain one new man, bringing the Gentile aliens and strangers into the commonwealth of Israel, and the covenants of promise by his blood.*—Eph. 2. The identity of the people is therefore complete in Christ the Lord; and to say they are not one, is blasphemous: to say that the Gentiles are aliens still, that they are not in the covenants of promise, and are not entitled to "the hope of Israel," as free citizens of the holy Jerusalem, would seem to be a contradicting of the Holy Ghost.

The country of Israel's dispersion.

The holy people, whether Jews or Christians, lie buried in all lands, especially in the northern hemisphere. The country of their dispersion is the wide world, and the narrow grave; but they are to be gathered and restored: this is their hope. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other."—Matt. 24: 30. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 17. All the elect, "the seed of the house of Jacob," are to be thus gathered under Messiah, in one body, never to leave him more. "His camp is very great; "Their king shall pass before them, the Lord on the head of them." By the prophet Ezekiel the Lord expresses a similar purpose: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you, and ye shall dwell in the land that I *gave* to your fathers; and ye shall be my people, and I will be your God. In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded,"—Ezek. 24: 24—33.

Having thus declared his purpose, promising *them*, not their descendants, a return to the holy land, a new heart, and a new spirit, when he had cleansed them from all their iniquities, the Holy Spirit in the next chapter, unfolds the way of accomplishing all this at once to every generation of Israel, by the vision of the valley of dry bones: the most particular description of the resurrection found in the Old Testament, which, if understood in a figure, instead of a fact, is less than the chaff to the wheat. The sublimest record of prophecy, describing the most glorious event of man's existence, his resurrection from the dead, is often taken for a sketch of temporal politics, covering the plain doctrine of the resurrection to eternal life with the fantastic triumph and reign of Judaism in mortality. Wherever else the doctrine of the resurrection is found, it is illustriously recorded in the thirty-seventh chapter of Ezekiel: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, *that they may live*. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones *are the whole house of Israel*. Behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. [They say; We are dying; our hope in Israel is cut off; we have no part in the promised inheritance of the land.] Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have *spoken it*, and *performed it*, saith the Lord."—Ezek. 37: 9—15. Then follows a description of the mode of their habitation under David their king forever in their own

* An alien or a stranger, made a free citizen of the commonwealth, becomes a commonwealth's man, and takes the *name and privileges* of the commonwealth's people, whether Greeks or Jews. So the Gentiles, being made free of the commonwealth of Israel, take the name and privileges of Israelites; as a naturalized foreigner becomes an American citizen, entitled to inherit and vote as an American.

land, and the new covenant of everlasting peace.

Words cannot make this plainer. "Hath he *said*, and shall he not do it? or hath he *spoken*, and shall he not make it good?"—Num. 23 : 19. The country of Israel's dispersion, Jews and Christians, is this world, the realm of sin and death, the king of terrors: but a Deliverer is coming, who will assemble the dispersed of Israel, and lead captivity captive from the prison-house of death, and set his prisoners free. "Who hath heard such a thing?" exclaims Isaiah; "who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." —Isa. 66 : 8.* Them that sleep in Jesus will God bring with him. All the sons of God will be manifested, as their elder Brother was, by the resurrection; and the earth will bring forth in the great day of the Lord a nation at once, "a holy nation, a peculiar people:" sifted among all nations, like wheat, but not one grain shall be lost. These things are otherwise understood by the many; but when the Lord, who has spoken it, has also performed it, he will open the graves of *his people*, and bring up his people out of their graves, and he will put a new heart and a new spirit in them, and will bring them into land which he *gave* to Abraham and his seed: and he will be their King for ever. If this be not the resurrection, language fails to teach that doctrine: it accomplishes the fullness of both Jews and Gentiles, when "all Israel shall be saved" from the land of their dispersion, which is this land of death.

The land of promise to Israel.

The land of their captivity and dispersion being "this present evil world," the people of God have the promise of "a better country, even a heavenly,"—which is the world to come. Their captivity is the state of death: their deliverance is from mortality and the grave: and their restoration is to immortality and the paradise of God. All the prophets expiate on the glories of the promised land, and the triumph of Israel's return to it. The imagery is earthy, and cannot fail to blind the eyes of those who look not through the drapery clouds to "the testimony of Jesus" in the clouds. But when we read, as in Isaiah, 60 : 20, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended," we perceive that the description belongs to the world to come, eternal joy and light not being promised to any condition of this world. "For in their land they shall possess the double: everlasting joy shall be upon them; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. 61 : 7, 9. Now, the seed which the Lord hath blessed is not the natural seed of Abraham: not to them belongs everlasting joy: or, if it does, the saints possess it with them, and that not in this world's Jerusalem, but in the New Jerusalem. Ezekiel describes the city with much particularity, and calls it "THE LORD IS THERE." Waters flow from its temple in a swelling stream, which heals the waters of the sea: "and every thing shall live whither the river cometh.—Ezek. 46 : 9. Trees of fruit for food, and leaves for medicine, bearing monthly, grow on either side of the river, and it is the city and country into which Messiah will lead his restored people, and rule over them there forever. It appears to be the same city, river of life, fruitful banks, and blessed country, that John describes in the last chapter of Revelation. "The hope of Israel" is the hope of all the spiritual seed, both Jew and Christian, to attain to the promised land, which appears to be the same heavenly country where Messiah is their King for ever. He will gather them from the land of their dispersion and captivity, and will lead them to a state of eternal rest and blessedness, in that world of which the Creator says, "Behold, I make all things new." This is the hope of Israel, even

Their restoration.

Magnificent descriptions of this are repeatedly given in the prophets, too resplendent for this present evil world. All the terrors of the Lord's person are arrayed against the enemies of the holy people; he comes with power and great glory: he takes vengeance on all that oppress them: he leads them manifestly: he rules them personally: he plants them in their own land, and they shall no more be pulled up out of their land; the sinful kingdom he will destroy from off the face of the earth: evil doers he will cut off: the thing that hurts, defiles, or makes a lie, shall not be in his kingdom: but "*thy people shall be all righteous*,"—every one. —Isa. 60 : 21; 4 : 3 : Rev. 21 : 27.

If the carnal Jews must have a restoration in order to fulfil the Scriptures, it is apparent that the restoration of which the prophets delight to speak, embraces all the chosen and faithful in Christ: and any peculiar promise to the carnal Jews, compared to the literal promise of the resurrection, is no better than a pine torch compared to the sun: suitable for a type, and withal a most useful and necessary thing to guide the traveller in a land of darkness: but when the sun is once risen, the pine torch is no longer of use; it is a troublesome incumbrance, and every wise traveller will dispense with it. The Almighty and blessed God is able to drown the world, and save one family: is able to burn the world, and to save one nation; is able to destroy all the kingdoms of the world, save only the natural Jews—and they are very confident he will do it. "Lo, I will save thee from afar, and thy seed from the land of their captivity; for I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."—Jer. 30 : 11. Intimations of this sort abound in the prophets: and if the natural Jews are "the holy people," the Gentiles are "the sinful kingdom;" and if the Jews have a restoration in the blood of old Adam, the Gentiles may never see it; the return of the Jews is the signal for the extermination of all other nations; and our carnal race is sealed with the stamp of death, so sure as their carnal race is sealed with the stamp of an everlasting inheritance in this transitory world. But it is impossible to our view, that they should have an eternal inheritance in this world of mortality, whose heavens and earth pass away. Taking their restoration to be "the hope of Israel," as doubtless it is, the New Testament reconciles all difficulty, by showing this promised restoration to be the resurrection of the dead in Christ. This is the restitution of Israel and "of all things, which God has spoken by the mouth of all his prophets since the world began."—Acts 3 : 21. This is the hope of Israel, for which creation waits with groans and travailing pains: to wit, "redemption of of our body," Rom. 8 : 23, "in Jesus and the resurrection."

The time of the true Israel's restoration.

The Old and New Testaments harmonize on this point, as they do the others preceding. Their language is different, as becomes independent witnesses; but the fact is made out by both alike, as becomes *faithful* witnessess. The time is "when God shall send Jesus Christ, which before was preached unto you."—Acts 3 : 20. "The day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isa. 34 : 8. It is when "he will utterly destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25 : 7. This wonderful passage portrays "the hope of Israel,"—"a feast of fat things, a feast of wines on the lees well refined."

In 2 Cor. 3 : 16, the Holy Spirit assures us "the veil is done away in Christ," and "the veil shall be taken away" from the Jews. In Heb. 10 : 20, "the veil" is expressly declared to be "the flesh," which veil was manifestly done away in Christ, by the resurrection: and the same veil will he remove away from the Jews, and from covering the face of all nations, when "*he will swallow up death in victory*:" that is, in the resurrection of the dead.—1 Cor. 15 : 54. Then, and not before the resurrection, the Lord God wipes away tears from off all faces, and the rebuke of *his people* he takes away from off all the earth; and "the ransomed of the Lord," (they are his people, ransomed with his precious blood,) "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35 : 10. This is the hope of Israel: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2 : 9.

In Daniel 12 : 2, it is written, "At that time (the time of the restoration) shall Michael stand up, the great prince which standeth for *the children of thy people*: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Jew understands this *deliverance* and this resurrection to belong wholly to his own people, and the scene to be laid in this world, where Daniel and the holy dead are to stand in their lot among the

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* *St. Irenæus*,, in ch. 34 of his book against the heretics, discourses freely of the kingdom of the saints, in the new earth at the resurrection of the just, which that eminent divine of the second century unfolds in citations from Isaiah, Jeremiah, Ezekiel, Daniel, and the parable of the watchful servant to whom the Lord gave the government at his coming. He quotes from Isaiah 26 : 19, "Thy dead men shall live;" from Ezek. 37 : 12, "Behold, O my people, I will open your graves." Also Ezek. 28 : 25, "When I shall have gathered the house of Israel from all people among whom they are scattered:" which he takes to be all saints in the resurrection of the dead, exactly in the sense of this article.

St. Chrysostom, on the second chapter of Isaiah, claims the promises there made in the Jews' name for all Christians of the Gentiles, nothing wondering at the use made of Jewish terms in that chapter; for, what was spoken was adumbrated by the use of the names, Jerusalem and the Jews, as David, in the name of Solomon, prophecies of a far greater than Solomon, and as Jacob on his death-bed, addressed his son Judah by name, and in his name gave promise of Messiah: "To him shall the gathering of the Gentiles be." With many examples of this sort, what wonder if the names of Israel be used by the prophets to convey promises and prophecies appropriate to the Gentile Church?

restored of Israel in Palestine: on the contrary, the Christian understands by the people who are delivered, all believers in Jesus Christ: and the scene of their deliverance is the end of the world, when the judgment will sit, and the books be opened, and Daniel, with the holy dead out of every kindred and nation, will sit down with Abraham, Isaac and Jacob in the kingdom of heaven. The time in these two interpretations, concurs in the coming of Messiah in glory: and the difference lies in the carnal and exclusive spirit of Judaism on one side, and the universal and heavenly spirit of Christianity on the other. The former takes hold of this natural world and natural heart: the latter discards this world, and requires a new creation, to fit the holy people to see God and to enjoy him for ever. Jews and Christians agree in this deliverer, that he is Messiah: and in the time of his deliverance, that it is at his coming: but they differ in their name of the Messiah, and also of the subjects of this deliverance: save that he is *Messiah*, and *Israel* are his people.

The almanac-maker sets out the four seasons of the year in their order, and describes their character, that men may note the progress of time, and prepare for winter. So Daniel the prophet has noted the progress of time in four divisions of the world's great year, from his day to the end of time, when "many that sleep in the dust of the earth shall awake." Four great monarchies give their names to the four prophetic seasons; and the last of the four has three grand divisions, marked in Daniel's image, and noted in the book, that men may take warning; these three divisions are known by the legs of iron, the feet of iron and clay, and the subdivision of the toes. Similar divisions are noted in the life of the fourth beast by his time without horns, his time with ten horns, and his time while one horn came up among the ten, displacing three, and ruling over the residue unto the end Christians and Jews agree that we are living in the last division of the fourth season of the great year of prophecy, and have run ten or twelve hundred years toward the end of that; but men do not take warning; the world does not regard it. Because the time is mercifully prolonged, it were folly to conclude it has no end. And what follows the last term of the fourth monarchy, and the last season of prophetic times? Is it a *Jewish* monarchy in the blood of old Adam? Is it a kingdom of the *carnal* Israel? Is it an empire of *mortals?* Read Daniel 7: 7, to the end, and see if the coming of the King of the fifth monarchy is not like unto him described by Enoch, the seventh from Adam, accompanied by myriads of saints, to execute judgment upon all the ungodly for all their ungodly deeds. See if there be any limit to that empire, whose King will have dominion and glory, and a kingdom that all people, and nations and languages shall serve him." Mark, and see whether it is the carnal Jews, or "the saints of the Most High, shall take the kingdom and possess the kingdom for ever, even for ever and ever." And consider whether time and this world will endure long enough for such an empire! See, when "the judgment shall sit," whose kingdom they shall take away, "to consume and to destroy it unto the end;" whether it is any dominion now upon the face of the earth, and the name of it. And whether the succeeding one is not given to an immortal race, even "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

As a man, he is of the seed of Abraham and David; and he is "the King of the Jews," crucified with mockery and derision in this world, but having an eternal throne of power and great glory in the world to come. Before Pontius Pilate he witnessed a good confession, (1 Tim. 6; 13,) to wit, "Thou sayest that I am a King; to this end was I born, and for this cause came I into the world, that I should bear witness of the truth."—John 18: 37. That truth is: He is King, not of the Jews only, but of all in every nation who believe on his name. His kingdom is not of this world, or of time; but of the celestial world to come, where lies the city and country which Abraham sought; and into which "the hope of Israel" is to enter in the resurrection of the dead. This appears to be the testimony of Jesus, and the spirit of prophecy: this is the gospel of Christ, and of the kingdom of heaven. This is the promise made in Eden, The woman's seed shall bruise the serpent's head; and the promise made to Abraham, That he should be the heir of the world. This is the end of the law, and the perfection of grace, "Jesus and the resurrection."

Remarks on the practical influence of this doctrine.

The interpretation of the promises to Israel in favor of the natural Jews is proper Judaism, which is, and ever was a national, sectional, temporal, proud, selfish, and unchristian, form of doctrine. From Constantine to Napoleon, from the mission of Paul and Barnabas, to inquire of the apostles and elders about this same *doctrine of Judaism*, to this day, it has been the source of "no small dissension and disputation," whether any but the circumcised can inherit the promise made of God unto the fathers. "Some which went out from us have troubled you with words; subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment."—Acts 15: 24. Our Judaizers trouble the Church with the leaven of the same doctrine. They do not enjoin circumcision; they repudiate it; but, at the same time, they admit it to be a most salutary ordinance; for while it is nothing worth, separate from Christian baptism, *joined with that* it is a great thing, giving the subjects of this rite the sure prospect of high pre-eminence among their Christian brethren *whose circumcision is of the heart only*, even entitling them and their circumcised offspring to all the rights, privileges, and immunities of the rising empire of Judaism for ever, over and above the privileges of Gentile Christians. This is the spirit of the doctrine, if we understand it. It teaches that the Jews are a superior people: that they have loftier claims to the divine favor; that they have peculiar and valuable promises, not common to the Gentiles: and that they have very flattering hopes and prospects *in this world*, even the universal dominion of it—all others being vassals of the circumcised.

This seems to be the spirit of Judaism, a self-righteous doctrine, which lifts up itself against the cross of Christ in this world, and proffers to its followers a crown: a carnal doctrine, which counts the riches of faith too poor, and seizes on pottage with the appetite of Esau: which lightly esteems the blood of Christ by which those are made nigh who were afar off: a doctrine that does not honor him who broke down the middle wall of partition, and introduced strangers and aliens into the commonwealth of Israel, making foreigners to become "fellow-citizens with the saints, and of the household of God,"—Eph. 2: 19; for it implies that Jesus our Lord *would* have done this, he *would* have made them fellow-citizens of equal rights with the saints; but the Jews' promises are a main part of the wall not yet broken down: the Jews' promises still separate them, and make them an aristocracy in the Church; make them lords, rather than fellow-citizens in Christendom. Judaism yields something to Christ, and something to his baptized Church among the Gentiles: it does not mean to rob them: but it has something *more*, and, if any thing, *better* for the *circumcised Church*. It allows the Gentiles to be "fellow-heirs and of the same body," but not exactly "partakers" of the same promises "in Christ by the gospel:" or, if of the same promises "*in* Christ" then the doctrine offers the Jews some promise *out of* Christ, which is not common to the Gentiles.

Either the natural Jews have promises peculiar to themselves, or they have not. If they have not, we are all fellow-citizens on a level. If they have promises peculiar to themselves, as a nation, those promises are in Christ seemingly; which would destroy their Jewish peculiarity, and open them to all Christians alike; or those promises are not in Christ, and then a Christian will never envy them to a Jew, or to any other; but to his brethren who cherish unchristian hopes for the Jews, he may exclaim with the apostle, "O foolish Galatians, (Judaizers,) who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ was evidently set forth crucified among you? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Know ye, therefore, that they which are of faith, the same are the children of Abraham. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3. From the first promise in the Bible of bruising the serpent's head, to the last, "Behold, I come quickly," all the prophets testify of the restitution and of the glorious reign of Christ over his restored and chosen people, in a world without end, which is a world to come, "the land of the living and not of the dead;" and notwithstanding these prophecies were revealed to Jews, and are always understood by them to belong only to their nation: Christians know that the same is the gospel of the kingdom of our Lord Jesus Christ, preached unto all nations; and that it will be fulfilled, not to the natural Jews in this world, but unto all them that believe in the kingdom of heaven

The practical influence of the interpretation, which explains the law and the prophets in the light of the resurrection, is spiritual, personal, and strictly conformable to the *discipline* of our Father in heaven. His providence and his word agree to warn and to instruct us, that in this world his people "shall have ribulation:" neither a certain dwelling place, nor abiding crown, nor treasure that is secure against corruption and thieves, nor friend invincible to pain and death, nor hope of an eternal inheritance beneath the sun. Holy writ and daily experience unite to teach us. "The fashion of this world passeth away."—1 Cor. 7: 31. The faithful and true Witness assures us, "Heaven and earth shall pass away."—Matt. 24: 35. And the Holy Spirit by the apostle demands, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat,"—2 Pet. 3: 11, 12. The Scriptures give Israel hope in his death, that he shall live again; and hope of new heavens and new earth, when these heavens and earth pass away; but they forbid, and experience forbids, any sure and abiding hope on this side of the grave; unless the promises to the Jews form an exception;

and, if they do, we have no part in them; the exception extends not to us Gentiles, unless we, "having begun in the Spirit," are now ready to be "made perfect" by the circumcision of the flesh—which is foolishness.

The holy soul loathes the doctrine of a temporal, carnal, earthly crown, the same which Satan in the temptation, offered to Jesus our Lord. The holy soul loathes the doctrine of respect of persons, and of the circumcision. The holy soul turns away from the love of all this world can give, and delights in the testimony of Jesus, "the hope of Israel," and the love of heaven. In this view of divine revelation, we are ready to exclaim with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke 1: 46; who extends to us his holy covenant, "the oath which he sware to our father Abraham, that he would grant unto us," says Zacharias, "that we, being delivered out of the hand of our enemies, might serve him without fear."—Luke 1: 73. In him is the hope of Israel; in him is the resurrection of the dead: in him is the promise to Abraham and his seed made free to all believers. In him is the law fulfilled: in him the prophecies centre; in him the Jews are to be gathered; in him the "chosen generation" are to be restored, when he swallows up death in victory. In him the partition wall *is* thrown down; the veil of the temple is rent; *the veil of the flesh is taken away*; mortality is swallowed up of life. In him his people are all one Israel, as the rays of the sun are one: the very least of them contains all the primitive colors, together with the magnetic and caloric properties common to the sun. In him is the faith of Israel, during all their journey through this wilderness of trial; in him they catch from Pisgah sometimes a distant view of the holy land: in him they go over Jordan dry shod; in him they come to their everlasting inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Think you it was never *promised* them, so long prepared? And to whom was it promised? To ISRAEL, who have the oracles of God, who keep the faith, who have crucified the flesh with its lusts, and are dead to this world: but, in the resurrection with Jesus, are gathered from their dispersions, and endowed with the promised inheritance of the holy land in eternal life, and in the holy city: "THE LORD IS THERE," which Abraham sought; the new Jerusalem which John saw, where God will tabernacle with men: "And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. 21: 3, 4.

This is "the hope of Israel;" is it not also a faithful interpretation of the Scripture doctrine of the return of the Jews? Surely they shall inherit the holy land for ever.

Child of Adam, "son of God," shun the example of profane Esau, who indulged his appetite at the price of his birthright. Lay hold of eternal life. Sanctify your body, and expect your birthright in the resurrection of the dead. Of this inheritance no earthly father, though a rich Jew, can endow his offspring; no base father, though a poor slave, can deprive them. All its heirs cry in the spirit unto God: "Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Isa. 63: 16. "And a great multitude, which no man could number, of *all nations, and people, and kindreds, and tongues*, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7: 9, 10, 12. H. D. W.

NEBUCHADNEZZAR'S HUMILIATION.

The fourth chapter of Daniel was written by Nebuchadnezzar himself. It is his proclamation to the millions of his subjects, that he had been humbled by Him who is able to abase them that walk in pride. He records a vision relating to himself, in which the following words were heard:—"Let his heart be changed from man's and let a beast's heart be given unto him, and let seven times pass over him." We never heard of any one who misunderstood the "seven times" here mentioned. They are words uttered in reference to an individual, and had their first, and most natural application to his life. The same chapter records the fulfillment of this doom, denounced by the heavenly watcher. "The same hour was the thing fulfilled upon Nebuchadnezzar, and he WAS driven from men, and DID eat grass as oxen, and his body WAS wet with the dew of heaven, till his hairs WERE grown like eagles' feathers, and his nails like birds' claws." "AT THE END OF THE DAYS," says the humbled monarch, "my reason returned unto me, and I WAS established in my kingdom."

Is there the slightest resemblance between all this and the prophecies of successive empires in the writings of Daniel and John? Suppose the angel had said 7 hours, 7 days, 7 weeks, or 7 years, and the time had been literally fulfilled, would that prove that hour, day, year, could NEVER be used symbolically in prophecies which were to be for many days, and to be shut up and sealed till the time of the end? If so, Scott, Doddridge, Clarke, Faber, Newton, Henry, Keith, and Dr. Brownlee, and an innumerable army of learned men, who, as Prof. Stuart says, adopt the "almost universal custom" of understanding a day for a year, in a portion of the prophecies, had not the penetration to discover it.

As a specimen of the manner in which dust is thrown into the people's eyes on this plain question, read the following from a N. E. religious paper:—

"A DAY FOR A YEAR.—The Vermont Chronicle justly remarks, that if the position of Mr. Miller and his followers is correct, that a prophetic day is put for a year, then as [Dan. 4: 25,] Nebuchadnezzar was to be driven forth from men, and to eat grass, until seven times, i. e. seven years had passed over him, the king was to eat grass for the long period of 2,555 years; and as he begun this mode of living, according to the best chronologists, about the year 556 before Christ, he is still straying in some farmer's enclosure, where he must continue to support life by eating grass 157 years longer."

If there is any sense in the above, it amounts to this assertion. If days are used to represent years in one place, they must be in *every* place, and hence, when Christ said, "After two days is the feast of the Passover." "After three days I shall rise again:" he *could not mean as he said.*

When it is said, that a Church in a terrible persecution, should have tribulation ten days, *the nature of the subject* teaches us that something more than literal days is meant; but in the case of Nebuchadnezzar, the nature of the subject shows us the time must be literal. We do not say a day *always* means a year.

Observe the unfairness of the paragraph in calling it "the position of Mr. Miller and his followers, that a prophetic day is put for a year," as if Mr. Miller was the *originator* of that opinion, and laid it down as a *universal rule*, thus conveying two falsehoods in one sentence, to the uninformed.

ELDER GATES' LABORS.

EAST TROY, April 6, 1843.

Dear Brother Himes,—I have recently given a course of lectures at Burnt Hills, Brockett's Bridge, Johnstown, and Albany, and am now at this place giving the midnight cry. At Burnt Hills there were a number converted. The work got into the school, and the noon spells were devoted to prayer by the scholars; they prepared an anxious seat, around which they bowed, and God's power was present to save. The teacher did not profess religion, but the 3d meeting they got him forward, and God heard their prayers for their beloved teacher and converted his soul.

At Brockett's Bridge a number were awakened. I gave seventeen lectures—found brother J. H. Currier a believer in the advent near. The peace-and-safety opposition of the place was dreadful. There was a meeting carried on all the time at the other meeting-house in the village. The Infidels held a mock meeting, and had their anxious seats. "The wicked shall do wickedly, and none of the wicked shall understand." There was no revival among the opposition. The meeting was evidently got up to keep people away from hearing on this great subject. See Luke 11: 52.

At Johnstown, I gave nine discourses in the Court House, to very large assemblies. Quite a number manifested a desire for salvation by bowing at the altar for prayer. The Baptist and Methodist ministers of the place were investigating the subject, and were quite believers.

At Albany, in the House of Prayer, I gave nine lectures during Bro. Storrs' absence at Boston. Many were converted.

Last Sabbath, Bro. Storrs commenced a course of lectures in the Amphitheatre, in another part of the city. I had the privilege of listening to the first two, and the stubborn facts and incontrovertible evidence that he presented in proof of our Lord's return this year, produced in my mind solemn reflections. Oh, thought I, we are accused by the opposing ministry as being credulous because we believe in the advent of Christ this year; but they can glory in rejecting the irrefragable evidence of his advent, and yet can believe *without any evidence*, that the advent folks have made their own ascension robes, and the like unreasonable reports. No credulity here!!! "Whosoever *loveth* and *maketh* a lie," &c. I commenced my course of lectures here last Sunday evening. There are a number under deep awakening. Many are searching to know the truth. Rev. Bro. Shepherd, in whose house I am lecturing, is quite favorable. Rev. Bro. Bates, of the M. E. Church, is a believer, and is giving the cry. Dear brethren, pray for me.

J. R. GATES.

SEVERE DISTRESS IN MICHIGAN.

Two brethren in Michigan unite in sending a letter containing $1. One of them says:

"We would gladly do much to assist you, but we cannot. The pecuniary distress of our country beggars all description."

The other writer in the same sheet proceeds:

"I will, however, give you a faint outline of the signs of the times, as far as I am acquainted. Winter set in on the 17th of November last, with a good fall of snow, and it has continued ever since good sleighing, and the 25th day of March is as cold as midwinter. The sun has no effect on the snow, but the snow drifts and flies like dust; and I think I never knew a January as severely cold as this month. It looks as though we are not to have any seed-time, and if we fail in seed-time, is it not the end of time? But we could stand the cold if we had fodder for cattle, but it is estimated that one-third of the cattle are already dead. I will give you an instance of the distress. A farmer in our neighborhood, as I informed, a few mornings since took his axe and killed fifteen head of his cattle, in order to save two alive; and if this weather continues two weeks longer, there will be but few cattle living. There is, to be sure, some little hay yet to be bought, but at very high prices and for nothing but cash, and cash is out of the question with most of folks. This is not all, for, laboring persons cannot get employment, and consequently they cannot get the necessaries of life. Money they have not got and cannot get it,—no money, no employment—consequently there is a famine in the midst of plenty; but why dwell on this dismal picture? Read the 25th and 26th verses of the 21st chapter of Luke, and you there have a full description of our times. I do not know what will become of us, but I believe God will make a short work on the earth.

THE 2300 DAYS.—ANTIOCHUS.

The following is from a member of the New York Methodist Epis. Conference. It is an able argument. On some minor points we should give a slightly different view, but the general scope of the article is very clear. The subject is an old story to many, but they will permit us to give line upon line, for the sake of new readers.—Ed.

Mr. Editor,—By your permission I would give to the friends and lovers of the second coming of Christ, my views of the "little horn" and the "2300 days" of the 8th chapter of Daniel. These views have not been hastily formed. The subject appeared to me, at the *first*, to be one of infinite and eternal moment; my conscience, therefore, would neither suffer me to treat it with indifference or neglect. That Christ would come sooner or later in the clouds of heaven with power and great glory, burn up this earth, and call an assembled world to judgment, I no more could doubt, than could I doubt the Divine inspiration of the Bible, yet when this subject was first agitated among us I could not believe that "the end of all things" was so very near as some represented it to be, although I knew that our Lord had said: "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door." And although "of that day and hour knoweth no man," yet may we not know by the signs of the times "that it is nigh, even at the doors!" It appeared so to me; hence I was determined to examine this subject for myself. I have read, therefore, most of the books, pamphlets, and articles that have been written, *pro* and *con*, on this subject. I have also read the word of God on this subject by day and by night, and have poured out my soul before the Lord in earnest prayer for light and knowledge on this subject; and I trust that I have not studied, read and prayed in vain. No, thank the God of heaven for ever and ever, O my soul, for I have enjoyed a peace and sweetness of soul, a confidence and reliance upon God through Jesus Christ my Lord, which I trust will not be shaken amidst "the wreck of matter and the crush of worlds!"

Never shall I forget the hour when, in answer to earnest prayer to God that I might understand and know the truth of this chapter, a flood of light and of love and glory poured into my soul, and I involuntarily exclaimed, "I thank thee, O thou God of heaven and of earth, that thou hast given me to understand the truth in this matter." Never, no never have I felt such a manifest, clear and overwhelming answer to prayer since the day when God, for Christ's sake, gave me (more than fifteen years ago) to feel this sanctifying power and the streams of his perfect love! When I think of that hour I can hardly refrain from shouting aloud the high praises of my God. "Hallelujah, for the Lord God omnipotent reigneth!"

The subject of Christ's second coming appears to be one of terror and dread, even to many professing Christians. How this can be, to me is unaccountable. Christ tells us, that when we shall see the signs which are to precede his coming "then lift up your heads rejoicing, for your redemption draweth nigh." *Lift up your heads rejoicing*, says Christ, and not cast down your heads sorrowing. Oh, what a day of rejoicing, of victory and of triumph will that be, when muttering thunders, the voice of the archangel, and the trump of God shall announce the coming of the Son of man! We shall look down upon a burning world* as we ascend the skies and shout, "O death where is thy sting, O grave where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

But to the subject. I have spent the most of three months in examining the subject, and I must say my mind has been more and more confirmed in the *belief* that the day of eternity is at hand, "even at the doors."

One thing in particular which stirred up my mind to examine this subject, was the strange and unsatisfactory notion of some writers, that Antiochus Epiphanes was the great hero of the 8th chapter of Daniel. It is true, that in *a few* particulars it might be applied to him, but in the most essential points it will not apply to him at all.

* "Nothing hath the just to lose
"By worlds on worlds destroyed,
"For beneath his feet he views
"With smiles the flaming void.
"See this universe renewed,
"THE GRAND MILLENNIAL REIGN BEGUN,
"Shouts with all the Sons of God
"Around the eternal Throne!" [*Wesley.*

Now it is as clear to my mind as a sunbeam, that Nebuchadnezzar's dream of the great image recorded in the 2d chapter, and Daniel's visions of the 7th and 8th chapters form perfectly parallel lines, commencing with the Babylonish empire (except the vision of the 8th chapter which commences with the Medo-Persian empire) and end with the destruction of this world, the coming of the Son of man, and the setting up of His everlasting kingdom, thus:

The reason why the vision in the 8th chapter commences with Media and Persia is, that Daniel saw in the progress of the vision that Babylon had been previously taken by Cyrus, and had fallen into the hands of the Medes and Persians (see No. 2 on third line.)

Now let us see what is said of the "little horn" of the 8th chapter, for a correct understanding of this fixes the length of time we are to attach to the 2300 days:

1st. It is said that this "little horn waxed exceeding great." Was this true in respect to Antiochus Epiphanes? What! *exceeding great*, when at one time he was a hostage at Rome, and at another, and that too at the height of his greatness, trembled, quailed and crouched at the Roman power? Exceeding great! No, in truth he never saw the day when he was exceeding great, as every man knows who is acquainted with his history, unless his greatness consisted in meanness, wickedness and misery. Here, then, is a perfect failure in identifying Antiochus Epiphanes as the "little horn," even at the outset. But did not Rome wax exceeding great," though but a "little horn" at first? Yes, indeed. Hence this "little horn" answers to Rome most perfectly in this particular, but not to Antiochus Epiphanes. (See verse 9 of the 8th chapter of Daniel and the history of Rome.)

2d. Against whom was the desolating power of this "little horn" to be exerted? Against the "host of heaven;" for "it cast down some of the host to the ground and stamped upon them." (See verse 10.) By the "host" we are to understand, no doubt, the members of the church. This trait in the character of the "little horn" will fit Antiochus to some extent, we acknowledge, for he did "cast down" some of the members of the Jewish church, "and stamped upon them." But has not Rome also "cast down some of the host," the members of the Christian Church, "and stamped upon them?" Let the voices of sixty-five millions of slaughtered saints answer. (Rev. 6: 10,) "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Does not this trait in the character of the "little horn" fit Rome more perfectly than it does Antiochus Epiphanes?

3d. It also "cast down some of the stars to the ground and stamped upon them." By the "stars," no doubt we are to understand the ministers of God's word. That Antiochus might have "cast down" some of "the stars"—the priests of the Temple—we frankly acknowledge; but we ask, has not Rome also "cast down"—*put to death*—ten to one "of the stars"—the ministers of the Lord Jesus Christ? Who stands out the most prominent in this work of desolation, Antichus or Rome? Let an impartial judgment be given according to evidence, and Rome must bear the judgment.

4th. "Yea, he magnified himself even to the Prince of the Host," (verse 11.) By the Prince of the Host we understand none other than the Lord Jesus Christ, the great Prince of his people. Hence it is said of him, Rev. 19: 16, "And he hath on his vesture and on his thigh a name written, "KING OF KINGS AND LORD OF LORDS;" hence he is the Prince of Princes. Now we ask, Did Antiochus Epiphanes ever stand up against the "Prince of Princes," the "Prince of the Host?" I answer, no! for Antiochus Epiphanes died 164 years before Christ, the Prince, was born. To apply the "little horn" to Antiochus, then, is more criminal than it is not to be learned.—But did not Rome stand up against the Prince of Princes, the Lord Jesus Christ? Let the word of God answer. (See Acts 4: 27, 28,) "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Is not this enough? Herod "stood up" against the Prince of Princes when he sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," in order that he might *slay* among them *the child Jesus*. Pilate stood up against "the Prince of the host," when he "scourged Jesus and delivered him to be crucified." (Matt. 27: 26.) Who can doubt with such evidences before him, that the "little horn" means the Romans?

5th. "And by him the daily sacrifice was taken away." We acknowledge that Antiochus took away the sacrifice from the Temple and offered swine's flesh on the altar. But did not the Romans take away the daily sacrifice of the Temple also, when they destroyed it entirely? Yes; and there have been no sacrifices offered there since. This trait in the character of the "little horn" suits the Romans a little better than it does Antiochus Epiphanes.

6th. By this little horn "the place of his sanctuary was cast down." I now ask in the name of candor, honesty, and plain matter of fact, did Antiochus Epiphanes cast down the temple, "the place of his sanctuary?" No. No man can prove that he did. Nor is there one that can prove that the "little horn" of the 8th chapter means Antiochus Epiphanes! Many have tried, to be sure, but they all have failed as often as they have tried. Here is a perfect *failure* (as we shall prove it more fully by and by) in one of the most important points of applying the "little horn" of the 8th chapter to Antiochus Epiphanes. What would you think, for instance, of the man, if there should be a cry made to the citizens of New York, now in the year 1843, saying: "When ye *shall* see New York compassed with armies, then know that the desolation thereof is nigh; then let them that are in the city flee over to Brooklyn," that should stoutly contend, and try to prove that it meant the army of Lord Cornwallis?—"Lord Cornwallis—Lord Cornwallis," you would say, "impossible, for Lord Cornwallis and his army were taken prisoners by General Washington in the Revolutionary war, more than fifty years ago." Would you not say that the man is either beside himself or he is ignorant of the history of the Revolutionary war? And what shall we say of those who contend that Antiochus Epiphanes is meant by the "little horn" of the 8th chapter, by whom "the *place* of his sanctuary was cast down," when he died about 200 years *before* "the *place* of his sanctuary was cast down?" The absurdity of applying the "little horn" to Antiochus was so apparent to me at first, that I was convinced by such application that it must mean the Romans. And all such applications of the little horn that I have seen, have only tended to confirm me more and more in the opinion that it can in truth be applied to none other than to the Romans.

7th. Having seen by the preceding observations that the "little horn" of the 8th chapter can in truth be applied to none other than the Romans, we proceed to the important question contained in the 13th verse: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" There are a number of particulars embraced in this question, but for the sake of brevity, we would fix on the most prominent points, which are determined by the answer given to the question, viz: "*How long this desolating power is to tread down the sanctuary and the host under foot?*" The answer is, "Unto *two thousand and three hundred days;* then shall the sanctuary be cleansed."

In the first place let us see to whom our Lord applies this *desolating power*, for *he* certainly will make a right application. (See Matt. 24: 15.) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand.)" Now every man must see by this language, that the abomination of desolation spoken of by Daniel the prophet *had not as yet stood in the holy place, for it was still in the future.*—"When ye *shall see*," says Christ. It has not stood

there yet, but it *shall* stand there; and when ye shall see it *stand there*, "then flee to the mountains." Now that "the abomination of desolation spoken of" in the 13th verse of the 8th chapter means the Romans, is as certain as if our Lord had said when he referred to this subject: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whoso readeth let him understand" *that I mean the Romans.*) Yea, he tells us as plainly as language can, without calling the name, that it is the Romans; for he says in the parallel passage in Luke, chapter 21, 20th verse: "And when ye shall see Jerusalem compassed with armies then know that the *desolation* thereof is nigh. *The desolation thereof.* He uses the same words that are used in the 13th verse of the 8th chapter, and applies them to the Romans; and hence it infallibly follows, that the "little horn" who magnified himself even to the Prince of princes, "the Prince of the host," and "by him the daily sacrifice was taken away, and the place of his sanctuary was cast down," means the Romans and not Antiochus Epiphanes. We say it *infallibly* follows that the "little horn" of the 8th chapter means the Romans, because Jesus Christ, who is infallible, so applies it.

In the 9th chapter, commencing with the 24th verse, Gabriel informs Daniel that "70 weeks are determined," or *cut off*, as most Hebrew scholars tell us the word means, "upon thy people," that is, at the expiration of 490 years which are cut off from the 2300, the Jews as a *nation* shall be cut off from being the Church and people of God. Hence, said our Lord to the Jews: "Behold your house is left unto you desolate," and he wept over the desolating scene. Now if we look at the 25th verse, we have the *time* fixed, from which we are to commence the reckoning of the 70 weeks or 490 years (and the 2300 days or years also, as we shall see by and by, at the expiration of which the Messiah is to be *cut off*, but not for himself. Then, after his death, the sanctuary is to be cast down, and not before. (See chap. 9: 26.) Hence it is said: "And the people of the Prince (Titus) that shall come, shall destroy the city and the sanctuary." And it is said also of the "little horn:" "Yea, he magnified himself even to the Prince of the host, and by him the place of the sanctuary was cast down. Does no tevery one see at once that the "little horn," of the 8th chapter, the people of the prince of the 9th, and the Romans, the people of the prince (Titus) who "destroyed the city and the sanctuary," are one and the same people and power? For, we ask, who "destroyed the city and the sanctuary?" Antiochus Epiphanes? NO! Did Titus, a Roman General? Yes! From hence it follows, that the "little horn" of the 8th chapter and the people of the prince of the 9th, and the Roman army under Titus, recorded in Luke 21: 20, and Matt. 24: 15, are one and the same people and power who gave "both the sanctuary and the host to be trodden under foot."

As we have here ascertained for a certainty that "the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," means the Romans; we proceed to remark on the *time* "the sanctuary is to be trodden under foot," at the expiration of which it is to be "cleansed." The saint who asked, "How long," &c. was answered by the other saint, "unto two thousand and three hundred days, then shall the sanctuary be cleansed." Now, let us see what our Lord says, as to the *time* "the sanctuary is to be trodden under foot. (See Luke 21: 24.) "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

Now, if our Lord, and the answer given by "one saint" to the "other saint," which Daniel heard speaking, *agree* as to the *time* the sanctuary was to be trodden down under foot, (and who dare say they do not agree,) then it is certain that the 2300 days must mean years, for *Jerusalem is to this day "trodden down of the Gentiles."* From hence it follows, that the 2300 days, or years, have not yet fully expired, for at the expiration of them the sanctuary shall be "cleansed."

Again. It is said in the 9th chapter, 24th verse: "Seventy weeks are determined upon thy people," &c. which means, as we have seen, to be *cut off*. Now, if the seventy weeks also mean 490 years, (as all, I believe, acknowledge they do,) and are to be "cut off," it is evident they must be cut off from some previous number. And as there is no other previous number given, from which they can be cut off, but the 2300 days, it follows that they must be cut off from the number. Now if the seventy weeks mean 490 years, and are to be *cut off* from the 2300 days, then it is evident that the 2300 days are to counted years also. For it would be absurd to call the 2300 days only literal days, and yet the 490 years are to be *cut off* from 2300 literal days; if the number 490, which is cut off from the 2300, means years, so does the remainder of the 2300 mean years also. From hence it follows, that as the seventy weeks mean 490 years, so do the 2300 days mean years also, from which the 490 are *cut off*.

Now, if the seventy weeks, and 2300 days from which the 490 years are to be *cut off*, are to be reckoned from the same period, viz: "from the going forth of the commandment to restore and rebuild Jerusalem," and also are to be counted years, as we have proved that they must be, we ask, When will the 2300 years end, at which time "the sanctuary shall be cleansed." Let us see:

From the going forth of the commandment unto the cleansing of the sanctuary is to be -	2300 years.
Now from this number cut off - -	490 "
And we have left, - - - - -	1810
The 490 years extending to the cross of Christ, we must add the years of Christ's life, - - - - - - -	33
And we have - - - - -	1843,

the year when the sanctuary will be cleansed.

R. Gilbert.

March 31, 1843.

The argument in Bro. Storrs' exposition of the 24th of Matthew applies Christ's words to different *particulars* in the history of Rome, but conduct the reader to precisely the same conclusion. The objections which Bro. Gilbert has brought to the popular Antiochus theory, though but a small part of what might be urged, are perfectly irresistible. Indeed, we do not know that anything but naked and contradictory *assertions* have been adduced to sustain that absurd theory, which seems to have been adopted by a Jew, (in the book of Maccabees,) to give importance to his own people and his times, and has been copied by commentators since, because it was a convenient way of disposing of a prophecy which was expressly declared to be "shut up and sealed" till "the time of the end."

VOICE OF THE PIOUS DEAD.

Richard Baxter, who was born in 1615, was one of the best men of the age in which he lived. He seems to have been taught of Christ, and to have written by the Holy Ghost. In the American Tract Society's edition of his 'Saint's Rest," is an Introductory Essay, by Thomas Erskine, Esq. of Edinburgh, which says:

"We do not arrogate to ourselves so much as to suppose that our commendation can add any thing to the authority of such a name as that of Richard Baxter. He belonged to a class of men whose characters and genius, now universally venerated, seem to have been most peculiarly adapted, by Divine Providence, to the circumstances of their age and country. We speak of those who, under any name, maintained the cause of truth and liberty during the eventful period of the seventeenth century. They were made of the same firm stuff with the Wickliffs, and the Luthers, and the Knoxes, and the Cramers, and the Latimers, of a former age. They formed a distinguished division of the same glorious army of the reformation; they encountered similar obstacles, and they were directed, and supported, and animated by the same spirit, rescuing by their sufferings and by their labors, the key of knowledge from the unworthy hands in which it had long lain rusted and misused, they generously left it as a rich inheritance to all generations. They speak with the solemn dignity of martyrs. They seem to feel the importance of their theme, and the perpetual presence of Him who is the great subject of it. There are only two things which they seem to consider as realities—the favor of God and the enmity of God; and only two parties in the universe to choose between—the party of God and the party of his adversaries. Hence that heroic and noble tone which marks their lives and their writings. They had chosen their side, and they knew that it was worthy of all they could do or suffer for it.

The agitated state of surrounding circumstances gave them continual proof of the instability of all things temporal, and inculcated on them the necessity of seeking a happiness which might be independent of external things. They thus practically learned the vanity and nothingness of life, except in its relation to eternity They were upon high and firm ground. They stood in the midst of that tempestuous ocean, secure on the Rock of Ages; and as they uttered to those around them their invitations, or remonstrances, or consolations, they thought not of the tastes, but of the necessities of men—they thought only of the difference between being lost and being saved, and they cried aloud, and spared not.

They seem to have felt much. Religion was not allowed to remain as an unused theory in their heads; they were forced to live on it as their food, and to have recourse to it as their only strength and comfort. The peace, and the strength, and the hope which they describe, are not the fictions of fancy, but the positive and substantial effects of the knowledge of God on their own minds. They are thus, not merely waymarks to direct our journeyings; they seem themselves pilgrims traveling on the same road, and encouraging us to keep pace with them. In their books, they seem thus still to journey, still to combat: but, O let us think of the bright reality!—their contests are past, and they are now at rest, made perfect in Christ Jesus. They are joined to that cloud of witnesses, of whom the world was not worthy; and their names are inscribed in the rolls of heaven; yet not for their own glory, but for the glory of him who washed them from their sins in his own blood, and whose strength was made perfect in their weakness.

These are the great men of England. They were indeed, a noble army; they were born from above, to be the combatants for truth; they were placed in the gap, and they held their ground, or fell at their posts.

In this army Richard Baxter was a standard-bearer. He labored much, as well in preaching as in writing, and with an abundant blessing on both. He had all the high mental qualities of his class in perfection. His mind is inexhaustible, and vigorous, and vivacious, to an extraordinary degree.

The Saints' Everlasting Rest was written on a bed of sickness It contains those thoughts and feelings which occupied, and fortified, and animated the author, as he stood on the brink of eternity The examples of heavenly meditation which he gives, really breathe of heaven; and the importance of such meditation, as a duty, and as a means of spiritual growth, is admirably set forth, and most powerfully enforced.

Reader, will you candidly, in view of eternity, answer to yourself this question? Who would be most likely to understand the true nature of Christ's kingdom—such a man as Richard Baxter, who sought out the deep things of God, or the popular divines of the present day?

But it may be said that Richard Baxter received the opinions of others without investigation. His character was so decided, and he was so independent in his investigations, that such a charge cannot be true. He neither followed the Calvinists or the Arminians, but held a middle course, the result of his own inquiries. Now observe the sentiments of this venerated standard-bearer in the noble army of witnesses for Christ.

We copy from the Saints' Rest, Tract Society's edition, page 45.

1. "The *most glorious coming and appearance of the Son of God* may well be reckoned in his people's glory. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The bridegroom's departure was not upon divorce. He did not leaves us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have his word, his many promises, his ordinances, which show forth his death till he come; and his Spirit, to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though the riotous would say, My Lord delayeth his coming; yet let the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return? What a case are we here left in! What! leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us! Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily; and will he come no more to us? It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him; but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes? What were become of our faith, our prayers, our tears and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us

forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for him, that we might have him instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why staid he not with his people while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his sufferings, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short.—If he had staid on earth, what would it have been to enjoy him for a few days and then die? He hath more in heaven to dwell among; even the spirits of many generations. He will have us live by faith, and not by sight.

O, fellow-Christians, what a day will that be, when we, who have been kept prisoners by sin, by sinners, by the grave, shall be brought out by the Lord himself! It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O careless world! to be slighted and neglected by you any more. Yet that coming wanted not its glory. If the heavenly host, for the celebration of his nativity, must praise God; with what shoutings will angels and saints at that day proclaim glory to God, peace and good-will toward men! If a star must lead men from remote parts of the world, to come to worship a child in a manger; how will the glory of his next appearing constrain all the world to acknowledge his sovereignty! If, riding on an ass, he enter Jerusalem with hosannas; with what peace and glory will he come toward the New Jerusalem! If, when he was in the form of a servant, they cry out, "What manner of man is this, that even the winds and sea obey him?" what will they say, when they shall see him coming in his glory, and the heavens and the earth obey him? "Then shall all the tribes of the earth mourn." To think and speak of that day with horror, doth well beseem the impenitent sinner, but ill the believing saint. Shall the wicked behold him, and cry, "Yonder is he whose blood we neglected, whose grace we resisted, whose counsel we refused, whose government we cast off!" and shall not the saints, with inconceivable gladness, cry, "Yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us; in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see we have not waited in vain! O cursed corruption! that would have had us turn to the world and present things, and say, Why should we wait for the Lord any longer? Now we see, Blessed are all they that wait for him." And now, Christians, should we not put up that petition heartily, "Thy kingdom come? The Spirit and the bride say, Come: and let him that heareth," and readeth, "say, Come." Our Lord himself says, "Surely I come quickly. Amen: even so, come! Lord Jesus."

The above is from an abridgment of Baxter's original work, leaving out some excellent sentiments which we find in an older edition.

"The coming of Christ is frequently mentioned in the Prophets, as the great support of his people's spirits till then. And whenever the Apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming. *Why then do we not use more this cordial consideration, whenever we want support and comfort?* Oh, how should it then be the character of a Christian, *To wait for the Son of God from heaven, whom he raised from the dead, even* Jesus *who delivered us from the wrath to come?* I Thes. i. 10. And with all faithful diligence to prepare to meet our Lord with joy. And seeing his coming is of purpose *to be glorified in his Saints, and admired in all them that believe.* What thought should glad our hearts more than the thought of that day?

"A little while indeed we have not *seen him, but yet a little while and we shall see him,* for he hath said, I *will not leave you comfortless, but will come unto you.* We were comfortless, should he not come. And while we daily gaze and look up to heaven after him, let us remember what the angels said, *This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* Let every Christian that heareth and readeth, say *Come;* and our Lord himself saith, *Surely I come quickly. Amen. Even* so, come Lord Jesus.

Such were the sentiments of this "learned and pious author," as he is now called, in the Encyclopedia of Religious Knowledge. Because we hold the same faith at the present day, we are called *pestilent heretics,* by the admirers of Baxter, who are the children of Baxter's persecutors.

It is plain that *he* did not believe in a temporal millennium, in this sin-cursed earth. Neither did Luther, Calvin, Knox, or Melanchton, as we have shown by quoting their words.

Reader, are you ashamed to be found in company with Baxter, and his spiritual compeers waiting for Christ's coming from heaven!

THE MIDNIGHT CRY.

THURSDAY, APRIL 13, 1843.

ANOTHER MISTAKE OF DR. WEEKS.

In his fourth lecture, the Doctor has attacked the position that the word *nechtak* in Daniel 9: 24, rendered in our version, "determined," properly signifies *cut off.*—He says: "Now the most satisfactory method of ascertaining the meaning of a Hebrew word, is to see how it is used in other places in the Bible." Very good; but how does he proceed to apply his rule? Why, he turns to the English version, and under the English words "cut off," he consults the Hebrew in 1 Samuel 24: 4, when David cut off a part of Saul's robe. 2 Sam. 10: 4, and 1 Chron. 19: 4—and as the verb chathak does not occur in these cases, he does not tell his readers what the Hebrew verb is, but wishes them to believe that if *chathak* signified to *cut off,* it would certainly have been found in his quotations. Now for the fact, the verb *chathak* (in the Niphal form, passive, nechtak,) is found *only* in Dan. 9: 24. Not another instance of its use can be traced in the entire Hebrew Testament. The Doctor's rule is a good one, provided there are "other places," where a word occurs, whose meaning we wish to ascertain. But what shall we do, if it occurs (as is the case with many words) but *once?* Why, any Hebrew scholar will tell you to examine the *cognate* dialects, the Chaldaic, Syriac or Arabic, especially the former, not only in the Chaldaic portions of the Bible, but the Targums, and, if necessary, the Rabbinnical writers. The Doctor admits that Gesenius tells us that חָתַךְ signifies to "cut off." Gesenius says that it is used *tropically* for *to divide,* as in Chaldaic or Rabbinnical usage. I admit that he also gives us a secondary meaning, "to determine, to destine, to appoint."

Still, as Chaldaic and Rabbinnical usage must give us the true sense of the word: if we are guided by these, it has the single signification of cutting, or cutting off. In the Chaldeo-Rabbinnic Dictionary of Stockius, the word חַתַךְ "*chathak,*" is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. In the same work he gives the substantive under three forms, derived from this verb, חֶתֶךְ (chethek)—חִתּוּךְ (chittuk,) and חַתִּיכָה, chathikah, rendered *csæura,* a cut; *incisio*—an incision, *excisio,* a cutting off; *segmentum*—a slice; *pars secta*—a part cut off. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinnical usage in the phrase חַתִּיכָה שֶׁל־בָּשָׂר, chathikah shel-basar—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Daniel 9: 24, by "præcisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisa est," was cut off: in the marginal reading, which is *grammatically* correct, it is rendered by the plural "decisae sunt"—were cut off.

In the Latin version of Junius and Tremellius, נֶחְתַּךְ is rendered "decisae sunt"—were cut off.

Again in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμήθησαν "were cut off," and in the Venetian copy by τετμήνται, "have been cut." The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus Chaldaic and Rabbinnical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of *cutting off* to this verb. Should it be inquired why a tropical sense has been attributed t it, such as "determining or decreeing!"—it may be answered, that the reference of the verse (in which it occurs) to Daniel 8: 14, *was unobserved;* it was therefore supposed that there was no propriety in saying "seventy weeks are cut off," when there was *no other period* of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23 compared with Daniel 8: 16, show that the ninth chapter furnishes an explanation of "the vision" in which Gabriel appeared to Daniel, and of the "matter" (the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of "cut off."

The Doctor has appealed to Parkhurst's Hebrew Lexicon, probably without being awere that, with the exception of a few disciples of Hutchinson, who labor to learn the language without points, Parkhurst's authority is extremely low. The Doctor has informed the world, that the "ignorance of the *Millerites* is most profound." There is a proverb which tells us—"Those who live in glass houses should not throw stones."

COTHEB.

For the Midnight Cry.

PHILO TO AUTOPTES.

THE NEW THEORY OF INTERPRETATION.

APRIL 3d, 1843.

I now come to the only passage in which שָׁבֻעוֹת shâbûôth occurs, in which "the new theorists" find a plausible argument for their scheme. Ezek. 45: 21, "In the first *month,* in the fourteenth day of the month, ye shall have the passover, a feast of seven days—חַג שָׁבֻעוֹת יָמִים 'Chag shĕbuôth yamim,' unleavened bread shall be eaten." It may be said that as shebuoth is in the construct form, yamim must be in the genitive, and that as the feast of the passover lasted only seven days, shebuoth must certainly signify "sevens," instead of "weeks," more especially as we read in the 23d verse, "and seven days of the feast"—שִׁבְעַת יְמֵי־חַג shibath yemé hechag." I have thus presented a view of the strong-hold of the "theorists," yet it is strong only in appearance. Shabuoth, in this case, is merely an instance of anomalous orthography, such as occurs in various parts of the Hebrew Testament; and is quite familiar to all biblical scholars. Numerous anomalies of this kind may be found in the writings of this very prophet. Thus, in Ezek. 14: 5, we find עֲנֵיתִי "naänêthi," used instead of the Future of kal אַעֲנֶה aäneh." "I will answer," compare 14: 5. קָח câch for לָקַח lâcach, &c. Now, in the passage before us, שָׁבֻעוֹת יָמִים "shĕbûôth yamim" is an irregular orthography for שִׁבְעַת יָמִים "a seven of days" (shibath yamim). In proof of this, I adduce a case of *the very same kind* in this chapter, verse 7th. "And the length *shall* be over against לְעֻמּוֹת 'lĕümmôth,' one of the portions," &c. Here the word leummoth, "over-against" is used, as every Hebrew scholar will allow, for the usual form לְעֻמַּת—the construct form of עֻמָּה "ummâh," which as a noun signifies, a conjunction or joining—and with the preposition lamed (לְ) prefixed, "over-against."

Hence, in various translations we find the phrase shebuoth yamim, in this passage *only,* correctly rendered "seven days," because the word "shebuoth" is an anomalous orthography for shibath—"a seven of." In the Thesaurus Linguae Sacrae of Pagninus, edited by Mercerus, the following remark is made on this passage: "Solennitas שָׁבֻעוֹת יָמִים hebdomadae dierum infermentata comedentur, *quod est sicut solennitas* שִׁבְעַת *septem dierum.* [ut licet plurale sit, tamen pro singulari habeatur, hoc est pro semel septem tantum.] Et enim שָׁבֻעוֹת per cholem, sicut שִׁבְעַת per Pattach; et sic habet Targum; *septem dierum,*" &c. "A solemnity (solemn festival) of a week of days, unleavened bread shall be eaten," which is the same as "a solemnity of seven days," although it (shebuoth) is plural, yet it is used for the singular, that is, for once seven (a week) only. Also

שִׁבְעָה has Cholem as שִׁבְעָת has Pattach, and thus the Targum (Chaldaic Paraphrase) has "seven days," &c.

The result of this investigation is, that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz., that the word translated in our version *week*, signifies *seven* or *sevens*. Want of time obliges me to defer further remarks on the subject.

Yours, &c., PHILO.

SIGNS—MEN'S HEART'S FAILING.

We have been looking on in silence, for several weeks, while the newspapers have teemed with descriptions of wonderful sights. We now publish some of them as specimens. If they are false, they indicate a depravity of the press so horrible, that we may well believe we are in the last days, when deceit and immorality so abound. But in cases where names of witnesses are given, and the accounts are published where the men are known, deceit is almost impossible. Our faith rests on the word of God, and such things are not needed to confirm it; but we are willing our readers should see the sort of statements which are spread before so many minds by the press.

We begin with the following, from the Cincinnati Sun of Monday, March 27th. A rumor of the strange sight was published on the 25th. There seems no room for deceit or mistake.

FULL PARTICULARS OF THE WONDERFUL SIGHTS SEEN BY THE PILOT OF THE WM. PENN IN THE SKY ON TUESDAY NIGHT, MARCH 21.

On Saturday afternoon, Mr. Wm. Frances, pilot of the Wm. Penn steamboat, a packet that runs between this city and Rising Sun, Ia., called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling any thing of this nature but what is strictly true. Mr. Frances informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth, and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the Penn was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock, P. M., he was steering the boat along, it being a star-bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for.

The captain of the Penn, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding—ran out to the guard anxious to know the cause—and asked Mr. Frances 'if he saw the light?'

He said he did.

'What is it?' said Captain P.

'Dear only knows,' answered Mr. F., 'for I don't.'

From that the captain disappeared from looking over the hurricane deck, and went below.

Mr. Frances now being very anxious to discover whence this strange light came, looked diligently out at the side of the pilot house, in rather a south-west course, but nearly over head, when he saw the outlines of a serpent in the sky, in a crooked position, except the tail, which was straight, the head toward the East. It turned to a livid, bright red—deep and awful—and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle—and the remainder, in a gradual manner, formed into a distinct Roman

G

Mr. F. had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

O

as perfect as was ever seen, in which position it remained as before. Mr. F. stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come immediately, but after a moment or two appeared—but ere this, the figure in the heavens had changed to a plain, distinct letter

D

The captain said to Mr. F., 'What's wanting?'

'Come here quick,' said Mr. F., 'and look up yonder—did you ever see the like?'

The captain answered, 'I see it!' and looked at it till it disappeared.

Mr. F. states that when the O turned to a D, it formed a kind of oblong shape, and then came straight on one side, as a D should be. When it disappeared it turned into the same oblong shape as before, and gradually the sky returned to its original appearance.

Mr. Francis states that he did not leave the wheel of the boat, but steered it to this city. He declares that let others think or say as they will, what he has related is strictly true. He is no Millerite—neither is he crazy nor frightened—and if gentlemen or ladies will call upon him, he will convince them that what he has told is truth.

Next comes the remarkable "Sign in the Moon," which we copy from the Philadelphia Inquirer. It was first published in that city, being communicated by the letter writer, to his father, a highly respectable physician in that place, which was once the "city of Brotherly Love."

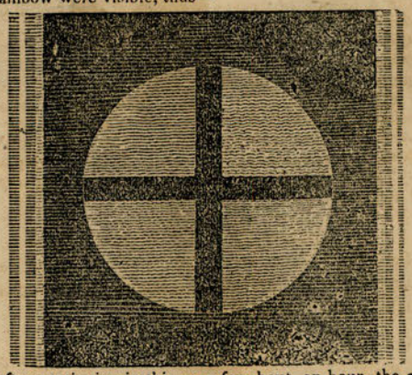
MOST REMARKABLE PHENOMENON.—A CROSS ON THE MOON.

We give a statement below, which is likely to excite much speculation. The letter is from the pen of an officer of the United States army, of unquestioned character and veracity. The phenomenon of the cross on the moon seems extraordinary at the first glance, but it can probably be fully explained from natural causes by the scientific. Our friend who handed us the letter, and who is himself learned in the sciences, considers it possible that the extraordinary appearance was caused by a cloud between the observers and the moon, although to reconcile this conjecture with the phenomenon, we must also suppose that the cloud was one of very peculiar formation, and that it actually travelled, as regarded the observers, in the exact course of and with the moon, for a considerable space of time. It is clear, from the appearance of straight lines colored like the rainbow, on each side the moon, as well as from the appearance of heavy clouds as the moon declined, and the sun-dogs [parhelia,] a few hours after, that the atmosphere was charged to an unusual extent, with moisture and vapor. But we turn the matter over to the scientific.

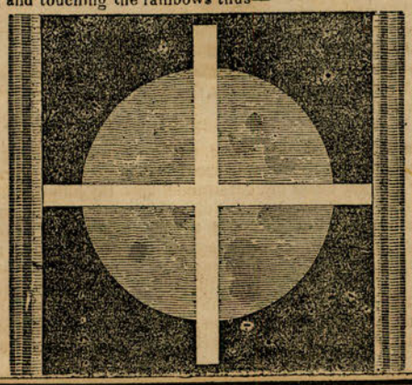
Extract of a letter dated

"*Fort Leavenworth*, Mi., March 20, 1843.

"The season has been most remarkable in this quarter. We have had earthquakes—one considerable shock, and two slight ones. But on the 14th of February, we had the most remarkable phenomenon here that I have ever heard of, except the falling stars. Although I did not see it myself, there is no doubt of its having been witnessed. At 3 A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep blood-red color, with a black cross of equal proportions, over the face, but not extending beyond the rim; while on the two sides small pieces of rainbow were visible, thus—



After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows thus—



It continued so for half an hour, and heavy clouds then intervening, obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—and by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning, the sun rose accompanied by two sun-dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns. This latter scene was witnessed by numbers. In addition, for about two weeks past, every night at seven to eight o'clock, a bright streak of light has appeared in the heavens, coming from the west, and bearing about E. S. E., and resembling very much what is believed to be the tail of a comet.

I have thought it my duty to state these things, even at the expense of being discredited, in the hope of eliciting a comparison of observations elsewhere."

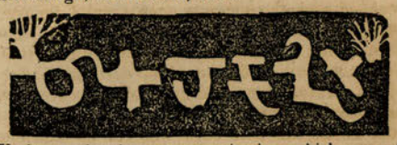
We next open the People's Friend, of Covington, Indiana, and read as follows:

THE BLOODY SICKLE.—We have been credibly informed that a lady in this place of unimpeachable character, saw "a bloody sickle" suspended in the heavens one night this week. Having occasion to get up out of her bed to attend to her children, who were indisposed, about the hour of midnight, she looked up, and was viewing the planetary region, and behold this extraordinary phenomenon riveted her attention. This year has certainly been one of the most remarkable that the history of the world has on record.

From the Genius of Liberty, at Leesburg, Va., we copy the following:

Mr. Editor,—Returning home late last night from the country, my attention was suddenly arrested by a most beautiful blaze of light running some distance along the western sky, and parallel with the horizon. I immediately reined up my horse, and gazed intently at it for perhaps two minutes or more. In the course of three or four minutes from its first appearance, the bright twinkling disappeared, and it subsided into a soft mellow haze. I soon discovered that this too was undergoing a change, and in a moment more the following characters were most distinctly visible. I took my pencil and paper from my pocket, and marked them down exactly as they appeared to me. I was much impressed by this phenomenon, and am inclined to think that it was not without a meaning. If you can give an explanation you will highly gratify a friend. As nearly as I could copy, it appeared precisely like the following. T.

Hillsborough, March 28th, 1843.



[We insert the above communication, which comes to us from a very respectable person, but as we are utterly unlearned in any of the occult arts, and should in vain try to decipher these curious characters, we must turn our correspondent over to the Rev. Wm. Miller for an answer.—*Editor of the Genius of Liberty.*]

Brother Miller does not profess to have Daniel's "knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts." We do not undertake to read the handwriting on the wall, but we *can* read the interpretation Daniel onegave to Belshazzar.

We might multiply such extracts, but must close, by the following letter from Virginia.

"The many signs in the heaven, and other remarkable occurrences, have great influence upon many.—The unusual occurrence of two suns a few mornings since alarmed some. They both rose about the same time, and were distinctly seen. The extra or mock sun was further north than is usual for the true sun, even in summer, but was not quite as brilliant. After getting about one hour high, it suddenly disappeared in a long and shining streak. The above was seen by respectable and truthful citizens near this place."

THIS WEEK'S PAPER

Is double, and it is full, while important articles enough to fill another such paper, are deferred for want of room. You see our terms. While we have very little expectation that we shall complete the volume now commenced, we are willing to accommodate those who have found it inconvenient to send fractions of a dollar so frequently. Those who prefer to pay for half a volume can do so. We shall print double, or single as we may have funds, but are resolved *not* to run in debt. Those who have money to contribute for the gratuitous distribution of the paper, will doubtless find it blessed to give.

For the Midnight Cry.

THE PASTOR vs. THE PROPHET.

A Brief Review of a Discourse against the Second Advent of Christ, delivered by Elder Aaron Perkins, Pastor of the Berean Baptist Church, worshipping at the corner of Bedford and Downing sts.

In December last, you gave notice from the pulpit that you would give four lectures on the prophecies of Daniel. On the 8th of January, you gave us your first on the 2d chapter and 44th verse—"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall BREAK IN PIECES AND CONSUME all these kingdoms, and it shall stand forever."

I will give the public some of your positions, although if you had ventured to publish them, as you partially promised, there would have been no need to expose any point, for it would have carried with it *its own antidote*. You said the breaking in pieces of these kingdoms was done at different times, and that the striking was to destroy all those civil powers that stood in the way of the universal spread of the gospel on this earth, or the 1000 years millennium.

Daniel 2: 34, 35—"Thou sawest till that a stone was cut out without hands, which smote the image on his feet. Then was the iron, the CLAY, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, and no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth." Now I would ask the attentive reader, who is right? The learned teacher or THE WORD? For the prophet gives no account of the image being smitten but once. The teacher says it was smitten in Luther's time, and then again it was struck in Rhode Island, when Roger Williams was persecuted. Judge ye which is correct?—Now the word says these kingdoms were all "broken in pieces *together*;" and nowhere do we find the prophet says, or even intimates, that it was at different times. Our teacher says it was struck at different times. Who is to be believed? The man of God or the modern expositor? Let candor decide. How, I would ask, can we expect any chance for the gospel to be preached after the image is once struck? for we find all these kingdoms are swept away, and no place is found for them; and not only that, but we read that the stone did not begin to fill the whole earth until after the clay, iron, brass, silver, and gold were carried away, and not a soul left but those who compose the kingdom of God, which the text says was set up and should stand. How long? 1000 years? Yes—FOREVER. It does appear to me very difficult to get in our modern millennium at this point. I understand when God sets up his kingdom, then Jesus Christ will reign triumphantly, with all his saints, in the new heaven and earth, (2 Peter 3: 13,) "wherein dwelleth righteousness."—Then truly will the stone "become a great mountain, and fill the whole earth."

I have here shown the reader a specimen of unsound and unscriptural reasoning, which must suffice for this time. LEINAD.

New York, April 4, 1843.

MILLERISM---INSANITY.

The editor of the Christian Journal, at Harrodsburgh (Ky.) discourses thus:

We can scarcely pick up a newspaper now-a-days, without finding some sneer against what is called Millerism The so-called religious papers of this Union are united at least upon one thing; and that is in the traduction of Miller, and those who coincide with him in his belief. These prints, assisted by the political press, ascribe numberless cases of insanity, to the belief in Miller's expositions of prophecy.

But why this generous sympathy for the religious sanity of this nation, manifested all at once by the sectarians of this land? Has not a certain something, dignified by the name of religion, assisted most effectually, and long before Mr Miller's views were heard of, to fill up the different Insane Hospitals and Mad Houses in our land?

Read the annual reports of the asylums for the insane, for the answer.* And pray, how many monomaniacs have we *out* of these institutions, whose unhinged, dislocated, and unhappy minds, were formed under these same "religious influences."

What is insanity? It is to mistake the *impressions* of the mind for *realities*. We would say much in the application of this definition of insanity to the spurious excitements too often witnessed in many parts of this union, but it might offend some very amiable men and good citizens. It would make those we would do good, mad with us, inasmuch as they might be *impressed* with the belief that we intended to insult them, when nothing would be farther from the *reality*. Let it suffice to say, that if our definition of insanity be correct (and no one will dispute that) there are *other* views in the religious world, which in the same length of time, have caused more insanity than Mr. Miller's expositions, and passed for very good sense all the while.

That conscience is not an enviable one, which shudders at the probable appearing of the Lord during the present year, and whilst we are not so sanguine as many as to the time of His appearing, we know that all the sneerers and scoffers in the world, will not put off the event one moment; nay, they are fulfilling a prediction which was to be accomplished in the last days. We cannot desist from keeping before the eyes of the faithful the GLORIOUS PROMISE that the Lord will come again to a slumbering, sneering world, to the great joy of all who love his appearing, neither would we conceal his threatenings, for he will come also to take vengeance upon those who know not God, and who *obey not* the Gospel. That coming will be soon. But here are the Apostle's words.—*Listen!*

"There shall come in the *last days*, SCOFFERS, walking after their own lusts, and saying. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that *then* was being overflowed with water, perished: but the heavens and the earth which are *now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is *not* slack concerning his promises, as some men count slackness. But the day of the Lord will come as a thief in the night: in which the heavens (or atmosphere) will pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* and GODLINESS; *looking* for and *hasting* unto the coming of the day of God.

"But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all children of the light, and the children of the day; we are not of the night, nor of darkness. *Therefore* let us *not* sleep as do *others*, but let us WATCH—looking for that BLESSED HOPE and the GLORIOUS APPEARING of the great God and of our Saviour Jesus Christ."

If this language was applicable eighteen hundred years ago, what an eternal weight of meaning attaches to it, as we approach the consummation of all things. Who can halt, who can falter in the glorious warfare? What *Christian* can scoff and sneer at the speedy coming of the Lord, after reading this inspired language? Are ye not ready, to go out and meet him? If not, remember that: "He who testifieth these things saith: surely I come quickly; AMEN! EVEN SO COME LORD JESUS!

LIGHT IN THE WEST.

In the following correspondence, published in the Harrodsburgh Christian Journal. President Shannon gives true light to the readers of that paper.

LETTER AND REPLY.

Harrodsburgh, March 11*th*, 1843,

DEAR SIR.

My attention was recently called to the 9th chapter of Daniel, 25th verse.

According to that, it appears that only 434 years of the 2300 previously spoken of, had elapsed at the time Christ was cut off, and the entire number will not be completed before the year 1899.

If you can, in any way, explain it so as to harmonize with Mr. Miller's calculations, I shall be pleased to have your views.

Yours truly, ——."

The writer of the foregoing, evidently errs by taking a single verse out of its connexion. Gabriel says: (verse 24,) "*Seventy weeks* are determined upon thy holy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the Most Holy. (Verse 25.) Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks and three score and two weeks: (7—62 = 69) the street shall be built again, and the wall even in troublous times. (Verse 26.) And after three score and two weeks, shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Verse 27.) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Thus by reading the connexion, our correspondent's difficulty vanishes. Gabriel first gives seventy weeks, (490 years,) from a fixed point, for the consummation of certain specified results. This period, for the sake of greater clearness, he then divides into three others, viz: 7 weeks, 62 weeks, and 1 week, which added together precisely make up the whole 70. The first division of seven weeks (49 years) is occupied in building the city. The close of the second (434 years) brings us "unto the Messiah the Prince." And *after* this period (but how long after after Gabriel does not say, at least in this place, "shall Messiah be cut off." Now the only possible room for difficulty, that I can find here, has reference to the period in the seventieth week, when Messiah was to be cut off. Verse 24, seems to teach, that it was to be at the completion of the seventy. From the fact, however, that it is stated in verse 27, that in the *midst* of the last, or seventieth week, "he shall make the sacrifice and oblation to cease," it is supposed by some, that the 70 weeks terminate three and a half, or four years after his crucifixion. If the former view be correct, and the 70 weeks be a part of the 2300 days, (as I am compelled to regard them) then most undoubtedly, the whole vision will be fulfilled in 1843. But if the latter view be correct, the vision will not terminate till 1846 or 7.

In view of these premises, I would most fervently implore our correspondent, and all who may read these lines, to act as though it were absolutely certain, that 1843 will close the grand drama of this world's history. Nothing can possibly be lost by so doing, even admitting that the calculations leading to this conclusion should be erroneous. But, on the contrary, by neglecting to act thus, my very soul shudders at the thought of the wretched doom which my friends and fellow-citizens may bring upon themselves in an hour they think not of. Sinner, although both the pulpit and the press should unite in proclaiming, "My Lord delayeth his coming," believe them not. Your soul is in jeopardy. The clergy in mass rejected and crucified Messiah, when he came in the flesh. We have no reason to believe, that they will be more favorably disposed towards him at his Second coming.

Yours in all benevolence,
JAMES SHANNON.

SIGNS OF THE TIMES.

When Christ referred to signs, he did it, that we might notice them. Here is a record from a late True Sun:

"SIGNS OF THE TIMES.—'The times are sadly out of joint,' both in the moral and physical world. *Dis*order appears to be the order of the day, every where. Not only are crimes of the darkest dye and of every grade rife and prevalent, but the nearly universal stagnation of all kinds of business—the want of employment among the operatives—and the consequent lack of credit and confidence among all classes—essentially impairs the habits of our population, and afford a gloomy prospect of its moral condition in future, if the present evils under which we suffer should remain unchanged.

"But this is not all; misfortune, it is truly said, never comes singly, and so it is with us at present; superadded to the local, moral and political evils which now exist, and bear down with such tremendous force upon the community, we have to encounter the freaks of nature. Nothing could be more unfortunate at this time, than a protracted winter; and we have one at present, unparalleled in the memory of man.

"So far as regards the evils which beset our social condition at present, reasons are plenty as blackberries, and as various as the views in the kaleidescope. Not so with the natural phenomena with which the world is now visited. *There* HUMAN REASON CEASES, and theory, speculation, and not unfrequently superstition commences. Some few ignorant fanatics will believe in Miller's prophecies, and that the recent earthquakes are the precursors of the destruction of the world."

It is said there are from 500 to 800 gambling houses in the city. The [old] Sun eloquently describes their horrible influence, but says society has no power to suppress them. Surely, judgment is turned away back-

* The following statements we find in an exchange paper. We have not time to look after others.---ED. CRY.

"By the official report of the Ohio Lunatic Asylum, it appears that out of 408 persons admitted as insane, 54 cases were produced by *religious excitement*, and 32 by *intemperance*.

In the Maine Insane Asylum, in two years 23 of the admitted cases were caused by religious excitement, and 12 by intemperance.

Of the 87 new patients admitted during the past year 13 were driven to insanity by revivals"---more than one-seventh of the whole number.

wards, and justice standeth afar off. Read the 59th chapter of Isaiah, and you will see that in such a state of things, Christ will come.

THE WORLD'S FOLLY.

One day the world represents Mormonism and Millerism as twin brothers. The next, they hear that "Joe Smith" has wiped all the stain from his pure skirts which a belief in Christ's near coming would attach to it, and they seem disposed to fondle him as their favorite pet. The following from the Mormon impostor is going the rounds as if it afforded great relief.

"Therefore, hear this, O Earth, the Lord will not come to reign over the righteous in this world in 1843, nor until every thing for the bridegroom is ready."

CHRONOLOGY.—A late work on Egyptian literature, by Geo. R. Gliddon, late U. S. Consul at Cairo, gives the various periods which have been given by different chronologists as the length of time from creation to the birth of Christ. Among 120 different opinions, he admits that the Hebrew Text gives us 4161 years, which differs but four years from Mr. Miller's chronology, and makes the world 6000 years old, as we have contended in opposition to those who say, "the end is not yet."

Remember Lot's Wife.

It may be profitable for believers in the Second Advent to consider this injunction of our Saviour. He says that as it was in the days of Noah and Lot, so shall it be in the day when the Son of Man shall be revealed. He warns us not to turn back, but remember Lot's wife. At first she believed the warning and set out to escape the coming wrath. She forsook her home and friends, and part of her children, and withstood the ridicule of those who deemed the alarm groundless, and as "the voice of one who mocked" (or, according to modern phraseology, wild fanaticism,) she advanced as far as the plains, beyond the city, without wavering; but when she looked upon the soft blue sky, and saw the sun rising in its usual beauty, she turned, and looked with a heart of unbelief, upon the city which still remained unscathed. Her heart and her treasure seemed to be there, and her doom was sealed for ever.

Her case stands as a fearful monument of the wrath of God upon that class of persons, who, though they may receive the truth with gladness, and endure for a while, yet when trials, afflictions, or persecutions arise, they are offended, and make shipwreck of their faith.

Let us examine ourselves, and find where our treasure is; if it is in the world, our heart is with it, and both will perish together. It is a matter of grief, that any who hear the midnight cry, can be indifferent to its appeals, and neglect the necessary preparations. But it is more surprising that so many who hear, and apparently receive its message, should go away and forget what manner of persons they are. They cannot bear the reproach of friends, obloquy and ridicule heaped in their way. They begin to doubt; all things remain as they were from the creation, the seasons roll in their accustomed track; the heedless, busy throng pass hurrying on. They listen to teachers, who say "this end of the world is an old story; many have expected it in different ages, but they were disappointed, and the same expectations will now as surely fail," (fine logic, the same as to say because that day has never been it will never come,) they begin to be ashamed of their former admissions, and before they are aware, are as unconcerned as ever. What can we say to such, "if they hear not Moses and the Prophets, how shall they hear us." The Lord have mercy on them, and open their eyes to the fearful realities before them, and incline them to flee to the city of refuge, nor stay in all the plains, lest while they are looking backward, they may hear the last trumpet fix their eternal doom.

CHARITY.—Though we understand all mysteries, and have all faith, so that we could remove mountains, and have not charity, we are nothing.

A mere speculative belief in the time, as demonstrated by the prophetic periods or the conviction of the near approach of the Saviour, is not to be ready. It is a constant and faithful preparation of heart, and an expectation and love of his appearing. In the days of the Apostles, this doctrine was one of the greatest motives to godliness presented to their hearers; but, for several generations past it has become obsolete. Like many other primitive, bible doctrines, it has been sifted out of the church in the time of Papal supremacy, and has not been restored in the reformation. Now when it is revived by those who "UNDERSTAND" and "discern the signs of the times," it is every where spoken against.

From the Signs of the Times.

LETTER FROM P. JAQUES.

Dear Brethren,—I have long intended communicating for the Signs of the Times, some account of the past progress and present state of the Second Advent cause in this vicinity. Perhaps you will find room for the following.

A very few in this place had been leaning for two or three years, in favor of the doctrine of Christ's speedy coming, when in September we were favored with a course of lectures on that subject by Bro. T. M. Preble, at the close of which a large number acknowledged themselves convinced that time must soon end, i. e. in a few months; and many of them openly declared their belief in 1843, as the revealed period of its termination. A large portion of these were not residents in our village, but enough of our neighbors were among them to secure, with God's blessing, a continued interest in the subject, in this community.

Previous to the coming of Bro. P., I had given the subject but little attention, and that little without special prayer; but finding the public mind awake to its importance, and feeling that my position as a minister of Christ demanded an expose of my views, and that at the same time, these views were in a crude and unsettled state, (although in the main at variance with Mr. Miller's scheme,) I resolved to devote a week at least to its prayerful consideration, in order that I might ascertain for myself "what is truth," and be prepared to present the subject understandingly to my hearers.—My family being at the time from home, and having no domestic cares to engage my time or attention, I procured Stuart, Folsom, Whedon and others on one side, and Spaulding, Miller, Litch, &c., on the other, and on Monday morning, after earnest prayer for divine illumination, sat down to my work.

I continued the examination through the week, never approaching my books until I had earnestly sought the direction of the Spirit, and soon became astonished at the large amount of tradition and little scripture upon which my "millennium," "Jew's restoration," &c., were constructed. These were points which I had never deemed of great practical importance, and had therefore never closely looked at the arguments in their favor, but had taken the "belief of the church" concerning them as correct, without testing it. Although compelled to differ from Mr, Miller and others upon some points of minor importance, yet upon these three I became in the course of the week satisfied, viz., that no restoration of the Jews, and no millennium, can be reasonably expected prior to the advent; and that, from the signs of the times, which have been and are being exhibited, according to Bible prediction, the advent *must* take place *speedily*.

On the following Sabbath I spread these views before the congregation (Methodist,) to which I minister, and fouud a ready response in many a heart. I have since examined various expositions of the prophetic periods of Daniel's vision, and although *not* satisfied beyond a doubt that they terminate with time, yet I have seen no explanation at variance with this which does not evidently contradict the context, and thus render itself a nullity. I therefore cheerfully admit that the probabilities all centre in 1843 as the *year* of the advent; and that the signs of the times prove, beyond successful controversy, the *speedy* coming of the Lord Jesus. The periods of Daniel *may be* incorrectly explained and applied; but if so, we have, without them, proof sufficient of the *near* approach of that great day. Thus I believe, and thus I preach.

As in other places, so here, is diversity of views in regard to the doctrine. In the Methodist society there is *no* open opposition, and I suppose but very few individuals who do not admit the probable correctness of the theory. We have a weekly second advent conference, well attended and interesting. The Baptist church, I am told, is about equally divided in regard to it, while but few of our Congregational brethren embrace it. Several, however, of the most devoted members of the last named church are consistent advocates of the doctrine.

One fruit of Bro. P.'s labors was a revival of religion, which spread into different parts of the town, resulting in the conversion of probably more than 200 souls. About sixty have since united with the Methodist society in this village—more than that number with the same denomination in the north part of the town. The Baptists have received a large accession. Several have become members of the Congregational church, and the Freewill and Christian Baptists have also, as I suppose, (for I have no definite information respecting them,) had additions. Extensive, however, as the work has been, it was checked, as I doubt not, especially in this village, by opposition to the doctrine of Christ's coming, and by the development of party feeling in the churches; a heavy charge, but sustained by facts, and by and by to be met at the tribunal of heaven.

The especial excitement attending a series of lectures on the advent, has of course subsided; but there has been a sober setting into the doctrine; and taking the town as a whole, I am satisfied that there has been, since last September, a gradual but *continual* advance in the number and confidence of those who believe and advocate this heaven-inspired, Bible-taught theory. I will hereafter, if God permit, communicate for the "Signs," some thoughts relative to the moral influence of the second advent discussion, as developed in its effects, aside from the conversion of souls, in this region. Yours in faith, hope, and charity,

P. JAQUES.

West Prospect, Me., March 17, 1843.

LETTER FROM BRO. S. HAWLEY.

Dear Bro. Himes,—I find here a large field uucultivated, and it seemed as though God had called me to this work. There is a great desire to hear, an *eagerness* not to be expressed. And this truth seems to be the only kind adapted to move this region, having been burnt over as it was several years ago, by the fire of truth enkindled by Finney and others. It is a hard field, presenting a greater number of case-hardened and sceptical sinners than almost any other in the world.—Ordinary preaching, or the presentation of common truths, does no good, or very little, to say the most. But this truth, embodying as it does the higher elements of moral power, arrests and fixes the attention, convinces the understanding, undermines the various forms of scepticism, effectually breaks up a deadly and fatal apathy, and takes hold of the deep springs of the heart. All this it has done again and again.

Being placed by the providence of God in such a field, and having pressing calls from all quarters, what else could I do than to make up my mind to tarry here for a few weeks? I have been at Cazenovia, and had a season of much interest. Bro. Myrick, and Francis Hawley, the minister of the Congregational church, and Elder Nickerson, are very favorable, if not fully convinced. The meetings were thronged, the attention was fixed, the understanding was convinced, the heart moved. The Lord is doing a great work there. There is a great cry for books, books. They are much and urgently needed in this region. What shall we do to supply the want?

I came to this place about twelve days since. Closed the course last evening. The interest is *immense*. Never have I seen more in any place of its size. The opposition is *dead*, prejudice is gone, the tongue of slander is palsied, the community—to its depth and extremities—is agitated, houses too small for the hearers, inquiry room more than full, convictions increasing, converts multiplying. God is truly in the place. The people cling, cling, cling. They are determined I shall not leave them.

But I must next go to Utica, the Lord willing. What shall I do about New York? It does appear to me that they have had *so much* light there, that there is *no need* of my going, but at the same time, I am willing to go if the Lord's will be so. I shall return to Boston soon, if favored. They are writing me from several places to return. They want me to give a course of lectures in New Bedford.

I am about worn down—"used up," as the vulgar say. I have been lecturing and preaching night and day, but I am wonderfully sustained. The Lord is with me. The prospect is bright, *glorious*. He, whom we expect, will soon come and take us to himself. How bright the vision of MILLENNIAL DAY!! Its glories already appear.

S. HAWLEY, JR.

Smyrna, N. Y., March 13, 1843.

LETTER FROM BRO. L. C. COLLINS.

Dear Bro. Bliss,—The doctrine of the Second Advent of Christ in 1843 has got a strong hold upon the people in this part of the country. Light on this subject is being universally diffused. There is now scarcely a town in this county but what has been favored with lectures. I find that there are lecturers passing through almost every part of the state. Several ministers and lay brethren, who have embraced the doctrine, have commenced lecturing. I have just learned that S. B. Yarrington, of Hamilton, a Methodist preacher, is full

in the faith, and is giving lectures. I have just returned from Binghamton, the shire town of Broome Co., where I have been laboring for some two weeks. The interest taken in the subject was beyond anything I have ever yet witnessed. There were from eighty to a hundred earnest seekers of salvation evening after evening, crowding through the dense throng for the prayers of God's people. Some sixty or more during the meeting, professed to find peace. The good work is becoming general through the place. Very many were led to believe that we are in the very end of time, and not a few that 1843 will bring the closing scene.—Dr. Adams, a man of talent, has left all and is going right out to sound the midnight cry. The editor of the Binghamton Courier feels interested, and wishes you to send him the Signs of the Times. My health is still good, though at times I feel almost worn out through excessive labor, lecturing once, twice, and sometimes three times a day, almost constantly. But blessed be God, we will soon have all eternity to rest in.

L. C. Collins.

Oxford, Chenango Co., N. Y.,
March 15, 1843.

LETTERS.

Bro. F. G. Brown informs us that he is preparing a narrative of his deeply interesting religious experience for publication. He modestly expresses a hope "that it may be productive of some little good." "*Not* a little," we trust.

A brother in Indiana writes that the articles on Papacy are important, and "Storrs' remarks on the two witnesses are good," but thinks he missed the way in writing on the 24th of Matthew, &c. We wish all to understand that there is no Popery in our cause, and we trust no trace of its spirit may remain in any of our hearts. Brother Storrs differs from other second advent believers on some points. Bro. Litch and Bro. Miller take a different view of many passages of Scripture, but while we all agree in receiving the Bible as God's word, and studying it with meekness, we wish to have perfect fellowship in the truth, and each heartily to acknowledge the perfect freedom of all. While we are in this tabernacle we do not expect to see eye to eye in all things, and when a brother thinks he has important truth to lay before the brethren, we say "Let him speak."

Bro. Chamberlain writes from Middletown, Ct.:

"I think Bro. Brown's letters had a great effect on my mind, and I pray God that they may open the eyes of many more. I think the light is increasing in this city."

Bro. Litch writes from Philadelphia:

"We have a very good state of things here at present. The brethren grow stronger and stronger as the time draws near, and the scoffers wax more bold."

A writer in Jacksonville, Illinois, gives us the following proof of interest in the paper:

"About three weeks past, I accidentally put my eye on one of the numbers of the Midnight Cry. I put it in my pocket and rode ten miles, when night overtook me. I perused it until late bed time. The next morning I made myself ready to proceed homewards, and intended to take the paper with me, but it was wrested out of my hand by some one belonging to the hospitable mansion. Yesterday I went in search of it and found it. I found out in the pursuit of the number that it had travelled through an extensive neighborhood, so anxious are the people to hear the words of the Midnight Cry."

A writer in Virginia says: "It has created a desire for information, and led persons to investigate the Scriptures, who never before opened the Holy Volume."

Bro. G. F. Cox writes from Orrington, Maine, in reply to our request that he would come to New York and Philadelphia:

"I think my post at present is in this region. The calls are so numerous that twenty men could not supply them, and these calls are too pressing to be denied. I am expecting to visit Belfast next week, God willing. Besides this, I am looking for the termination of all things so soon that it becomes me to be careful of future promises. Still it is our duty to go on till Jesus comes, let that be sooner or later. Should God please, I expect to visit your region early in the summer."

Brother E. E. Payne, recently a student at Oberlin, writes from De Witt's Valley, N. Y.:

"Bro. Himes,—I have formerly been a believer in the world's conversion and a temporal millennium, which I now deem a fable, not found in the Bible. I simply believed it because ministers preached it and prayed for it, and doubtless I have often quoted Ps. 2: 8, in prayer, to prove it, but never repeated the next verse, which I now consider teaches the destruction instead of the conversion of the wicked. Not a year since, my attention was called to this subject. I attended a Bible Class and association of theologians, where this subject was discussed. I was present during the discussion between Bro. C. Fitch, *pro.*, and Pres. Mahan, Profs. Cowles and Morgan, *vs.* I took notes at the sixteen lectures—had my Bible and followed them in their quotations. My thirst for knowledge upon this subject became so great that I gave up my studies, (the languages,) gave all the money I had for books, and studied them together with the prophecies of Daniel and Revelations, which, by tradition, I had hitherto considered sealed books. The result was, I became a believer in the second advent doctrine, and returned home. Brother Hale sent me a chart, which Elder Tilden, (who has been a student of this subject for the past six years,) with myself, have explained in several of the surrounding towns in the counties of Alleghany and Steuben. We meet with opposition from almost every point of the compass. Still the Lord opens the Red Sea as fast as we go forward. A great thirst is created for light and truth. The demands are greater than we can supply. May the Lord send Bro. Miller or some other faithful laborer into Western New York, is the prayer of many. Will you come? We urge upon all the necessity of studying the Bible for themselves, and not to take any man's *ipse dixit* for it. The general conviction upon the minds of the people is, that it may come; if not, they may die, and the best way is, to be prepared. Some have been led to Christ through our feeble efforts, for which we bless God. The subject of the "new heavens and new earth, wherein dwelleth righteousness," is a glorious theme for contemplation; and the hope I have of being an inhabitant of that country—of which New Jerusalem is the capital, God its everlasting king, "where the righteous bear rule and the people rejoice," "where the wicked cease from troubling, and the weary are at rest," where there will be no more oppression, intemperance, licentiousness, profanity, sabbath breaking, &c., of which our land and world is full—fills me with joy and gladness, and especially the hope that the present is the last year, month, or perhaps day, that we shall be obliged to stay on this earth before it is cleansed, inspires my soul with new courage to toil on yet a little longer, and do all the good I can before Christ does exchange his mediatorial seat for his great white throne, and come in the clouds of heaven in the glory of his Father. Having formed an extensive acquaintance at different institutions and in protracted meetings, I take this method, as the time is so short, to inform them, and *all*, of the change in my views, and to urge upon all the necessity of immediately preparing to meet Christ at his coming."

We must request pardon of the writer for publishing the following pleasing testimony, omitting names and dates:

"I give my testimony, as far as it goes, against the assertion that Millerism is calculated to frighten people out of their senses, &c., &c.

"I frankly acknowledge that to the agitation of the question of the second advent near, I owe that peace of mind which is known only by those who hope that their sins are forgiven, and look forward to a blessed immortality beyond the grave, or after the appearance of our Saviour in the clouds of heaven. About six weeks since, my father, who resides in Ohio, subscribed for the Midnight Cry, and had it forwarded to me in Virginia. He also wrote to me, and, much to my astonishment, avowed his belief in what I then looked upon as one of the greatest humbugs of the day, and requested—yea, urged me to examine the subject. I commenced doing so, and was no less astonished to find that the theory was founded upon what appears to me indisputable Scripture evidence. Yet I was unwilling to believe, and therefore read all I could get against it, such as Dowling and Weeks, not neglecting Mr. Faber, who, to prove his startling point true, is obliged to prove that the 2300 days should have been 2200 days; but the more I read against it, the more was I impressed with the belief that the system could not be shaken, and was led to ask myself, Am I ready? And if this does not prove true, am I ready for that event which will certainly come soon, and may come this year, viz., Death? I was led, as I hope, to flee from the wrath to come—to lay hold of the many precious promises held out to all—believers in the second advent and disbelievers—and I now look forward to the coming of our Lord without either fear or trembling."

A writer in Ohio says:

"There is much anxiety in this place to read and investigate the subject. We have not here noticed any explanation or remarks upon the manner of making the seven times that were to pass over Nebuchadnezzar, harmonize with Miller's rule of interpretation. Will you favor us with an explanation? [See the article headed, "Nebuchadnezzar's Humiliation."]

A preacher in Mississippi writes:

"Having recently seen and read a few numbers of the 'Midnight Cry,' and having ascertained from them that Mr. Miller's views and calculations in relation to the Second Advent of Christ, are much more sober, rational and Scriptural than I had anticipated, from public rumor, I wish to read for myself and understand.—You will, therefore, receive five dollars, and send the worth in publications."

The Baptist Pastor at Cuba, N. Y. writes:

"It is but about four months since I have been seriously investigating the evidences of the Second Advent of the Saviour near, and as the result of my inquiries, I have arrived at the conclusion that this year will wind up this world's history and introduce the personal reign of Christ, with his saints, on the new earth, forever.

"The public announcement of my sentiments upon this subject has placed me in responsible circumstances. Being the only minister, within the circle of my acquaintance, who has come out and advocated the doctrine of the Advent near, I have many calls from the churches around me to lecture upon this subject, which I endeavor to do as I am able, consistent with my health and pastoral duties.

"In the month of November last, Bro. Beach lectured in this place, and other prominent villages in this (Allegany) county, producing deep and solemn impressions on many minds of the truth of his views, and in my judgment and the judgment of some others, was the prominent cause of the revivals which have blessed this place, and other places in this vicinity; but these impressions have passed away from the minds of many in consequence of the opposition to the advent near, by Dr. Weeks, Colver, Dowling, Montgomery, Oberlin Professors, &c. &c. 'My Lord delayeth his coming,' is exerting a powerful influence upon the Church and the world, and is producing its legitimate baneful effect upon both. The churches are settling down into indifference and worldliness, and unconverted sinners are lulled to sleep.

"We have a few brethren and sisters who feel the importance of a preparation to meet the Bridegroom, who meet once a week to encourage each other and pray for entire consecration, and that holiness, without which no man shall see the Lord."

A resident of Marion City (Ala.) writes:

Messrs Editors:—One number of this important work *The Midnight Cry*, has found its way to this part of the world. It has been here but a short time but it has caused more searching of Holy Writ than all the ministers of the gospel have for many months. It was impossible for all to read at once, and on last night the citizens of this place assembled themselves together and it was read aloud to all. It seems as if all persons are anxious to know more of the subject, and I for one feel that I need light on this subject, as I am a poor unworthy sinner. It is difficult for us to get current money. If it was not so I think you would have many calls from this part. The number we have is dated Feb. 10th. Enclosed you have two dollars which I was fortunate enough to get a few days since. You will please send me its value in the most important numbers, and if you could send a few numbers over, you would confer a favor on us. I will scatter them where they will be likely to do the most good.

A writer in Strafford Corners, N. H., says, "I am unwilling to part with so valuable a paper. There are quite a number who are anxious to read. Send me five copies or more."

Many choice letters are omitted for want of room.

THE END OF THE PROPHETIC PERIODS.

The following, from the Signs of the Times, is the result of careful reflection, and is worthy of attention; but by publishing it, we would not be understood as teaching that Christ's coming is not *now* to be looked for daily.—ED.

The evidence of the termination of the various prophetic periods in 1843, has been frequently given, but there has never yet been presented a harmonious termination of them on any particular day. The want of such harmony as to the *day* of their termination has been supposed to be in accordance with the declaration of our Saviour, "Of that day and hour *knoweth* no man," &c. Although that was then spoken in the present tense, and denoted that no man then knew the time, while they were to know that it was near even at the doors, when certain signs should indicate its approach, yet it has generally been conceded also to be prophetic, as to the *precise day* of the advent's never being known by man, previous to the event. A moment's consideration, however will show us that if that denotes that man is not to know the day, it also denotes that neither angels nor the Son can know, as Mark includes the Son with men and angels; and then our Saviour would not know the day of his advent until he gets here. That passage, therefore, cannot denote that no man ever will know, but only that no man then knew, while the signs which were to denote the approach of that day were unseen.

It may also be thought to be unwise to give the evidence which may point to any particular *day*, lest that day should pass by, and cause chagrin and mortification. The question "What shall we do if it does not come?" is only dictated by pride; and if Second Advent believers have any remnant of that commodity lurking in their hearts, it is high time it was all rooted out, and not a vestige of it left. Men who have sacrificed their reputation upon the altar of truth, who profess to be willing to have their names cast out as evil, for Christ's sake, and to be esteemed as the offscouring of the earth, should never ask such a question; and should be willing to encounter any reproach or mortification to which an honest expression of what they believe to be the truth, may subject them.

The prophet Habakkuk seemed to look to consequences when he said Hab. 2: 1, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and *what I shall* ANSWER *when* I AM REPROVED" But what said the Lord to him? 21st verse, "And the Lord answered me and said, *Write the* VISION *and make* it PLAIN UPON TABLES, *that he may* RUN *that readeth it.*" He was not to look to consequences, nor study an answer when reproof should come. His sole business was then to *make* PLAIN *the* VISION. The consequences he must leave with God; and why? 3d verse, "*For the* VISION *is yet for an* APPOINTED TIME, *but at the* END *it shall* SPEAK, *and not lie: though it* TARRY, *wait for it; because it will* SURELY COME, *it will not* TARRY." It may appear to man to tarry, but when the time appointed has fully arrived, it will *surely come;* at the END it will speak.

God says by his prophet Jeremiah, 23: 28, "He that hath my word, let him *speak my word faithfully.*" We have therefore no right to hold back any part of the evidence which God has given us in his word; and if we are inexcusable in withholding the evidence which points to the *year*, we are also inexcusable, if we withhold evidence that God has given us, which may seem to point to the *day*.

The apostle commands us to exhort one another, and so much the more as ye see the *day* approaching, Heb. 10: 25. And our Saviour has said "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what HOUR I will come upon thee, Rev 3: 3. These passages seem to indicate that the day and hour may be more clearly seen, as the time of the advent shall draw nigh.

With these considerations, I will attempt a harmony of the termination of the prophetic periods, in the days of their fulfillment, giving the evidence upon which this opinion is based, and remembering our liability to err, when relying upon the strength of man's arm. If my opinion in this respect prove incorrect, I have only given my honest opinion in the fear of God, and from a sense of duty, being perfectly willing to encounter any contumely and reproach, to which faithfulness in the cause of God may subject me, knowing that no greater burden will be given me, than the grace of God will enable me to bear, or than it will be for my spiritual well-being to endure. And what I shall answer when I am reproved, I leave with God.

While all the prophetic periods evidently terminate in A. D. 1843, yet two only—the 2300 days and the 1335 days—seem to indicate the day of their termination. The 2300 days were o extend to the cleansing of the sanctuary, which was to be desolated till the consummation. These 2300 days were "to give both the sanctuary and the host to be trodden under foot."—They therefore expire the moment those cease to be trodden under foot, and when is fulfilled the last event which is noted in the vision, and which was the EXCEEDING GREAT HORN "*broken without hand.*" This will be when the STONE *cut out of a mountain* WITHOUT HANDS shall smite the image on the feet, and grind it to powder, when God's everlasting kingdom shall be set up. It will also be according to Daniel 11, and 12, in which the vision of the 2300 days is more fully described, and where the kingdoms symbolized by the ram and he-goat are particularized more minutely, and the little horn that waxed exceeding great, is delineated under its various manifestations—under pagan and papal supremacies, and then under the form of the atheistical beast, of which Bonaparte finally obtained the head, and whose acts, therefore, were the acts of this horn, he having then the supremacy. There it is said that he, i. e. this horn, "shall come to his end, and none shall help him," or, as it was said in the vision, "was broken without hand." This was the last event in the vision, and must therefore be the end of the 2300 days; and the angel proceeds to say, "And at that time, (i. e. when this horn comes to its end,) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The 2300 days will therefore extend to the coming of Christ and the first resurrection, when the sanctuary and the host will no longer be trodden under foot: and "then the sanctuary will be cleansed," or "then they shall cleanse the sanctuary," when the days are ended.

As the 70 weeks are cut off from the 2300 days and are admitted to have been fulfilled in 490 years, the 2300 days can only extend just 1810 years from the end of the 70 weeks.

The 70 weeks were cut off upon the Jews for the accomplishment of certain events, the last of which was the anointing the MOST HOLY.—Of these 70 weeks, 69 were to reach to the Messiah, and he was to confirm the covenant with many for one week. It is admitted that the 70 weeks began B.C.457, with the decree to rebuild Jerusalem, as given in Ezra 7: the 69 weeks, or 483 years, which were to reach to the Messiah, would therefore extend to A. D. 26. According to the chronology in the margin of the Polyglott Bibles, this was the year when our Saviour was baptized by John, and was first proclaimed from heaven as the Messiah of the world. Mark 1: 9—11, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straitway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, thou art my beloved Son, in whom I am well pleased."

He also preached, saying, "The time is fulfilled;" and there was a fulfilment of no prophetic time but the 69 weeks. This, according to Luke 3: 23, was when Jesus began to be about thirty years of age, which was A. D. 26, he being born according to an astronomical calculation of Ferguson, four years before the vulgar era.

He was to confirm the covenant with many one week; "and in the midst, (or last half) of the week, he shall cause the sacrifice and oblation to cease." The sacrifice and oblation of the Old Testament must have ceased when the New Testament took effect, and took the place of the old; and which must have been according to Paul, on the death of Christ, Heb. 9: 16, 17: "For where a testament is, there must also of necessity be the death of the testator.—For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Col. 2: 14: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The crucifixion must therefore have been in the midst or last half of the week, in which he was to confirm the covenant with many, and before its termination.

Christ was crucified A. D. 33; so that being born 4 years before the vulgar era, he must have been in his 37th year when crucified; and as he was about 30 years of age, when he was proclaimed the Messiah, he must have confirmed the covenant with many about seven years, or one week, before the crucifixion, and after his resurrection forty days to his ascension.—Acts 1: 3: "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He arose from the dead on the third day, and after forty days ascended to heaven. Acts 1: 9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Then about 7 days, or fifty days from the crucifixion, when the disciples were with one accord in one place in prayer, the Holy Spirit came down like a rushing mighty wind, which was a confirmation of the last promise that he made to his disciples,—viz. that he would send the Comforter. Acts 2: 1—4: "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."—Then also the Most Holy had been anointed—the last event of 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his blood—the anti-type of the Jew-

ish high priest's entering once a year into the Holy of Holies, to make atonement with blood for the sins of the people. The 70 weeks therefore seem to have terminated if not on or before the ascension, when the day of Pentecost was fully come—fifty days after the crucifixion.

According to Ferguson, by astronomical calculations, our Saviour was crucified A. D. 33, which is 1810 years to April 3d, 1843.

[But the time of the passover at which he was crucified was fixed by the moon, and this year the corresponding full moon is April 14th. This fact does not, indeed, affect the termination of the 1810 years, if governed by the revolution of the earth, but we remember that the 40 years in the wilderness were measured by the passover, and of course governed by the moon. The passover was eaten the night before the Israelites left Egypt, and the night before entering Canaan. These facts teach us caution, in referring to precise days.—But we proceed with the views our brethren have expressed.—Ed. Mid. Cry.]

As the 70 weeks seem to have terminated within 50 days after, then the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23d of May 1843, by which time the righteous have reason to expect to meet their Lord in the air. The 7 days before the day of Pentecost, when our Saviour ascended to heaven, corresponds with the seven days before the flood, when Noah was told the very day of that event; and also with the half hour in Rev. 8: 1, when there was silence in heaven on the opening of the seventh and last seal. If it should prove that the 70 weeks terminated with the ascension of our Lord when his ministry on earth ceased; then the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord, the saints may ascend to meet him in the air, and then the seven days to the day of Pentecost corresponding with the seven days before the flood, and the half hour of silence in Revelation, would be a time of awful suspense to the wicked, till the Pentecostal day, when instead of the Holy Spirit being poured out, would be poured out the vials of God's wrath.

When it is said in Rev. 1 : 7, that "every eye shall see him," "they also that pierced him" are included; and as they will not see him till the last resurrection, it may be that the wicked will only know that Christ has come, from the fact that the righteous and all the little babes are gone. When Daniel saw the Saviour, his comeliness was turned into corruption, and he retained no strength, also when John saw him he "fell at his feet as dead." It may therefore be that men will be unable to behold the Saviour while in this mortal state, and that the righteous may not see him till they are changed, for the sight of him might strike all the wicked dead. If those who are not changed can see him, they would know the hour when he comes, but it is said, Rev. 3 : 3, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." It may therefore be that those only will be changed who are found watching. Hence the injunction. Luke 21 : 34—36, "And take heed to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

How important is it then, that we should be continually watching; for as a snare will it come on all that dwell on the earth, or regard this as their home; but the righteous are strangers and pilgrims here below, looking for a city to come.

Our opposers all have their eye on the 23d of April; why, no one knows; for none of the Advent believers have ever thought of that day.—They have had their eye more on the 15th of February, and the 3d of April—on the latter, because of the crucifixion of our Lord, when many supposed the 70 weeks expired; and on the former, because then the Pope was dethroned, which was supposed to be the end of the 1290 days. There is, however, no necessary connection between the 1290 days and the 1260, only that both terminate the same year. It, however, does not follow that they terminate at the same point in the year. But it seems to be necessary that the scoffers should have a time to rejoice, and the faith of the believers be tried. Such will be the case if the 23d of April shall pass by. Then, high in air they will toss their ready cap, and feel that they can breathe freer: and then will they begin to scoff in earnest. Then will also be fulfilled what is spoken by the prophet Ezekiel 12 : 21, 22: "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, "THE DAYS ARE PROLONGED, AND EVERY VISION FAILETH?"—They begin to say it now, but then they will shout it aloud. 23—25 verses: "Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, '*The days are at hand, and the* EFFECT OF EVERY VISION.' For there shall be more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

When the *effect* of EVERY VISION has been seen, probation will be no longer delayed; and this is to be when they say that *every vision faileth*; and the vision may seem to man to tarry.

26—28 verses: "Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel, say, *The vision that he seeth is for* MANY DAYS TO COME, *and he prophesieth of the* TIMES THAT ARE AFAR OFF. Therefore say unto them, Thus saith the Lord God: *There shall* NONE OF MY WORDS BE PROLONGED ANY MORE, but the word which I have spoken shall be DONE, saith the Lord God."

They are already using this proverb, but they will also use it to perfection if the 23d of April shall pass away. They may therefore have one short month to rejoice over a supposed failure of the time—the same as Belshazzar, according to the tradition of the Jews, had supposed that the 70 years predicted by Jeremiah were fulfilled, at the end of which the king of Babylon was to be punished and that nation.

But the king, according to this tradition, had himself computed the time, and thinking the seventy years were fully expired, and that the prediction had failed, made a great feast to a thousand of his lords to rejoice over the supposed failure of the prophecy; and in the midst of the feast, while they were making merry, and praising the gods of silver and gold, the fingers of the hand were seen writing on the wall, filling their hearts with consternation; and in that night those seventy years expired. Belshazzar the king of of the Chaldeans was slain, and Darius, the Median, took the kingdom. Even so may the enemies of Christ have an opportunity to rejoice over a supposed failure of the prophetic periods. We are, however, told that "*the triumphing of the wicked will be* SHORT;" and to the righteous, God says, Isa. 26 : 20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." They may rejoice for a little moment, but soon the Lord will come to deliver his own; for a short work will the Lord make upon the earth, and he will cut it short in righteousness.

The 2300 days therefore seem to terminate by the 23d of May, so let us *now* look for the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ.

The question then arises, when will all things be consummated, and all the redeemed come down upon the new earth wherein dwelleth righteousness. As old Canaan was divided by lot among the Israelites—the type of the Canaan to come,—some may suppose the new Canaan will be allotted and divided among its inhabitants, who will then all stand in their place and lot at the end of the days. The 1335 days are in answer to the question, "What shall be the end of these things?" In the 11th and 12th chapters, Daniel had been carried down in prophetic vision to the resurrection, and onward to the final state of the righteous, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This must be when the righteous stand on the new earth. Then Daniel said, "O my Lord, what shall be the end of these things?" ver 8—that is, when the righteous thus shine on the new earth, where they are to be as the stars forever and ever. verses 9—13: "And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Daniel is to stand in his lot at the end of the days. We read in Math. 27 : 52, 53, that after Christ arose from the dead, "many of the saints arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many;" and who should be more worthy of a resurrection then, than the prophet Daniel? That he was then raised with the many saints that came out of their graves, is further confirmed from the fact, that the one who showed John the new earth, was one of his fellow servants, and of his brethren the prophets, and there is a striking resemblance between much of the Apocalypse, and the book of Daniel. When Daniel is to stand in his lot, would therefore seem to be not at the resurrection, but when the Lord my God shall come to the new earth, and all his saints with him, and which would also be the end of these things to which the 1335 days extend. They who wait and come to that period are pronounced blessed; and what greater blessing can be given any, than such a glorious inheritance?

These days must therefore extend beyond the resurrection, a time sufficient for God to pour out the seven last vials of his wrath upon the wick-

ed, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time, as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. 34: 28. The spies returned from searching the land of Canaan after forty days, Num. 13: 23. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year. Num. 14: 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Ezek. 4: 6. Jonah predicted yet forty days, and Ninevah shall be overthrown, 3: 4. Also our Saviour fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. 11: 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the HORN. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch.—But the righteous can look up and lift up their hands, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says, 1 Cor. 15: 8, "And last of all he was seen of me also, as one born out of due time."

Others suppose "the midst of the week," in Dan. 9: 27, denotes the *middle* of the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence, however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.

For the Midnight Cry.

THE END OF THE PROPHETIC PERIODS.

The termination of the 70 weeks or 490 years of Daniel, has been a matter of some doubt, though it is agreed by all that they must have closed near the Crucifixion. To make them close *three* and a half years after that event, would be to break the entire prophetic chain, because you cannot harmonize the 1290 and 1335 days with such a termination; for nothing, in my mind, can be clearer, than that the 1290 closed in 1798; then there are but 45 years more, which must terminate in 1843. But if the 70 weeks closed three and an half years after the Crucifixion, the 1810 years from that period would not close till 1847; thus making an entire break in the chain of prophecy. I consider the 1290 and 1335, so to speak, a *binder*, that fastens the whole period, and makes it sure that the 2300 and 1810 terminate in 1843: and I consider that position *immovable*. The only question, in my mind, is, at what time in the year these prophetic periods run out. I conceive it must be somewhere between the Crucifixion and the "king of the south push"-ing at the "exceeding great horn." See Dan. 11: 40. The power pushed *at*, I apprehend, was the same "horn." That horn, at first, was pagan Rome; then Rome under the ten kings, the dominant power of which, for a long time, was papacy; then came up the atheistical beast, viz. France, the head of which at length was Buonaparte; and the French power becoming the dominant power in the "divided" Roman empire, is then the "exceeding great horn," at which the king of the south, Egypt, *pushed*, which pushing marks distinctly the *commencement* of "the time of the end." The French army, under Bonaparte, landed in Egypt the 1st day of July, 1798, and during that month the most decisive battles seem to have been fought. From that period we may safely date the commencement of the time of the end; and 45 years from that time we may expect Daniel will stand in his *lot*. "Lot," in the Scriptures, signifies *inheritance* in the promised land; and not the resurrection, as some of us have thought. See Numbers 26: 52—56.

"And the Lord spake unto Moses, saying: Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given, according to those that were numbered of him. Notwithstanding, the land shall be *divided by lot*, according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

See also 33d chapter, 54th verse:

"And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit."

Also, Ezk. 48: 29, which, I apprehend, is a description of the division of the heavenly Canaan, or new earth, among the tribes of the true Israel, who are "heirs according to the promise."

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God."

When that division is made, and not till then, will Daniel stand in his "lot." The 1290 days, then, carried us to July, 1798; and the 1335 will carry us to July 1843, when all the saints may expect to stand in their lot on the new earth.

Before that time, the 2300 days must terminate; and as the 70 weeks *seal* those days, if we can find where the 70 weeks terminate, we can come at a pretty accurate calculation as to the termination of the 2300 days. I conceive they will close *to a day*, because when a part of a year belongs to the prophecy, "an hour" is added, as in the case of the Ottoman Empire, Rev. 9: 15; and the angel says, Dan. 8: 19, "At the time appointed, the end" shall be.

The last week of the 70, the Messiah was to "confirm the covenant with many;" and that week carries us to the anointing of the Most Holy, Holy of Holies, or "Holy place." See Heb. 9: 12. That was the last act of the 70 weeks, and must be supposed to take place either at our Saviour's crucifixion, resurrection, ascension, or the day of Pentecost, which was 50 days after the crucifixion. The same may be said to be true with respect to the termination of the week in which he confirmed the covenant. "To confirm" a thing is, "to put past doubt by new evidence; to settle, to establish." Now, all this was done at farthest by the Pentecost; and I can hardly see how the Lord could be said to confirm the covenant with many after his ascension, when he personally left his followers, in any sense that he did not for years after, if not unto this day; i. e. he does it by pouring out the Spirit. It strikes me, therefore, that the ascension is the most probable period of the termination of the 2300 days. It may be at the crucifixion, resurrection, or Pentecost; but *I* give the preference to the ascension.

The inquiry now arises, what day in the year does the anniversary of the ascension occur this year, 1843? I answer—If we reckon by solar years, the crucifixion took place 1810 years ago the 3d day of our April; then the 5th would bring us to our Lord's resurrection; 40 days from that would bring us to the ascension, and would be the 14th of May, if we reckon the 5th of April for the first of the 40. But there is a doubt in my mind whether we are to reckon solar years or lunar; i. e., whether we are to reckon to the *day* in the year, or to the paschal full moon; if we reckon the latter, then the anniversary of the crucifixion is Friday, the 14th of April, this year, and the Sabbath after comes the resurrection; from that point, 40 days inclusive will carry us to the 25th of May as the anniversary of the ascension; and I find all our almanacs have that day marked as the ascension. Now, our Lord may appear any hour, and the saints be "caught up," yet I am inclined to believe it will be the 14th or 16th of this month; or else, May 14th, 22d, or 25th; or at the farthest, the 1st of June; beyond that, with my present light, I can see nothing of the 2300 days. I believe at the *outside* they expire then. And when those days expire, then the sanctuary, and the host, the church, cease "to be trodden under foot"—"then shall the sanctuary be cleansed;" and the month of July, it

may be expected, will bring the saints into their lot in the new earth.

If it be said, the time is too short to destroy the wicked, melt the earth, burn up the works therein, and restore the earth again to that glory God designs to give to the inheritance of his saints, I answer—God created the heavens and all the hosts thereof, and the earth, with all its animals, and man upon it, in six days, and his power is adequate to restore it, and put his saints in possession, in any period he chooses, however short. "For he will finish his work, and cut it short in righteousness; because a short work will the Lord make upon the earth." There can be no reason assigned why the Lord should be even 40 days in destroying the wicked out of the earth. True, he gave 40 days to the flood, but then men, perhaps, might repent, and find mercy to eternal life, though they must die by the flood; but when the saints are taken up, the door of mercy is shut, and there is no hope for those left behind; and why may we not suppose it will be as it was in the days of Lot, as well as that it it will be as it was in the days of Noah? "The *same day* that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; and our Saviour adds, "Even thus shall it be in the day when the Son of Man is revealed." See Luke 17: 28—30.

If all the periods spoken of in this communication, should pass by without bringing the event, with my present light, I could fix upon no others, but should wait in constant expectation of the revelation of the Lord Jesus, as I can have no doubt but that all the signs have taken place that the Lord has given us to precede that event; but I do not believe the event will pass by all the periods above mentioned; and my faith is daily increasing, that our Lord will speedily appear. Glory to his ever blessed name. "Even so, come Lord Jesus."

GEO. STORRS.

Albany, N. Y., April 6, 1843.

VISIT TO THE PRISON.

On Monday last, four brethren went to Blackwell's Island Prison, with tracts. By the courtesy of the keepers they had free access to all the prisoners, and personally conversed with them on the coming of the Lord, telling them that their cells would probably be their homes till the 7th trumpet should sound. In almost every instance, their attention was arrested, and they promised to seek the Lord's mercy, and to amend their ways and their doings, through his assisting grace. Tracts were left with them which they promised to read. One of the prisoners was once a professor of religion, and he seemed in an agony of remorse, and was very anxious to read the Bible, but none was in his cell. The brethren promised to get one for him if they could.

After leaving the prison, they visited the Lunatic Asylum on the same island, stopping a few moments by the way to pray for God's blessing on their labours. Returning from the Asylum, they were surprised to find a new Bible by the way-side, they received it as an answer to their prayer, and carried it to the cell of the penitent, who had desired one. He received it with the warmest expressions of joy and gratitude, and immediately begun to read it. They gave brother Litch's German Tract to one of the prisoners who could read in no other language. He begged hard for a German Bible, while the tears rolled down his cheeks. They promised to send him one. There is reason to believe, the seed sown in that prison, will, in answer to fervent prayer, bring forth fruit to eternal life, and that some of those despised prisoners may yet be jewels in the Saviour's crown.

IS THIS A HEATHEN COUNTRY?

We were surprised to learn that not one in ten of the cells in Blackwell's Island Prison contains a Bible. What does this mean? While incalculable labor and expense are emploeyed to send the Bible round the globe, are we building walls of stone to shut up people, where it is impossible for them to read the Bible? This glaring inconsistency should immediately cease, and the prisoners be supplied with the Bible. If the city government does not attend to it, let individuals do the work,—which we might expect the Lord to smile upon. The poor prisoners would see that some persons care for their souls, and the gift of the book might prepare the way for the Spirit of God, and the souls of the givers would be blessed in their deed.

The following was written some years ago, by Joseph Rusling, a Methodist preacher of the Philadelphia Conference:

THE CHRISTIAN'S PROSPECT.

Christian, the morn breaks sweetly o'er thee,
And all the Midnight shadows flee;
Ting'd are the distant skies with glory,
A beacon light hangs out for thee.
Arise, arise, the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in those worlds of glory,
Where thy Redeemer reigns alone.

Thy God is ever kind and gracious,
He will direct thy course above,
For thou art in his sight most precious,
The object of his special love.
Arise, &c.

Though in the proud, dark waves of ocean,
O'erwhelmed thou need not, shall not be;
'Midst the fierce tempest's dread commotion,
Thy God will still remember thee.
Arise, &c.

Toss'd on time's rude, relentless surges,
Calmly compos'd, and dauntless stand,
For lo! beyond those scenes emerges
The height that bounds the promis'd land.
Arise, &c.

Christian, behold the land is nearing,
Where the wild sea-storm's rage is o'er;
Hark! how the heavenly hosts are cheering,
See, in what throngs they range the shore!
Arise, &c.

Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noon-tide ray;
The starry crowns and realms of glory,
Invite thy happy soul away.
Away, away, leave all for glory,
Thy name is graven on the throne,
Thy home is in those world's before thee,
Where thy Redeemer reigns alone.

FAREWELL HYMN TO REV. E. JACOBS,

Pastor of the Attorney-street M. P. Church, on leaving his charge.

DEAR Brother! thou hast ever been
A pastor meek and kind—
The fruit of all thy toils are seen,
Which thou must leave behind.
Thy care for souls was not in vain—
Thy labors have been blest;
Here hundreds have been born again,
Who seek a higher rest.

But we must part!—We grieve to part—
Yet may His will be done,
Who in His hand holds every heart,
The triune Three in One.
Oh! may His Spirit go with thee,
Where'er thy lot be cast—
And JESUS still thy watchword be,
'Till all thy toils are past.

Soon shall the scenes of earth be closed,
How soon, ah! who may tell?
We would not wish His will opposed,
For He 's done all things well.
His second advent 's surely near—
Near and more near it comes;
May we then with His saints appear,
And meet again 'at home.'

Then, faithful brother! fare thee well!
Perhaps ere long we 'll meet—
With the redeem'd our songs to swell,
And Jesus' praise repeat.

'Till then our kindest love receive—
The Saviour's friend be found:
Still in his promises believe—
The Gospel trumpet sound.

Still bear us in your 'heart of hearts,'
Before the Father's throne—
And ask Him who His grace imparts,
To keep this fold His own.
Then, once more, brother! fare thee well!
Our pastor we resign,
To Him who did His followers tell,
"I CARE FOR THEE AND THINE."

Luminary.

THE CAUSE IN MICHIGAN.

A brother in Michigan writes: "I am a member of the M. E. Church, and never had read anything about the second advent doctrine, and was amongst the scoffers, till last Christmas-eve, when Elder Whitaker commenced a course of lectures on the second advent of Christ in 1843. I heard and believed, and God blessed me, and to God be the glory. My family are all with me, and I can now say, come Lord Jesus, come quickly. Elders J. H. Smith, Whitaker, S. Libby, and Knight take hold and preach the midnight cry, 'Behold the Bridegroom cometh,' in good earnest; but we have not lecturers enough to supply half the places that are calling for light. Our churches are generally closed against second advent lecturers, except the Baptist. They are all open as far as I know. Our preachers are generally all Antiochus men, and second hand Dowling preachers, saying, 'My Lord delayeth his coming'—'no man knoweth,' &c. May God open their eyes. I am very thankful for the Bible Examiner, No. 3. I received much light and comfort from it, although my Methodist friends say, brother Hossler has become an Infidel, and has made others Infidels, with his Infidel paper, but their saying so doth not make it so."

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No. 1 and 2, vol. III. Those who can return us this paper, [Feb. 24,] will confer a favor on us, and we will send other papers instead.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 13.

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DEPOTS OF SECOND ADVENT BOOKS.
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ed, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time, as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. 34: 28. The spies returned from searching the land of Canaan after forty days, Num. 13: 23. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year. Num. 14: 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Ezek. 4: 6. Jonah predicted yet forty days, and Ninevah shall be overthrown, 3: 4. Also our Saviour fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. 11: 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the HORN. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch.—But the righteous can look up and lift up their hands, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says, 1 Cor. 15: 8, "And last of all he was seen of me also, as one born out of due time."

Others suppose "the midst of the week," in Dan. 9: 27, denotes the *middle* of the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence, however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.

For the Midnight Cry.

THE END OF THE PROPHETIC PERIODS.

The termination of the 70 weeks or 490 years of Daniel, has been a matter of some doubt, though it is agreed by all that they must have closed near the Crucifixion. To make them close *three* and a half years after that event, would be to break the entire prophetic chain, because you cannot harmonize the 1290 and 1335 days with such a termination; for nothing, in my mind, can be clearer, than that the 1290 closed in 1798; then there are but 45 years more, which must terminate in 1843. But if the 70 weeks closed three and an half years after the Crucifixion, the 1810 years from that period would not close till 1847; thus making an entire break in the chain of prophecy. I consider the 1290 and 1335, so to speak, a *binder*, that fastens the whole period, and makes it sure that the 2300 and 1810 terminate in 1843: and I consider that position *immovable*. The only question, in my mind, is, at what time in the year these prophetic periods run out. I conceive it must be somewhere between the Crucifixion and the "king of the south push"-ing at the "exceeding great horn." See Dan. 11: 40. The power pushed *at*, I apprehend, was the same "horn." That horn, at first, was pagan Rome; then Rome under the ten kings, the dominant power of which, for a long time, was papacy; then came up the atheistical beast, viz. France, the head of which at length was Buonaparte; and the French power becoming the dominant power in the "divided" Roman empire, is then the "exceeding great horn," at which the king of the south, Egypt, *pushed*, which pushing marks distinctly the *commencement* of "the time of the end." The French army, under Bonaparte, landed in Egypt the 1st day of July, 1798, and during that month the most decisive battles seem to have been fought. From that period we may safely date the commencement of the time of the end; and 45 years from that time we may expect Daniel will stand in his *lot*. "Lot," in the Scriptures, signifies *inheritance* in the promised land; and not the resurrection, as some of us have thought. See Numbers 26: 52—56.

"And the Lord spake unto Moses, saying: Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given, according to those that were numbered of him. Notwithstanding, the land shall be *divided by lot*, according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

See also 33d chapter, 54th verse:

"And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit."

Also, Ezk. 48: 29, which, I apprehend, is a description of the division of the heavenly Canaan, or new earth, among the tribes of the true Israel, who are "heirs according to the promise."

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God."

When that division is made, and not till then, will Daniel stand in his "lot." The 1290 days, then, carried us to July, 1798; and the 1335 will carry us to July 1843, when all the saints may expect to stand in their lot on the new earth.

Before that time, the 2300 days must terminate; and as the 70 weeks *seal* those days, if we can find where the 70 weeks terminate, we can come at a pretty accurate calculation as to the termination of the 2300 days. I conceive they will close *to a day*, because when a part of a year belongs to the prophecy, "an hour" is added, as in the case of the Ottoman Empire, Rev. 9: 15; and the angel says, Dan. 8: 19, "At the time appointed, the end" shall be.

The last week of the 70, the Messiah was to "confirm the covenant with many;" and that week carries us to the anointing of the Most Holy, Holy of Holies, or "Holy place." See Heb. 9: 12. That was the last act of the 70 weeks, and must be supposed to take place either at our Saviour's crucifixion, resurrection, ascension, or the day of Pentecost, which was 50 days after the crucifixion. The same may be said to be true with respect to the termination of the week in which he confirmed the covenant. "To confirm" a thing is, "to put past doubt by new evidence; to settle, to establish." Now, all this was done at farthest by the Pentecost; and I can hardly see how the Lord could be said to confirm the covenant with many after his ascension, when he personally left his followers, in any sense that he did not for years after, if not unto this day; i. e. he does it by pouring out the Spirit. It strikes me, therefore, that the ascension is the most probable period of the termination of the 2300 days. It may be at the crucifixion, resurrection, or Pentecost; but *I* give the preference to the ascension.

The inquiry now arises, what day in the year does the anniversary of the ascension occur this year, 1843? I answer—If we reckon by solar years, the crucifixion took place 1810 years ago the 3d day of our April; then the 5th would bring us to our Lord's resurrection; 40 days from that would bring us to the ascension, and would be the 14th of May, if we reckon the 5th of April for the first of the 40. But there is a doubt in my mind whether we are to reckon solar years or lunar; i. e., whether we are to reckon to the *day* in the year, or to the paschal full moon; if we reckon the latter, then the anniversary of the crucifixion is Friday, the 14th of April, this year, and the Sabbath after comes the resurrection; from that point, 40 days inclusive will carry us to the 25th of May as the anniversary of the ascension; and I find all our almanacs have that day marked as the ascension. Now, our Lord may appear any hour, and the saints be "caught up," yet I am inclined to believe it will be the 14th or 16th of this month; or else, May 14th, 22d, or 25th; or at the farthest, the 1st of June; beyond that, with my present light, I can see nothing of the 2300 days. I believe at the *outside* they expire then. And when those days expire, then the sanctuary, and the host, the church, cease "to be trodden under foot"—"then shall the sanctuary be cleansed;" and the month of July, it

may be expected, will bring the saints into their lot in the new earth.

If it be said, the time is too short to destroy the wicked, melt the earth, burn up the works therein, and restore the earth again to that glory God designs to give to the inheritance of his saints, I answer—God created the heavens and all the hosts thereof, and the earth, with all its animals, and man upon it, in six days, and his power is adequate to restore it, and put his saints in possession, in any period he chooses, however short. "For he will finish his work, and cut it short in righteousness; because a short work will the Lord make upon the earth." There can be no reason assigned why the Lord should be even 40 days in destroying the wicked out of the earth. True, he gave 40 days to the flood, but then men, perhaps, might repent, and find mercy to eternal life, though they must die by the flood; but when the saints are taken up, the door of mercy is shut, and there is no hope for those left behind; and why may we not suppose it will be as it was in the days of Lot, as well as that it it will be as it was in the days of Noah? "The *same day* that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; and our Saviour adds, "Even thus shall it be in the day when the Son of Man is revealed." See Luke 17: 28—30.

If all the periods spoken of in this communication, should pass by without bringing the event, with my present light, I could fix upon no others, but should wait in constant expectation of the revelation of the Lord Jesus, as I can have no doubt but that all the signs have taken place that the Lord has given us to precede that event; but I do not believe the event will pass by all the periods above mentioned; and my faith is daily increasing, that our Lord will speedily appear. Glory to his ever blessed name. "Even so, come Lord Jesus."

GEO. STORRS.

Albany, N. Y., April 6, 1843.

VISIT TO THE PRISON.

On Monday last, four brethren went to Blackwell's Island Prison, with tracts. By the courtesy of the keepers they had free access to all the prisoners, and personally conversed with them on the coming of the Lord, telling them that their cells would probably be their homes till the 7th trumpet should sound. In almost every instance, their attention was arrested, and they promised to seek the Lord's mercy, and to amend their ways and their doings, through his assisting grace. Tracts were left with them which they promised to read. One of the prisoners was once a professor of religion, and he seemed in an agony of remorse, and was very anxious to read the Bible, but none was in his cell. The brethren promised to get one for him if they could.

After leaving the prison, they visited the Lunatic Asylum on the same island, stopping a few moments by the way to pray for God's blessing on their labours. Returning from the Asylum, they were surprised to find a new Bible by the way-side, they received it as an answer to their prayer, and carried it to the cell of the penitent, who had desired one. He received it with the warmest expressions of joy and gratitude, and immediately begun to read it. They gave brother Litch's German Tract to one of the prisoners who could read in no other language. He begged hard for a German Bible, while the tears rolled down his cheeks. They promised to send him one. There is reason to believe, the seed sown in that prison, will, in answer to fervent prayer, bring forth fruit to eternal life, and that some of those despised prisoners may yet be jewels in the Saviour's crown.

IS THIS A HEATHEN COUNTRY?

We were surprised to learn that not one in ten of the cells in Blackwell's Island Prison contains a Bible. What does this mean? While incalculable labor and expense are employed to send the Bible round the globe, are we building walls of stone to shut up people, where it is impossible for them to read the Bible! This glaring inconsistency should immediately cease, and the prisoners be supplied with the Bible. If the city government does not attend to it, let individuals do the work,—which we might expect the Lord to smile upon. The poor prisoners would see that some persons care for their souls, and the gift of the book might prepare the way for the Spirit of God, and the souls of the givers would be blessed in their deed.

The following was written some years ago, by Joseph Rusling, a Methodist preacher of the Philadelphia Conference:

THE CHRISTIAN'S PROSPECT.

Christian, the morn breaks sweetly o'er thee,
And all the Midnight shadows flee;
Ting'd are the distant skies with glory,
A beacon light hangs out for thee.
Arise, arise, the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in those worlds of glory,
Where thy Redeemer reigns alone.

Thy God is ever kind and gracious,
He will direct thy course above,
For thou art in his sight most precious,
The object of his special love.
Arise, &c.

Though in the proud, dark waves of ocean,
O'erwhelmed thou need not, shall not be;
'Midst the fierce tempest's dread commotion,
Thy God will still remember thee.
Arise, &c.

Toss'd on time's rude, relentless surges,
Calmly compos'd, and dauntless stand,
For lo! beyond those scenes emerges
The height that bounds the promis'd land.
Arise, &c.

Christian, behold the land is nearing,
Where the wild sea-storm's rage is o'er;
Hark! how the heavenly hosts are cheering,
See, in what throngs they range the shore!
Arise, &c.

Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noon-tide ray;
The starry crowns and realms of glory,
Invite thy happy soul away.
Away, away, leave all for glory,
Thy name is graven on the throne,
Thy home is in those world's before thee,
Where thy Redeemer reigns alone.

FAREWELL HYMN TO REV. E. JACOBS,

Pastor of the Attorney-street M. P. Church, on leaving his charge.

DEAR Brother! thou hast ever been
A pastor meek and kind—
The fruit of all thy toils are seen,
Which thou must leave behind.
Thy care for souls was not in vain—
Thy labors have been blest;
Here hundreds have been born again,
Who seek a higher rest.

But we must part!—We grieve to part—
Yet may His will be done,
Who in His hand holds every heart,
The triune Three in One.
Oh! may His Spirit go with thee,
Where'er thy lot be cast—
And JESUS still thy watchword be,
'Till all thy toils are past.

Soon shall the scenes of earth be closed,
How soon, ah! who may tell!
We would not wish His will opposed,
For He 's done all things well.
His second advent 's surely near—
Near and more near it comes;
May we then with His saints appear,
And meet again 'at home.'

Then, faithful brother! fare thee well!
Perhaps ere long we 'll meet—
With the redeem'd our songs to swell,
And Jesus' praise repeat.

'Till then our kindest love receive—
The Saviour's friend be found:
Still in his promises believe—
The Gospel trumpet sound.

Still bear us in your 'heart of hearts,'
Before the Father's throne—
And ask Him who His grace imparts,
To keep this fold His own.
Then, once more, brother! fare thee well!
Our pastor we resign,
To Him who did His followers tell,
"I CARE FOR THEE AND THINE." *Luminary.*

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THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, APRIL 20, 1843. No. 3.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

ANNIVERSARIES.

The great anniversary week in this city commences, as usual, on Sabbath evening, May 7th. Those who are looking for Christ's speedy coming will doubtless be pleased to assemble together. Public meetings will be held, Providence permitting, at the corner of Catharine and Madison streets, day and evening, at which brethren Himes, Miller, Whiting and Storrs will probably be present.

PUBLIC WORSHIP

Is continued at the corner of Catharine and Madison streets, every evening, and three times on the Sabbath. Prayer meetings at half-past 3 o'clock every afternoon. Brother Jacobs is now with us.

SUBSCRIBERS who *prefer*, can pay for half of the present volume. We trust those who have the means, however, will be prompt in forwarding, as their hearts may dictate, and their funds shall be faithfully expended.

TRUMPET OF ALARM.—This is an excellent sheet, of 16 pages, just issued at Philadelphia, by brother J. Litch. It contains a comprehensive view of the prophecies of Daniel and John. It should be widely circulated. Price 5 cents single, 37 1-2 cts. per dozen.

EXTRACTS ON PROPHECY.—We intend to give copious extracts, from some of the best writers in the last two or three centuries, and from the early fathers, whose views on the millennium were the same as ours. We cannot restrain our amazement at the course taken by modern Protestants, in opposing the cherished belief of the brightest lights of the Reformed Churches.

A GLORIFIED STATE is described by Isaiah and by John in nearly the same words, and both say it shall be in the new earth. Isaiah 65: 17, and Rev. 21: 1—4. Isaiah says, then "He shall swallow up death in victory," 25: 8, and Paul tells us when that shall "come to pass," 1 Cor. 15: 54. No word in the New Testament hints at any other millennium.

TO PREVENT HEADACHE AND DROWSINESS ON THE SABBATH.—Go to the bath and wash Saturday evening—get up next morning at sunrise—walk two miles—eat sparingly at breakfast—take a walk to relieve the poor and distressed—read God's word, that you may know and obey the truth, and remember that eternal realities are just before you.

"SECOND ADVENT WITNESS."—Under this title Brother Fleming has published the excellent "Letter to Every Body," together with a Second Advent Address and Tokens of Christ's Immediate Coming. Price $1 per hundred, 2 cents single.

"TRAITORS" AND "TRUCE BREAKERS."

It is a common remark, that we don't know whom to trust; in other words, there are so many traitors that we don't know who is not a traitor. The messenger entrusted with money packages between New York and Philadelphia, was so long tried that he was said to be the last man who would be suspected. It is now known that he frequently bought lottery tickets, (those gambling contrivances of civilized governments) sometimes spending $100 per day. He thus squandered his earnings, to feed lottery dealers, who, like rum-sellers, fatten on ruined characters and broken hearts, till he became desperate, and run away with the money which was in his hands at the time. The following character is now given of him:

"Shipman would occasionally go on 'sprees,' and when excited by drink on such occasions, was little better than a madman."

His situation has been offered to one of the "Millerites," but he wisely chooses to keep clear of the absorbing care, and the heavy responsibility.

BROTHER THOMAS GOODMAN.

We ought to have mentioned the death of this esteemed fellow-laborer before. On Saturday, March 25, he went to Peekskill, to comply with an engagement to preach for brother Miles. On his way, he was taken suddenly sick, and returned home, in great bodily suffering. It was nearly a week before the nature of his sickness was understood. It was the small pox. The physician still held out hopes of his recovery, but he manifested no anxiety on that point. He "fell asleep in Jesus," Friday, April 7, in the full expectation of coming quickly with Christ, "and all his saints."

He was a native of Dereham, England, where he was admitted to a class in the Wesleyan Methodist Society in 1822. He left his love to the "dear second advent brethren." His attention was first called to this great subject by brother Winter, who is now in England.

THE PRIMITIVE DOCTRINE OF THE MILLENNIUM.—Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of the primitive Christians, says:—"The ancient and popular doctrine of the Millennium, was *intimately connected* with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day.] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

THE TARES AND THE WHEAT shall both grow together until the end of the end of the world. The millennium cannot come till then.

LETTER FROM GEO. A. STIRLING.

TO THE EDITORS OF THE SIGNS OF THE TIMES:

GENTLEMEN—Although unable to agree with you as to the year 1843, and the non-restoration of the Jews, still I have looked with admiration upon the boldness with which you have been enabled to hold up before an unbelieving and scoffing world, the solemn and glorious truth—the Son of man is near, even at the doors. For better than ten months I have proclaimed in the ears of all who hear me, that "something of unspeakable moment is at hand." I read these quoted words yesterday in your paper, and as they *are precisely the same ones* I have repeatedly used, and as I have not the least doubt that they sprang from deep and awful impressions made upon my mind by the Spirit of God, I am deeply struck by the coincidence of their being manifested in like manner to the Rev. Mr. Brown, as signified in your paper. What, my brethren, does this mean, but that the Son of man is now working deeply upon the hearts of his chosen children, preparing them, and teaching them to prepare others, for his immediate coming? This is the interpretation I have given to what Christ in his infinite condescension has done for me; and now that I discern precisely the same manifestations made to a brother clergyman in a far distant field, of whom I never before heard, and with whom I could have had no previous communion, my convictions are only deepened, and I am filled with a more awful awe of what is soon to come upon the world. "Blow ye the trumpet in Zion, and sound an alarm in all my holy mountain, and let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand." Go on, then, my brethren, fear not what man can do, but rather fear him who can destroy both body and soul in hell. Christ is our shield, our refuge, and exceeding great reward. I speak but the truth when I affirm, were I to attempt to describe the course through which my Master has taken my mind the last ten or twelve weeks, I could not use more explicit terms than those brother Brown has used expressive of his. To God let us give exceeding glory. I cannot but repeat that the coincidence is most marvelous and *expressive* in these days of darkness and unbelief. "Truly these are strange times." Strange because previously we have had so little faith, and now to be introduced so suddenly into that marvelous light in which Christ is closing up the scenes of these last days, fills us with as much astonishment as the young convert is filled when he first tastes an omnipresent God—and we exclaim, notwithstanding our previous light, "What a Babylon, what a Babylon we are inhabiting!" Before, we were like little children sitting in a dungeon lighted up by a single candle, hence we could see but a little distance, and had not the most feeble conceptions of the depravities with which we are surrounded. But now the sun itself has come down in our midst,

and Oh God! what sights do we behold. The valley of dry bones, and a Church dead in the wilderness, are to us no longer figures of speech, but we see them as with the naked eye, and cry, O Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. Then said I, Lord, how long? A deep and awful revival of religion has been given to my church in the mean time. On the last Christmas eve, I preached the Son of man near. It was blessed by the Spirit immediately to the deep anxiety of a few, and the work has extended until it has embraced nearly every soul above 12 or 14 years of age, in fact all excepting a few who have shown an unwillingness to seek; hence to some considerable extent I have an additonal testimony that it is a truth which Christ now especially blesses. I feel a strong inclination to express more particularly the course of the Spirit with me. The Monday evening following this proclamation—Christ at the door—I was invited to attend a union prayer-meeting, during which I rose and spoke, concluding with a strong declaration that now God was going to pour out his Spirit greatly. I thought of no such thing when I rose. And the firm determination with which I spoke could only have come, as I felt at the time it did, from the Spirit of God. The event has confirmed it. It was during this week that the Holy Ghost was given me in a new and glorious manner, and I was enabled to realize all that brother Brown has stated, a mighty increase of faith, and love, and spiritual discernment, connected with an irresistible disposition to proclaim, Lo, the Bridegroom cometh. Christmas eve I did it tremblingly, somewhat doubtingly—but now I was fully persuaded that my faith stood in the "power of God," hence there was no hesitancy. The spirit took the things of Christ and showed them unto me. I was in a measure prepared for this by reading the Bible in connection with the writings of Bishop Newton, and other distinguished divines of the Church of England, who maintained the true doctrine of the soon pre-millennial advent of Christ, without setting the year, which latter they deem beyond the will of Christ to man, although at the same time they say, they see not but that all things are ready. For the views which I have thus been enabled to take, and the zeal and power with which I have moved amidst this work of God, I have been proclaimed crazy, both far and near: but thanks be to God, if I am beside myself it is for Christ's sake; hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give to me, and to all who love his appearing.

A few evenings since, I held a meeting for prayer and enquiry in my house, and was filled with great surprise at the manner with which the Spirit came upon me when I told the hearers of Christ's soon coming—so much so that I made it known to all present. During the second week of the revival, I was called away about 40 miles to visit a sick brother. On the road I had no peace except I proclaimed at the public houses, and at all proper times, the Advent near, and in the mean time the Spirit brought to my mind *without any previous thought on my part*, the long neglected Scripture, "Is any sick, let him call on the elders of the church." &c. I was filled with dismay—enquiring most diligently of Christ whereunto this would lead, and was soon composed, feeling that if now he was reviving one long neglected truth, it was not at all incredible that he should revive another, and that he should bestow it upon one whom he had formed by grace to fear neither man nor the devil. "Truly, these are strange times!" But only strange because we are now just waking from spiritual death, and coming of a sudden out of deep spiritual darkness—beholding the veil torn in twain which shut out from our eyes the full light of God, and the glory with which he will soon fill the earth. Let then the watchmen, set upon Zion's towers, cry aloud and spare not; especially let them whom Christ has raised to the highest pinnacle, whose spiritual vision is most extended, let them too cry speedily of all things they can see coming on the face of the earth. Let him cast his eyes over the signs of the times, and proclaim them all in one voice. Point to the water-wheel of the manufacturer; show how it has ceased its roll; look to the once thronged exchange, and see how it is deserted of its worshippers—closed as it were and still as the temple of Janus, when Christ first came; point to the sailor sleeping upon the shrouds to pass away the unemployed hours of a prostrate commerce; let him look to the once rich forsaking their palaces for the humble dwelling, exchanging the sumptuous dinner for the single potatoe. Amidst all this distress, see the poor beings looking to a sinful Congress for help—getting none. See how God is confounding their councils, making their boasted wisdom appear foolishness to all men:—Crying that the country is dying of poverty, yet spending tens of thousands to recall in one session the foolishness of the previous one. Humanity finding no relief here, tell them of the next Providence—the raising up a body of men who proclaim from one extreme of this distress to the other, Lo, the Bridegroom cometh, go ye out to meet him. Ye have nothing else to do: look for this blessed hope, and glorious coming of the great God and our Savior Jesus Christ. He shall wipe away all tears from your eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. "Be patient, therefore, brethren, unto the coming of the Lord."

Yours, in the hope of the gospel,
GEO. A. STIRLING,
Minister of the Episcopal Ch.
Huntington, Ct., March 24th, 1843.

The intense interest, excited by Brother Brown's previous letters, is sufficient evidence that the following will be received with joy by our readers.—ED.

LETTER FROM BRO. F. S. BROWN.

MY DEAR BRO. HERVEY—In reviewing my first letter, I find many important points in my experience of January omitted, which I should have been particular to insert, had I supposed myself writing for any other than your own eye. I should have gone back as far as to last August, when I was first interested with the perusal of "Stuart's Hints," when I begun to look about and to see and to realize the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer, in regard to the *neglected* cause of missions; but circumstances prevented *my attendance*. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound *slumber on this subject*; and I naturally inferred that vital piety must be at a corresponding ebb.

From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of *most other churches as to all that gives dignity*, beauty, and life, to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my flock. I began to review my past life, and especially the few past years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned on the score of severe intellectual labor, preparatory to the weekly performances of the pulpit—for here, it had always been my rule not to fail, though I might as a pastor—but I could detect some unhallowed motives which had too long prompted my ministerial labors;—a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God,—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit.

I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress all youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that *I really began to walk with God as did Enoch*. I can now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and I can see the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I have said that I never prayed for what I then *experienced*; *this is true: but* I did pray for more spirituality, engagedness, &c. God in mercy granted me a greater blessing than I had requested: but not perhaps a greater blessing than those dear, praying, and holy children of his, of whom I was the unworthy pastor, had long sought for me. I bless God that I ever saw Portsmouth. I should have given to the public an account of my experience at that time, *could I have found* language that would justly express it: but I wanted an angel's power, correctly to set forth what great things God had done for my soul.

Immediately on having my eyes and my heart so widely opened, I felt as though there was some additional truth, as yet undiscovered; and like a little child just beginning to stand and to go alone, I wanted some kind hand to uphold and to lead. I was willing to sit at the feet of any disciple of Christ, however obscure or despised, could *I but receive more knowledge*. Although a revival of religion at once begun and followed, God's wonderful dealings to me, still I felt no particular solicitude for any one but myself. God seemed to whisper from his throne, and bid me retire to my closet, and to give myself to prayer, and to the further investigation of his word. This I did for the space of four or five weeks. I searched the Bible with reference to what *I had experienced*, and found the experience of primitive Christians to be like my own; and although I trembled when I said it, yet I thought it due to God to declare that He had baptized me with the Holy Ghost.

I studied the Bible doctrine of holiness, and read Fletcher, Bramwell, Wesley, &c., until I was satisfied, that speculate as we might, and dispute about terms as we would, the Christian standard of sanctification was aspired for, and reached but by few; and that it was *our privilege to arrive*, at least to a state of *conscious* purity. And yet my mind was not relieved: there was some truth concealed from my view, and my soul must have it. I could almost see the finger of God pointing it out, and Jesus bidding me embrace it. That it was the doctrine of the Advent near, I hardly dared believe, until after my examination of the subject, and my soul had received it; then Jesus *seemed to smile benignantly*, and the Spirit which had so long been striving with me in relation to something, was satisfied, and left my soul in a state of yet greater peace and joy than I ever knew before. It seems as though I had seen and viewed everything in the light of death, judgment, and eternity; and as though God had given me a discerning eye, so as to discriminate between truth and error, *good and evil*.

Many will be disposed to censure me for the confident tone of my second letter: but I cannot help it; it is the *confidence of my soul*. I *cannot think* that it is my nature to be headstrong in my religious opinions; on the contrary I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ Advent, it is that God has vouchsafed to me the *aid of the Spirit of truth to lead me into all truth*, and to show me things to come. In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom *I have not as yet lost my reverence*. *I am only* reading God's word for myself, and I hope that I shall always teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views when they are produced, *and will rejoice to* labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of

our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have I believe been taught of God. I have not read Mr. Miller's lectures, neither know what they are; nor do I suppose that I should subscribe to much more than to the grand outlines of the view concerning Christ's second coming, *as it is generally held.* As to any mortification or chagrin which it might be supposed that I should feel should time prove my error, I have only to say, that if a vestige of pride is yet lurking in my heart, I desire its total destruction.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation of this charge I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism: and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life. I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature, what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded ten weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I *would humbly ask, how may I know when my prayers* are answered, when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out—I am like a vessel at sea, with the storm beating, and winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit, which now influences me to give the midnight cry.

It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "*stupid*"—*and willingly to stand and suffer* the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manœuvre? *I must hazard the issue*, in connection with those whom I am gratified to find have had an experience just like my own on this subject; *they* are good men, whatever I may be. In months and years gone by, the preaching of "Christ at the door," has resulted in the conversion of souls who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final Judgment be a proscribed theme on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which *they have hastily thrown up as a seeming defence against* one enemy, will be washed away by the first storm that sets in from the opposite quarter. One good at least has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—*to what the heart as well as the mind assents* in the scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved in all their native freshness and power unto the coming of our Lord.

Yours as ever, F. G. Brown.

Boston, March 21, 1843.

Jerusalem shall be trodden down of the Gentiles until all the times of the Gentiles be fulfilled. Can that be before the end of the world?

THROWING AWAY THE KEY.

The *seventy weeks of Dan. 9: 24*, have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B. C. 457 to A. D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it. Even those expositors of these last days, who have departed from the almost universal custom of most standard protestant commentators, and deny that the days of Daniel are, in prophecy, years, yet they have never dared to deny that the seventy weeks are weeks of years. The seventy weeks, however, have been so conclusively shown to be the key to the 2300 days, that the only way to avoid the conclusion of those days terminating in 1843, has been to show that "*the key does not fit the lock.*" Those who have thus labored, have however been so unsuccessful in disconnecting the 8th and *9th of Daniel, that they have been tempted to throw* away the seventy weeks.

Professor Stuart found the seventy weeks in his way, when he wrote his "hints." He there calls them a "*locus vexatissimus*," and virtually admits that his own exposition is unsatisfactory to himself. Although Scripture was given for *our learning*, and is *profitable*, yet if Professor Stuart is correct, this portion of Scripture must be an *exception*, for he says it would require *a large volume to establish an exegesis which can stand.* "Hints," p. 104.

The Boston Christian Watchman, a Baptist paper that will not devote a column to give an argument in favor of the second coming of Christ, contains an article of nearly three columns, which attempts to prove that the time of Christ's first coming is not contained in the Bible. The article in question was written by the Rev. Calvin Newton, whom the Watchman calls "a very *sensible man* and a *ripe scholar.*" *The result of his sense* and *scholarship*, is shown in this attempt to nullify one of the clearest prophecies in the word of God.

According to Mr. Newton's exposition, the seventy weeks are a very small affair. He says "the *anointed* PRINCE was Shesh-bazzar, or Zerubbabel, called the prince of Judah;" and that "from the time when Cyrus published his decree from the throne of Persia, before the Jews in Chaldea could rally under their prince Shesh-bazzar, it would *necessarily be about seven* literal weeks." The sixty-two weeks he *supposes* must have been the last sixty-two weeks of the reign of Cyrus, which he *thinks* was a time of trouble, and which must, therefore, have been about eight years after the seven weeks. The MESSIAH that was cut off he says was Cyrus, who died precisely at the end of the *last* sixty-two weeks of his reign! The last week he claims was fulfilled some eight years after the sixty-two weeks ended, and was a festival of *seven days*, at the close of which "a multitude chose themselves rulers, and went up to Jerusalem rejoicing." "Thus," he says, "one week confirmed a league with many." And he says, "in the *midst* of that week," every thing remained in confusion. "The abomination spoken of by Daniel the prophet," he says, "means *no more* than an abomination of desolation *like* that spoken of by Jeremiah the prophet when Herod slew the infant children of Judea." "The end thereof shall be with a flood," he says was fulfilled when "Smerdias the Magian was wounded by his own sword and suddenly died." The "anointing of the most holy," he says, was the holy of holies in the new temple.

He thus makes the seventy weeks fulfilled in *isolated parts*, and scattered over a space of fifteen or twenty years. He says nothing about finishing the transgression, making an end of sins, making reconciliation for iniquity, sealing up the vision and prophecy, or bringing in everlasting righteousness; but yet, he trusts that his "view, though novel, will yet be considered as *plausible*, and worthy the attentive examination of the candid."

If "very sensible men and ripe scholars" can only avoid the conclusions of Mr. Miller by such an exposition as the above, we may rejoice that God has raised up men "*mighty in the Scriptures*" who make no pretensions to *scholarship.*

After this ripe scholar has explained away the strong prophecies, which confound the infidelity of the rejecters of Messiah, and on which Christians, converted from Judaism, have rested, from the days of Papias and Polycarp, to the times of Wolff, would not the words of Peter, the fisherman, inspired by God to open the Scriptures, sound like a death-warrant in his ears? "To HIM (CHRIST) give ALL the prophets witness."—Acts 10: 43.

TIME OF CHRIST'S CRUCIFIXION.

That Christ was crucified in the year 33 of the common era, seems to be one of the best established facts in the circle of human knowledge. It rests not on the testimony of Ferguson alone, but he was the first to apply the test of astronomy to remove the previous uncertainty.

The following is his account of the way in which he did it, from page 192 of an old edition of his large work.

"349. There is a remarkable prophecy in *Daniel*, ch. ix. ver. 26, 27. concerning the year in which the Messiah should be cut off. *And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease.* Now, as it is generally allowed, that by each of *Daniel's* prophetic *weeks was meant seven years, the middle of the week* must be in the fourth year. And our Saviour did not enter upon his public ministry, or *confirming the covenant*, until he was baptised, which, according to St. *Luke*, ch. iii. ver. 23, was in the beginning of his 30th year, or when he was full 29 years old, this prophecy points out the very year of his death: namely, the 33d year of his age, or fourth year of his public ministry. Let us now try whether we can ascertain that year from astronomical principles and calculations.

"350. The *Jews* measured the months by the moon, and their years by the revolution of the sun; which obliged them either to intercalate 11 days at the end of every 12th month; or a whole month (which they called *Ve-Adar*) every third year: for 12 lunar months want almost 11 days of 12 months measured by the sun.

"351 In the year of the crucifixion, the passover full moon was on a *Friday*; for our Saviour suffered on the day next before the *Jews* sabbath. Here we have the day of the week ascertained. St. *Mark*, ch. xv. ver, 42. St. *Luke*, ch. xxiii. ver. 54

"As the lunar year falls 11 days short of the solar, the full moon in any given month, must at the annual return of that month be 11 days sooner; and consequently *cannot fall again upon the same day of the week*; for 11 days measure a week, and four days over. Hence if the *April* full moon this year, for example, be on a *Sunday*, on the next year it will be on a *Thursday*; unless the next be a leap year, which will cause 12 days difference; and so, counting backward, *throw it on a Wednesday.*

"Thus it is plain, that in different neighboring years, the passover full moons must be on different days of the week, unless when the passover months themselves are different: that is, when the full moon happens between the vernal equinox and first day of *Apru*, the passover falls in *March*; but always in *April*, when no full moon happens within this limit.

"Now, if it can be proved, that there was but one passover full moon on a *Friday* in the course of a few years, about which we imagine the year of the crucifixion to have been, as it is generally allowed that our account is not above four or five years wrong at most: that year on which the passover full moon fell on a *Friday*, must undoubtedly be the year sought.

"In order to determine this, I first went to work with my orrery; which, in two or three minutes may be rectified so as to show the days of the months answering to *all the new and full moons* and eclipses, in any given year, within the limits of 6000 years, both before and after the *Christian era*: and when once set right, will serve for above 300 years without any new rectification. I began with the 21st year after the common date of our Saviour's *birth, and observing from thence, in every* year to the 40th, was surprised to find that in the whole course of 20 years so run over, there had been but one passover full moon on a *Friday*: and *that* one was in the 33d year of our Saviour's age, not including the year of his birth, because it is supposed *he* was born near the end of that year. But that it might not be said I trusted to the mechanical performance of a machine, I computed all the passover full moons (according to the precepts delivered in the following chapter) from astronomical tables, which begin not with the year of our Saviour's birth, but the first year after it; and found, as a thing very remarkable, that the only passover full moon which happened on a *Friday* in all that time, was in the 33d year of his age by the tables, or fourth year of his public ministry, agreeable to the forementioned remarkable prophecy.

"352 We shall here subjoin a table of the true times of all the conjunctions of the sun and moon (adapted to *the meridian of Jerusalem*) which preceded the passover full moons, from A. D. 28 to A. D. 36 inclusive, although it be more than double the number that there is occasion to examine for our present purpose. All these new moons fell in *Pisces* and *Aries*, which signs set at a greater *angle with the horizon in the west*, than any others, § 243, & *seq.*; and therefore, a few degrees of them take more time to go down. Now, the moon moves somewhat more than 12 degrees from the sun in 24 hours; and if two small patches be put 12 degrees asunder upon any two parts of *Pisces* or *Aries in the*

ecliptic of a common globe, and the globe be rectified to the latitude of *Jerusalem*, the most easterly patch which represents the moon will be an hour later of setting than the other, which represents the sun: consequently, in that latitude the moon may be seen just setting about an hour after the sun, when she is not above 24 hours old. And 14 days added to the day of this first appearance after the change, gives the day of full moon.

	True time of conjunction at Jerusalem. D.	H.	M.		Moon visible at Jerusalem.	Jewish full moon	
A.D.	28 Mar.	15	1	4 Morn.	Mar. 16.	Mar. 31,	Wed
	29 Apr.	2	7	30 After.	Apr. 3.	Apr. 17.	Sun
	30 Mar.	22	8	45 After.	Mar. 23.	Apr. 6.	Thur.
	31 Mar.	12	1	51 Morn.	Mar. 13.	Mar. 27,	Tues
	32 Mar.	29	11	19 After.	Mar. 31.	Apr. 14,	Mon.
	33 Mar.	19	1	12 After.	Mar. 20.	Apr. 3,	Fri.
	34 Mar.	9	5	12 Morn.	Mar. 10.	Mar. 24.	Wed.
	35 Mar.	28	6	20 After.	Mar. 29.	Apr. 12,	Tues.
	36 Mar.	16	6	30 After.	Mar. 17	Mar. 31,	Sat.

M m 2.

"353. The above 33d year was the 4746th year of the *Julian* year period, and the last year of the 202d *Olympiad*; which is the very year that *Phlegon* informs us an extraordinary eclipse of the sun happened. His words are, *In the 4th year of the 202d olympiad there was the greatest eclipse of the sun that ever was known: it was night at the sixth hour of the day, so that the stars of heaven were seen.* This time of the day agrees exactly with the time that the darkness began, according to *Matthew*, ch. xvii. ver, 25. *Mark*, ch xv. ver. 33, and *Luke*, ch. xxiii. ver. 44. But whoever calculates, will find, that a total eclipse of the sun could not possibly happen at *Jerusalem* any time that year in the natural way.

"All this (from § 348 to 353 inclusive,) seems sufficient to ascertain the true time of our Saviour's birth and crucifixion to be according to our present computation; and to put an end to the controversy among chronologers on that head. From hence likewise may be inferred the truth of the prophetic parts of scripture, since they can stand so strict a test as that of being examined on the principles of astronomy."

Until this testimony of Ferguson can be set aside, we see not how any doubt can be thrown upon the time of Christ's death. We therefore call upon Mr Dowling to correct the following statement which he has given to the world, or show how he can reconcile it with astronomical facts. We think it undeniable that the crucifixion was 490 years before the seventh year of Artaxerxes.

"Christ was born four years before the common era, as is now universally admitted. Consequently he was crucified A. D. 29, and this is so stated in Archbishop Usher's chronology.—So that only 486 years intervened between the year B. C. 457 and the crucifixion.

A. D. 29
457
———
486

"Mr. Miller might have learnt this fact, which of itself is fatal to his whole theory, by simply substracting the year of the world 3,547, corresponding with B. C. 457, the date of Artaxerxes's decree, from the year of the world 4,033, the date, according to Usher, of the crucifixion.

4,033
3,547
———
486

We call upon the editors of the Tribune, and the South Western Christian Advocate, and Memphis Appeal, to give the *facts* to their readers, for this subject is too momentous for *imposition*.

PICTURE OF THE TIMES.

The Commercial Advertiser, in its Review of the Money Market, says:

"The continued abundance of money has not yet been productive of the improvement, either in business or prices, which some two or three months since was anticipated. The abundance of money both in this country and in England, is the natural and ordinary result of a stagnation in business, and is an evidence of the little confidence felt by business men in embarking in new transactions, even at unprecedentedly low prices."

From Austria the intelligence reads thus: "The Austrian Finances are in a deplorable condition." Thirty years ago, when the country was flooded with government lands, they were redeemed with new bonds at a discount of 80 per cent. In process of time, these bonds fell 60 per cent., so that a man who had advanced 50 dollars to a needy government, must consider himself paid when he received $4 in return. After all this, the government is obliged, yearly, to run in debt to pay the interest of its old debts. In a large part of the country the people are obliged to serve 14 years in the army, which renders them afterward fit for nothing but the mechanical movements of camps and their attendant vices. In the province of Transylvania, every man, from the 19th and to the 60th year, is bound to be a soldier; and Hungury, the system of enlisting and pressing soldiers is resorted to, and executed in many instances with the most atrocious cruelty.

Such is the situation of the people in the centre of the most enlightened quarter of the globe, in this boasted age.

THE MIDNIGHT CRY.

THURSDAY, APRIL 20, 1843.

REV. MOSES SPRINGER'S CORRECTIONS.

A communication has just appeared in Zion's Herald and the Christian Advocate and Journal, by Moses Springer, of the Maine Conference, purporting to contain corrections of some statements respecting the signs of the times. Some of them require notice. The Letters of Brother G. F. Cox were first written for a newspaper. One of them, dated January, 1842, begins thus: "I write in great haste. I have but little time to devote to the press. For the last four weeks, I have scarcely had two hours that I could call my own. I have been out, too, in about every storm during that period." These letters were collected into a pamphlet, which was printed without proper revision. The following sentence is the result of somebody's carelessness. Probably there is either a typographical error in the sentence, or it was founded on some erroneous statement:—

"Fifteen hundred stars have recently faded from the vault of heaven."

This sentence has remained uncorrected in the book, because the author and publishers, believing their time was short, have been busily engaged in other duties. We have never seen it quoted by any body, till now. About six months ago, the following paragraph appeared in the Signs of the Times, and was copied in the Midnight Cry;

"Signs in the Stars.—During the last two or three centuries, thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzing white, then of a reddish yellow, and lastly of an ashly pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O! how dreadful! A whole world, nay, a whole system on fire The great central luminary, and its planets, with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever! And is it impossible that such may soon be the fate of this terraqueous globe! Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned. F."

We consulted with an astronomical friend, who said these statements were true. We are always ready to correct errors.

Mr. Springer also says:

"Mr. Cox, in the same article from which I have quoted, gives the Aurora Borealis, or northern lights, as another sign of the last days; and says, 'Is it not remarkable that, although we may account for them on the same principles as were in operation when the fathers fell asleep, that no record of them appears till quite recently?' In the expression, 'quite recently,' there is a characteristic indefiniteness. It was supposed, indeed, by many who had not investigated the subject, that the Aurora was first seen in England in 1716, as no record of its appearance for many years had been made *in that country*, where the atmosphere, especially in winter, is unusually loaded with vapors. But on examination, I find that the Aurora is mentioned in 1560, in a scientific work, entitled, 'A Description of Meteors,' published soon after the invention of printing; subsevnent to which, and before 1761, there are many accounts of the same phenomenon."

We should have been glad if the author had mentioned the year and place of the publication of the "Description of Meteors," and will take it as a favor if he will forward the book to either of the Second Advent offices, and it shall be safely returned to him, according to his order.

It is well known that the Aurora was a matter of surprise in Connecticut, about one hundred years ago.

Mr. Springer proceeds:

"Some accounts have recently been published in the newspapers, by mischievous editors, of wonderful changes in the planets and fixed stars. This has been done to hoax the ignorant, and alarm the superstitious."

We have been almost alone in condemning these outrageous falsehoods, which have rendered the press, in many cases, a curse. We do not know of any second advent lecturer who has ever been deceived by them, but if one should be, it would be no crime. We are apt to judge others by ourselves. Knowing their own honesty, some may have thought these deceivers to be honest men. But it is better to be deceived than to disregard the Lord's signs. He says: "Can ye not discern the signs of the times?" referring to signs which were almost entirely overlooked by the priests and learned men. It is certainly wiser to do as "the wise men" did when they saw the single star, who took a journey to find him whose star they had seen.

Mr. Springer says:

"The celestial appearances which more nearly correspond with a literal fulfilment of the Scripture signs, are the dark day of May 19, 1780; and the meteoric showers of Nov. 12, 1799; Nov 12, 1832; and Nov. 13, 1833. We will not say that these, with the Aurora Borealis, are *not* signs of the speedy dissolution of the world."

He proceeds to state that they do not conform to his standard by which to try signs. We cannot help this. The Lord never promised that the signs should satisfy every body. On the contrary, it is expressly said that those who live in the last days, surrounded, of course, by the fulfilled signs, will still be saying, "All things continue as they were."

But let us look at his standard, by which the signs are set aside:

"If the Scripture signs already alluded to are to receive a literal fulfilment, we may reasonably expect that they will conform to the four following tests—

"1. They will appear near the event of which they are intended as the harbinger; probably within the generation of those who will be living at the end of the world.

"2. They will be witnessed in all parts of the earth; because all are alike interested.

"3. They may all be expected to appear, and not a single class of phenomena without the others.

"They will be such as will impress intelligent minds with their strangeness."

All this is man's wisdom, but the wisdom of this world is foolishness with God. If the signs are fulfilled so as to *compel* us to believe, there will be no room left for humility and faith. The signs have all been fulfilled sufficiently to warn those that *look* for Christ's appearing. Mr. Springer proceeds:

"From a careful examination of all the accounts I have been able to collect of meteoric showers of the last and present century, the whole of them together have occupied a space on the globe less than one-eighth of its surface."

If he had read the Midnight Cry, of January 6, he might have seen quotations from the People's Magazine for January, 1834, in which there are authentic accounts of these wonders in North and South America, and in Europe, Asia, and near the coast of Africa, and we have no reason to suppose we have accounts of all. If these signs have been seen *by us*, it seems presumptuous to reject them, because we do not *know* that they have been seen by every body.

The following remark of Mr. Springer, respecting the signs, is important:

"It does not follow, that, if designed to fulfil the divine prediction, they should be either supernatural or unaccountable."

He winds up as follows:

"We can easily excuse the weakness that converts the most common occurrence into a prodigy, or exalts an eclipse into a sign of the coming of the Son of man; but we cannot, Mr. Editor, so easily excuse ministers of the gospel, who, on so grave a subject, either recklessly or ignorantly publish to the world that which is untrue. Whatever may be said by way of palliation, the effect is to produce a reaction upon minds temporarily affected by their assertions, and to bring the sacred office of the ministry into contempt."

We will not retort upon this "minister of the gospel"

in his own style. Brother Litch has convicted *him* of a palpable mistake. We can "excuse" him, however, if he will correct his error, as promptly as we have that of Bro. Cox, on its being pointed out.

N B. Bro. Litch's note has been sent to the Christian Advocate. If not inserted there, we shall publish it.

MISTAKES OF MILLERISM.

Rev. Dr. Weeks, in No. 5, of his "*Mistakes of* Millerism," turns his attention to the taking away of the daily and setting up of the abomination that maketh desolate. On this point he enumerates 16 mistakes. We do not design to enter into the detail of his objections, but shall state a few facts in relation to the supremacy of *Catholicism*.

The date of the taking away of the "*daily*," and setting up of "the abomination that maketh desolate," Dan. 11: 31, and 12: 11, is given by Mr. Miller, as being in 508. The *daily* he calls pagan abominations, and *the abomination that maketh desolate*, Papal or Catholic abominations. Daniel 12: 11, says, "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand three hundred and five and thirty days." It does not follow that the one must be taken away just at the point where the other begins. It must be taken away before it begins; but a period may elapse after one is taken away, before the other is set up.

For instance, the American colonies threw off the yoke of the mother country in 1776, but the Federal Government was not set up until 1789. So all which Dr. Weeks says of the abolition of Paganism by Constantine, his sons and Theodosius, &c., is true. But it does not follow that a Roman Catholic monarch, ever gained supremacy in the city of Rome as a Roman power before 508.

I will farther illustrate this by the same familiar circumstance already alluded to:—"From the time the British Government over the American Colonies shall be thrown off, and the Federal Government set up shall be 52 years." We find the date of American Independence, and add 52 years, and we come to 1828. Did anything of importance to the American government take place then? Nothing. We find the date of the setting up of the Federal Government, and add our 52 years, and we find the government without a President; and every hour of its subsequent history marked with decay and ruin.

Which of the two dates should we be bound to take? Clearly the latter. So in Dan. 12: 11.

Did Catholicism as a Roman power, gain supremacy for the first time in Rome, in 508?

The imperial power of Rome expired in 476, when the Heruli established their kingdom in that city. But still the Roman government existed in the form of the consular and senatorial power. The supreme Roman power was transfered by the Senate to the East, and vested in the emperor of Constantinople. So that the Roman and Barbarian kingly power both existed at the same time.

The Barbarian kings were in process of time converted to the Christian faith. Some embracing the Arian, others the Orthodox or Catholic faith. Clovis, the king of France, who was converted in 496, was the first to embrace the Catholic faith, "which gave rise to the custom of addressing the French Monarch with the titles of *most Christian Majesty*, and *eldest son of the Church*."—*Mosheim, Vol. I. p.* 379.

The conversion and subsequent history of Clovis, is thus stated, in *Gifford's History of France, p.* 32, 39.

"The court of Burgundy, fearful of offending a young prince whose arms were everywhere victorious, granted his request, and the princess Clotilda was accordingly espoused to him. The death of their first son, who with the king's consent received baptism, notwithstanding the earnest remonstances and soothing persuasions of his wife, inspired him with aversion to the Christian religion. His conversion took place 496. Between that time and 508, 'by alliances,' 'capitulations,' and conquests, 'the Asborici' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visgoths were brought into subjection. A. D. 508. It was on his return from this (last) expedition that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and, allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built."

From this extract we gather the following facts:—

1. That Clovis, from the time of his conversion, became the great champion of the Catholic faith, and prosecuted his wars for the extension of the faith.

2 That his last great victory, his conquest of the Visgoths, was gained in 508.

3. That on his return from the war, he received in a formal and legal manner, the titles and insignia of Patrician and Consul.

The question comes up, "Did Clovis fix his government as Patrician and Consul at Rome?" We answer, he did not; nor did the eastern emperor, in whom those offices were vested by the Senate in 476. But neither of them any the less possessed those powers on that account.

If it be objected that "the emperors who held the consular dignity, before 508, were Christians:" it is granted; but they were also strong antagonists to the supremacy of the Roman Catholic Church. In 499, such was the hostility existing between the eastern emperor and the Pope of Rome, that the Pope in connexion with the Senate excommunicated the emperor from the Church, and defended himself in his proceedings, in a long letter to the emperor.—*See Du Pin, Vol. I. p.* 526.

The contest thus commenced, was increased to a flame, by the famous quarrel on the *Trisagion*, on which occasion the emperor and the Catholic Church were brought into open collision. The facts are thus stated by *Gibbon*:—

"[A. D. 508—518.] In the fever of the times, the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The Trisagion, (thrice holy,) 'Holy, holy, holy, Lord God of hosts!' is supposed, by the Greeks, to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which, about the middle of the fifth century, was miraculously revealed to the Church of Constantinople. The devotion of Antioch soon added, 'who' was crucified for us!'

"The Trisagion, with and without this obnoxious tradition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, thay had recourse to the more solid arguments of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched and shouted, and fought at their head. "Christians! this is the day of martyrdom: let us not desert our spiritual father; anathema to the Manichæan tyrant! he is unworthy to reign.' Such was the Catholic cry: and the galleys of Anastasius lay upon their oars before the palace, till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude.

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign: and they accepted the blood of two unpopular ministers, whom their master without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolators, declared himself the champion of the Catholic faith. In this pious rebellion, he depopulated Thrace, beseiged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars, which have been waged in the name, by the disciples of the God of peace."

From the foregoing, we learn, 1. That before and after 508, the imperial power was hostile to the Catholic Church.

2. The emperor was compelled by Vitalian to submit to the pope, and grant the Catholics what they demanded.

3. That the successor of Anastasius, and uncle of Justinian, more faithfully performed the conditions of the reconciliation. And Justinian himself, as is well known, became the great champion of the Catholic faith, and gave supremacy to the Roman pontiff in Rome itself.

From these facts, it is clear that Clovis, *king of France*, was the first Catholic power that ever posessed supreme Roman authority: and that he received it from the emperor in 508. The 1290 years passed on, and their termination witnessed the abolition of the papal government in Rome. *Catholicism* gained supremacy in 508; and *popery* in 538; when the Ostrogothic empire ceased, and the pope was set up in its place.

INSANITY.

Once more we must say a word on this touchstone, revealing the nature of the opposition to us.

A few days ago, a preacher in this city professed to have received information, direct from the Asylum at Blackwell's Island, that eleven insane persons were there as the "fruits of Millerism." Some of our brethren, after visiting the prisoners on the island, were invited to go up to the Asylum. They there inquired respecting the truth of the report. The superintendent instantly replied that the number should be *four* instead of *eleven*. Having thus cut off the *increase* which the story had gained in rolling down four miles into the city, he mentioned the names of the four.

1. Mr. Hope. Respecting him, we *know* that he was a member of a Baptist church in this city, and we have the certificate of his pastor which says:

"The first day of January last, he became very much quickened in his religious fervor. He called into my study. I discovered symptoms of approaching insanity. After this, he thought he was called to preach, —a thought which no sane person could seriously entertain of him."

Shall we attribute his insanity to a revival of religion in his heart? The pastor concludes:

"My opinion is that there was a partial insanity before he saw a second advent paper, and that without a change in his religious course, he would have become deranged, if he had never seen them."

2. Dr. Thorne. We have the written testimony of this man's neighbors, who have regularly attended our

meetings, that they had never seen him at one of them. He has been an attendant at the Episcopal church in Vandewater street, and during three years has been insane three or four times. Will the N. Y. Herald and "Odd Fellow" please correct the error they have circulated respecting the cause of this man's insanity?

Respecting the other two, we have reference to persons who know them.

One of them, we found on inquiry, was a married woman, who has left the hospital recovered, and she is, *now that she has come to herself*, a firm believer in the advent nigh. But we have the positive declaration of her husband, that this subject was *not* the cause of her insanity. He assigned the true cause, which was domestic affliction.

We also inquired out the fourth case, and could not learn that he had ever attended our meetings, but we did learn that he had been subject to fits of insanity, for many years. So much for the eleven.

A western paper contains about a half a column headed Millerism. Several of the statements have been contradicted in the papers which have circulated them. Those cases which are within our reach we have inquired about. The following is one of the replies.

"In a long catalogue of items, on the baleful effects of 'Millerism,' in the Republican, published at Springfield, Ill., I see it is stated that the wife of Jon. Garrison, of Newark, under the influence of the '*Miller mania*,' has poisoned her two youngest children and herself, &c. Now, so far as I can learn, there is no family of that name in this city. And although a resident in Newark, I have heard of no such calamity. My presumption is, that it is a second edition of the case of Mrs. Leverich, which in the time of its occurrence was shown to have no connection with Millerism. What a strange agony many of our '*erudite!*' editors seem to be in. Their logic and honesty are as strange as their agony.

"What would it all amount to, even if all they attribute to '*Millerism*,' and a hundred-fold more, were true of it? What has that to do with the Scripture argument in the case? If Mr. Miller were a *cut-throat*, and thousands were made maniacs and suicides by his teachings,—is *all that* an argument? Such seems to be about *all* the argument that most news-mongers have to present. 'A workman is known by his chips.'

"A Resident of Newark."

"BEHOLD THE BRIDEGROOM COMETH."

Many of our readers are not aware of the number of writers on prophecy, who have, within forty years past, been looking for Christ's coming near. In 1814, Mr. Penn's works on Prophecy were published, in reference to which there is a sensible article in the Christian Observer for 1815, page 366, Boston Reprint of the London Edition, published by David Hale.

"The admirable intent of both of Mr. Penn's works on prophecy is to prepare men's minds for that great and terrible day, which, if the signs of the times (distinctly foretold by our Lord) may be trusted to, is not far from us. To my surprise, I have heard a sermon preached by a gentleman of zeal, powers, and reputation, objecting to this doctrine as *dangerous*. How so? Wherein can consist the danger of a Christian's expecting the coming of his Saviour from day to day? of its occupying all his thoughts? of its influencing (which it may certainly do, without deranging them) his whole business, life, and conversation? Surely he is not likely to become the worse member of society for it, or to be the less prepared for the event of his own death.

"I cannot, however, in candor, conclude, without acknowledging the merit of a short paper in one of your late numbers, upon this very subject; and which, there is ground for thinking, has made considerable impression. I allude to the observations upon Luke 21: 32; for as it strikes me, the words, " ," may surely be rendered "*that same* generation."

[If this interpretation is the true one, the words of Christ which have been so often restricted to the generation living when Christ spake, will apply to the generation living when the signs of Christ's coming are seen. His words will therefore show that after the signs begin to appear, the generation which begins to witness them will continue till their completion. The first prominent signs were seen in 1779, from which time three score and ten years have not yet quite passed away.—Ed. Cry.]

"Upon the whole, sir, every expositor of the present day seems to agree that we live in the last times; that they are either near to what is called the Millennium, or to such a change as it hath not entered into the heart of man to conceive. The former doctrine is generally preferred; because the day of judgment, like the sun, cannot be looked at steadily. But there are also reasons for the latter, which many Christians will not be disposed to pass over. Let us 'watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' M. J. A."

LETTERS.

WORDS OF CHEER.

Dear Bro. Himes,—The Midnight Cry comes laden with the glad news of the spread of the everlasting gospel. Its location and birth, in this most important era, render it the most efficient means for the spread of biblical instruction that has as yet been devised. The spread of misrepresentation and calumny has proved the most successful barrier to the progress of our cause; and by such sheets as the Midnight Cry can it alone be wiped away. Undeceive the minds of the people, and the scales fall from their eyes, and they become eager to investigate.

Hundreds would have groped on in midnight darkness, had it not been for the God-blessed labors of your sheet. Then let it be well and ably sustained by the advent brethren. It will go where they cannot. It will gain access to many whom they could never reach. God bless and sustain the Midnight Cry.

Your brother in the Lord,
David Needham.

Our venerable brother, Daniel Ashton, writes from Piqua, Miami Co., Ohio:

"*Dear Bro. Himes,*—Peace be multiplied unto thee, and all the followers of the Lamb. We have received the Midnight Cry. There appears to be an increased anxiety to read it and learn wisdom. I hope God may make it a blessing to many. I have been a believer in the doctrine for the last 25 years, all except the time. All I can say on the time is, it is near—even at the doors. The signs of the times speak loud and speak clear. I have been a minister of the gospel for thirty-seven years, and have seen some prophecies fulfilled."

A brother in Pierpont, Ohio, writes, April 5th, 1843:

"I wish you to send me the Midnight Cry. We had one sent to us, and it was very interesting. We have not had any preachers in our neighborhood that have preached on the second coming of Christ. One man preached that doctrine fourteen miles from us, and a powerful reformation followed his lectures."

A postmaster in Central New York writes:

"The storm of clerical wrath rages with increased fury all around us: but thanks to God, the ship safely rides upon the tempestuous deep, and will soon be in port. Glory to our Immanuel!"

Brother E. D. Spencer writes from Westernville, N. Y.:

"I have read with intense interest your valuable paper, which has established me in the faith of the second advent. The people in this place have heretofore been great opposers of the doctrine of Mr. Miller, but as much as they oppose it, I could not keep the papers you sent me long enough to read them until they had gone the rounds through the neighborhood; and some of them I have not read yet. All who have read them are desirous of reading more, and inquire if I have not, or am not going to have, more. There are some who have nearly or quite come to a decision in favor of the doctrine; but there are yet a few whospeak evil of the things they understand not. I would most gladly send you funds for its support, but am unable. Send something that will tend to break down the lame opposition of the clergy. Oh, that you could send some able brother here to sound the midnight cry. If you have them on hand, please send me more of the number that contains the "Return of the Jews," by Geo. Storrs. All who have read it have had their doubts removed with regard to the return of the Jews."

"We want the paper, but can't raise the money," is the substance of many letters from the west and south.

A postmaster in Ohio writes:

"Nos. 1, 2, 5 and 6 of the Midnight Cry have been received here. On the reception, I was, like most of my neighbors, unbelieving in Miller's views: but from a careful and prayerful examination, I was led to the full belief that we are now living in the "days of the voice of the seventh angel;" and I have lent out the paper, to be read and circulated for the benefit of all who are willing to receive truth, and do sincerely thank you for your kindness."

A writer at Mt. Sterling, Ky., makes the following sensible remarks:

"I have seen a few numbers of the Midnight Cry, and though those who are attached to the world are, as they ever have been, inclined to scoff and revile at the sacred doctrines taught therein, yet I am not inclined to be numbered among them at the final day of retribution, which must come to all. I am convinced that that day is nigh at hand. The teachings of holy men of old are so plain to my mind, that he that runs may read.—Your publication first called my attention to the near approach of that day, so awful to those who are without God—so welcome to every one who hopes to wear a crown of glory. The people here are in a state of fearful suspense, driven by every report, racked with doubts and fears. I wish you to send me a number of your publication. I have no doubt but many numbers will be taken, and I hope many souls snatched as brands from the burning."

A brother in Michigan writes:

"I received a bundle of the Midnight Cry which you sent me in March last. I gladly received them, and they are travelling from house to house through the vicinity. Many are firm believers in the coming of our Lord this year, and many examining, and some are scoffing. Bro. Clark has been laboring at Battle Creek and below. About 150 have been converted to Christ, and the church much revived. Bro. Clark has given a course of lectures at this place for the last five days.—About twenty are converted, and many more are inquiring the way."

From Crawfordsville, Indiana, where a few papers are taken, the letters received show the interest they excite. One of them says:

"I have been reading the Midnight Cry, and am much pleased with it generally, though I cannot say I am a believer that Christ will certainly come this year; but I believe from the Scriptures that he will come soon; though if I was certain that a firm belief that Mr. Miller is right in his calculations as to the time would make me as happy as some of the writers in the Midnight Cry appear to be, I should anxiously desire to be confirmed in that belief.

"I have been much pleased with Mr. Miller's views, and of others who agree with him, on the subject of the Jews' return to the land of Palestine to rebuild Jerusalem. I think those who expect that to come to pass before the Saviour comes in the clouds of heaven, will be much mistaken; for when Christ comes, he will bring the New Jerusalem—that is, the saints of God—with him; and we need not look for the Jews to build for him a city.

"I very much admire Mr. Miller's views respecting the millennium, though contrary to the opinions of a large portion of the professed followers of Jesus in this country. The Midnight Cry sent here is read by a great many; and though I make a part of the company who take them, I have not had an opportunity to read more than one-fourth of the numbers. They are so frequently asked for, it is a hard matter to keep them long enough to read them. Most of those who read them say they believe all is right about Mr. Miller's belief but the time, and that they believe him to be serious in his opinions. Those *who do not read them* say it is all a humbug and money-making scheme, and some are so prejudiced they will not read on the subject when they have opportunity. If a good lecturer on the second advent near would come through this country, I believe much good might be the result of his labors.—Many preachers here join in denouncing Mr. Miller, and all who believe as he does."

Bro. Canfield writes from Waterloo, N. Y.:

"I commenced lecturing here last evening to a crowded house in the Baptist church. Last week I spent mostly at Oswego, where nothing much was said in regard to the second coming of Christ, except in the way of ridicule and scoffing. Very erroneous views were entertained in regard to it—the doctrine supposed to be an idle theory or fancy, a "humbug" adapted to

scare people and make them crazy. I gave six lectures to crowded audiences, and many were deprived of hearing, not being able to gain admittance. The public mind was disabused. They saw that, instead of idle fancy, it was substantial Scripture truth and historical evidence. Good has been accomplished, and to God be all the glory. I expect next to lecture in Geneva."

FRIENDLY NOTICE.

Brother Marsh, editor of the Christian Palladium, speaks as follows of the Cry:

"We cannot too highly recommend this weekly sheet to those who are seeking for knowledge on the prophecies concerning the second coming of Christ. It is published by J. V. Himes, assisted by L. D. Fleming and N. Southard. Your post master will send your orders and money free of postage. We wish no one to abandon the Palladium, but to continue and pay for *it; but we do recommend all who can spare fifty cents* to take the Midnight Cry. You will not be the poorer, but we believe far the richer for so doing. This counsel is meant for *your* good; and we hope it will be heeded."

In a private letter, he writes:

"From a notice you will see in my *last* No. of the Palladium, No. 24, and from letters received, I think you will soon have an increase to your subscription. My services as editor of the Palladium are now closed, at least for the present. I shall resign if the paper is not kept free. The Palladium is read in nearly every State in the Union, and the Canadas, and never has it been read with deeper interest, and I think, with greater profit, than since it has fearlessly proclaimed the coming of our glorious Lord nigh: the entire community is awake to this momentous subject. The work is the Lord's, therefore it triumphs."

A PRECIOUS REVIVAL.

A postmaster in Ohio writes:

"CANTON, OHIO, April 12, 1843.

"*Brother Himes,*—I hasten to drop you a few lines, to inform you of the great and glorious work which the Lord has commenced in this ungodly town. A short time since, brother McCue, of the Methodist Episcopal Church, stated minister of this place, embraced the doctrine of *Christ's second coming this year. Feeling* anxious that his congregation should have the benefit of the labors of Mr. Miller, in explaining the prophecies, he wrote to brother C. Fitch, of Cleveland, and asked him to come to this town and set before the people here the truths of the gospel. Brother Fitch having other engagements on hand, could not at that time comply with brother McCue's request; but recommended brother Pickards of Akron, to us. Brother P. was written to, and responded to the call; and is now here, and *has* been for a week past. A mighty work has commenced. A very great number have been converted to the truth of our Saviour's speedy coming. A large number are enquiring the way. A deep work of grace appears to be going on in the hearts of God's children. A large number of professors are beginning to put their house in order. Much opposition has been manifested against brother P. and the doctrines which he promulgates, both from professed followers of the Lord Jesus, and infidels; but, notwithstanding this, he has not refused to "declare the whole counsel of God." A few copies of the Midnight Cry are circulated among our people, and are read and sought for very eagerly. A large number of the second advent papers are distributed amongst our townsmen, and much good is accomplished by them. I will endeavor to obtain you some subscribers. The people in the country are anxiously seeking information, and as fast as the light of God's truth *falls upon their hearts, they give way. Prejudice* is being removed rapidly from the hearts of professors.

"The old doctrine of a thousand years temporal millennium is being rapidly abolished. Men begin to read for themselves, instead of taking Scott's or Clarke's Commentaries as their light. They wonder why it was that they have been so stupidly ignorant of the word of God. Our conference meetings are well attended. It does one's soul good to listen to the brethren and sisters telling how the Lord has blessed their souls. Brother P. will remain with us, the Lord sparing him, until the close of this week. He will then go to Bethlehem, to give his views with regard to the second advent. Laborers are much wanted; every town is sending for a second advent minister. The people want light.

Yours in the gospel of love,
O. P. STIDGER."

A postmaster in Missouri writes:

"I have seen three numbers of your paper, and am much pleased with it. There are several that would like to read them, but cannot raise the money to send for them."

A brother who forwards $50, in addition to a still larger donation previously received, writes:

"I observe, in reading the late Nos. of the Midnight Cry, that you have many pressing calls from persons *residing in different parts of the country, to have the Midnight* Cry sent to them, many of whom, it appears, have not the means to pay for it. I hope such calls will be attended to so far as you have the means to do it, and I beg leave to assist in this labor of love. My means are quite limited, but thank God he has blessed me with a few dollars more than I need for present necessities, and I wish to assist you what I can in the glorious work of arousing a slumbering world to prepare to meet the Lord. I therefore send you enclosed a fifty dollar bill, to assist in pub*lishing and sending abroad your excellent paper*, the Midnight Cry; and I pray God that He may open the hearts of second advent friends, that we may feel willing to let go our hold upon the world, and no longer give our *pennies* to benefit our fellow men when dollars might be spared. As we believe that the end of all things is just at hand, let us be consistent, and show our faith by our works.

"But one brother says, 'O! if I was only sure He would come this year, I would then be willing to do all that you ask.' Truly, thought I, and so would the infidel. Another may be ready to inquire, what should I do, if after I have given half of my surplus means to feed poor perishing souls with the bread of life, the Lord should not come this year? To such an one I would say, Christian brother, where is thy faith? Dost thou believe that there is a God in heaven, and that he reigns? or dost thou believe that all things are brought to pass by the wisdom and foresight of men? Dost thou believe the promises of God? And what does He say? Hear him; 'He that giveth to the poor, lendeth to the Lord, and he will repay him again." Had you rather trust your money in the hands of a poor dying mortal, and take his promise to pay seven per cent. interest, than to cast it into the great Safety Fund of Almighty God, who is infinite in riches, faithfulness, and truth!

"Let us awake to this subject, and examine our hearts, and see to it that we are as willing to trust God as we are to trust our dying fellow men. I feel that what we do, must be done quickly, for surely we know that Christ is at the door. I am daily expecting that the Lord Jesus will rend the heavens and come down, and I wish to be found of him in peace, having my garments unspotted from the world. 'He saith, Behold I come quickly. Amen. Even so, come Lord Jesus,' is the language of my whole soul.

Yours, in the glorious hope
of soon seeing Jesus, W. T."

A postmaster in Maryland writes:

"I had received one number of the daily Midnight Cry in December last, and four in January, but thought them not worthy of reading, but had laid them by in my drawer till, I think, about the 21st of February, when I gave two of them to two good friends of mine, to read them, and the others I kept and read myself. But here I must stop and tell you, that the Sunday previous to my reading them, the Rev. Mr. Ambrose Rondthall, pastor of the Moravian congregation at Graceham, of which I am a member, gave us a touch upon Miller's doctrine, which has roused our feelings somewhat. We then began to read the Midnight Cry, and we read them with such an understanding that we cannot help believe that the Lord will soon come. Yes, our church believes that Christ will soon make his appearance, and my only wish and prayer is, that we may be prepared to meet him when he does come. After I was done reading them, I distributed them among my neighbors; and now there are almost every day calls at my office for some of Mr. Miller's Midnight Crys. I received one number of the weekly Midnight Cry, dated March 31st, which I could not keep at home till I had read it through myself. You can judge from what I have said, that the people of our place wish to have light upon this subject. Yes, I can say, they are thirsting for information. I therefore send you one dollar, for which you will send me the weekly Midnight Cry."

PROPHECIES.—While so many are slighting the prophecies, and casting contempt on the study of them, it is interesting to read such testimonies to their value:

"You see, or may see, with your own eyes, the Scripture prophecies accomplished; and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true."—*Newton on the Prophecies*, 1760.

MAGNIFICENT POPISH SCHEME.

Emigration.—Our Irish readers will, no doubt feel interested in the prospectus of a scheme, which has been matured in London, in concert with the Roman Catholic Clergy in Ireland, for the purpose of relieving the pressure of our increasing population, by an extensive scheme of emigration to the agricultural Free States in the North Western Valley of America, comprising the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, and Missouri. The name of Father Mathew, who is one of the trustees, is, in itself a guarantee that the emigrants will not be decoyed from the land of their fathers to a distant soil, by brilliant promises never intended to be fulfilled. There is a reality in the whole appearance of this project, that forbids all ideas of deceit; and we doubt not that the *emigrants will be fairly treated, if the proposed* money capital of £200,000 can be obtained, so as to enable the directors to make purchase of the lands required to give effect to their benevolent intentions. The northern part of Illinois, and the high grounds of Wisconsin, bordering on Lake Michigan, are to be selected for the first settlement of emigrants. These districts contain very large tracts of unoccupied fertile prairie ground, and have every communication with the lakes and deep waters of the Mississippi.—*London paper.*

Jesuit in Disguise!—The *London Record* announces the following startling fact, among many others, to the growing catalogues of Jesuitical work:—

"Not long since a curate was appointed to a parish in, we think, one of the midland counties, who was obviously an able and well-read man, and made himself uncommonly agreeable to his parishioners, and all with whom he had intercourse in the neighborhood. A gentleman, upon returning from Italy, came on a visit to a friend in the parish in question. He was soon promised a treat, in meeting at dinner this most agreeable of curates. On meeting, however, the curate's manner appeared wholly changed. He was apparently absent, as he was silent; and under some excuse left the dinner table at a very early hour. Great surprise at the change was instantly expressed by the host on the curate leaving the room. His friend said, I can explain the mystery; *that gentleman was introduced to me in Italy as a Roman Catholic Priest!!!*

"THE SEA AND THE WAVES ROARING."—The gales during the month of January, in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 19.

POSTMASTERS.—Landisburgh, Pa., 50 cents.—West Topsham, Vt; Millville, O; Copenhagen, N Y; Braintree, Vt; Fort Ann, N Y; Centre Sandwich, N H; Bradford, N H; Cicero, N Y; South Paris, Me; Middletown, Pa; Wales, Me; Noblesville, Pa; Rockford, Ill; East Greenwich, R I; Watson, N Y; West Martinsburg, N Y; Newton Upper Falls, Mass; Youngster, N Y; Lincoln, Me; Norwich, O; Ballston, N Y; Richwood, O; Graceham, Md; Honesdale, Pa; Uniontown, Md., $1 each.—De Witt, Iowa; Champlain, N Y; Attica, N Y; Jennett, N Y; Greenland, N H; Union Mills, N Y; Salisbury, Md; Conesus, N Y, $2 each.—Climax Prairie, Mich; New York Mills, N Y, $3 each.—Hernando, Miss; Holmes Hole, Mass, $5 each.—North Port, Ala; Hillsboro', O; Northford, Ct; Ridge, Md; Utica, N Y; Bellbrook, O; Big Spring, Tenn.

INDIVIDUALS.—S. R. Lathrop; Geo. W. Whitney, 50 cents each.—W. A. Bronson; A. Way, $1 each.—D. Crane, $2.—C. B. Hotchkiss, $2 50.—A. Andrews, John H. Hall, $3 50.—L. G. Curtis, $10.—Butler Morley, $20.—Winslow Twitchell, $55.—Geo. Storrs; J. V. Himes; J. H. Hurdley; J. B. Cook; D. O. Ostrander; J. Pollock; Robinson and Jones; John Corton; E. Canfield.

POPERY.

THE LITTLE HORN PREVAILING.

We cut the following from the Boston Christian Reflector. Do such facts indicate that a temporal millennium is just at hand?

FACTS DESERVING ATTENTION.—The stupor of our evangelical Christians on the subject of missions, is quite unaccountable. And it seems the more so when contrasted with that of European Papists. The following statement copied from an English journal, will exhibit, in a strong light, the unfavorable contrast,—"The Society of the Propaganda at Rome received, last year, the sum of upwards of $500,000, which was employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labors, by instilling into the minds of the heathen, the errors of the Roman Catholic faith. Six priests arrived in China in August, 1842. 'The building of their chapel and school at Hong Kong,' says Mr. Williams, of the American Board, 'is advancing. It will cost, it is said, $26,000, at least $20,000—more than your mission to China has cost from the beginning. They have twenty men to our one.' Mr. W. hopes God is with the unit, and well he may so hope; for unless such is the fact, the success of the Protestants is utterly hopeless, with means so limited and rivals so numerous and zealous. So we may say of most of our English and American missions. Few indeed would be the triumphs of the gospel, dispersed at the slow and dull rate at which we send it abroad, if it were not the word which Jehovah owns, and arms with the Spirit's power. But shall not the zeal of Papists shame and arouse us? Shall it be said that they are sending *six* missionaries to our *one*, to the 'celestial empire?' Shall we lie supinely, and see the millions of China embracing a mere counterfeit of Christ's blessed religion, while we have the means, and are commanded to give them that which the apostles carried to the Gentiles, and by which alone pardon can be obtained and salvation secured? Is this the way to prove the superiority of our faith? Are these the fruits of our more excellent principles? It is indeed high time, that evangelical Christians awoke to a consciousness of the position in which God has placed them, and the great work which presses upon them. We have as yet scarcely begun to make the sacrifices and exertions, which the age and our obligations require of us."

Death of Bro. Chauncey E. Dutton, of Utica.

Dear Bro. Himes,—Our dear brother, Chauncey E. Dutton, sleeps in Jesus till the "FIRST RESURRECTION." He died on Sunday morning, the 19th ult., after an illness of about 48 hours. He had been long afflicted with an affection of the lungs and throat, which sometimes prostrated him, attended with violent pains of the head. The attack with which he died was one of uncommon severity, and baffled all exertions to counteract it. So extreme was his suffering, and so suddenly did he depart, that he said but little in his last hours.

As it respects testimony to the truth and power of the religion of Christ, he had no need to speak on a deathbed. His life was a "living epistle, read and known of all men." Bro. Dutton was a man "full of faith and the Holy Ghost." For about ten years, he was an experimental witness of the perfect love of God.

A little more than a year ago, having had his attention directed to the Lord's advent nigh, he commenced with his brother, H. Patten, the reading of William Miller's lectures. One Sabbath morning, while reading at their separate residences, and without each other's knowledge, they both became impressed with the truth of the doctrine of the coming of Christ in 1843. Bro. Dutton went immediately to the house of his brother Patten, and asked him what he thought of Mr. Miller's argument. Bro. P. then told him his exercises, and the conviction of its truth that had been wrought on his mind. Bro. Dutton responded that his own mind had just undergone similar exercises and convictions: and they embraced the truth then and there together.

Bro. Dutton, however, did not come out in the advocacy of the *time* until the visit of Bro. Storrs to this city last September. From that time, he proclaimed the coming of the Lord in 1843 with great boldness and power, till he "ceased at once to work and live."—For several weeks just previous to his death, he was engaged in excessive labors, proclaiming the midnight cry, and winning souls to Christ. In the town of Floyd, through his and Bro. Patten's labors, it is believed that at least 150 souls were brought to the Saviour, and the work has been going on since they left with great power.

But a few days before his death, he returned from a week's hard labor in an adjoining village, with his physical nature exhausted, which immediately sunk under the power of death in the manner already noticed.

At the request of the friends, on Tuesday, the 21st, the day of his burial, I delivered a discourse to a large audience, as appropriate to the death of a *son of Abraham*, on Heb. xi. 13: "These all died in faith, not *having received the promises, but having seen them* afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It was a season of deep solemnity to all, but especially of holy inspiration and joy to the dear disciples of Jesus, who are looking for their returning Lord to put them in possession of the Abrahamic inheritance, with all the children of promise.—We sorrow not, therefore, as those without hope, but are daily looking for the glorious consummation, when we expect to meet our brother in the New Jerusalem, where "there shall be NO MORE DEATH."

Yours in the Abrahamic faith,

DAVID PLUMB.

THE AGE OF DEBAUCHERY.—This is not the golden age, nor the iron age, but the age of debauchery—insatiate lust, and bold-faced, reckless, desperate debauchery. Unholy passions are gaining a most frightful ascendancy—morals are corrupt. Will the libertine publications of the French school, which are progressing among us, mend them! No; they will make them infinitely worse. —*N. Y. Union.*

Taking heed to *the sure word of prophecy* being a duty required in the word of God, no man is justified in neglecting it. However there may be, and are, prior duties that require our first care and attention, this too must have its due share of regard. There may, indeed, be an exclusive and excessive attention to it, which is wrong. The study, when once the mind and heart are truly interested in it, is so attractive and engrossing that persons in such circumstances, need a caution not to have their thoughts too much occupied with one part of divine truth, and to be told how very possible it is, to have the mind wholly filled with the subject of prophecy, and the heart unconverted to God, and the whole man dead in trepasses and sins. Nothing can be more awful than for a man to have a clear view of judgments impending and glories ready to be revealed, and yet take no practical steps for his own personal escape from the wrath to come, and his own personal attainments of the promised blessedness. —*Bickersteth.*

TIMELY THOUGHTS FOR THE CHRISTIAN.

DEAR FRIEND,—I feel as if the time of Christ's second coming was near, that it might burst upon us at any moment, and I think these words are spoken to us, "Be ye ready."

Methinks the last great day is near
When Christ in judgment shall appear,
When Gabriel's trump shall sound aloud,
To summon man before his God.
How great and terrible the day,
When this wide world shall flee away,
And these vile bodies changed shall be,—
Mortal to immortality.

The busy world think this but nought;
On that great day cast scarce a thought,
But "peace and safety," loud they cry,
When their destruction may be nigh.
Christ his enquiring followers told,
When signs and wonders you behold,
KNOW then the time is *near at hand*,
Then faithful watch, and ready stand.

MRS. CATHARINE MICKLE.

Kinderhook, March 28, 1843.

ABOMINATION.

See a land—a favor'd nation,
Chosen out from all the earth—
Land where Freedom's "Declaration"
Was conceived and had its birth:
See its Temples—Faith rejected!
Priests enriched, and robb'd the poor!
See its Courts—Rights unprotected,
Where they once were thought *secure*.
See its Press—Abuse and Slander
On each faithful witness thrown!
Ever ready *lies* to pander—
Silent where the truth doth groan!
Land with plenty overflowing;
Land of *suffering*, *starving* poor;
Where the *selfish*, and the *knowing*
Sit at ease, and dwell secure.
Not secure, ye proud oppressors!
God will burst your strongest band;
Not at ease, ye false professors!
God will yet redeem the land.
Land despising God and goodness—
Land of false and evil men—
Land of blasphemy and lewdness—
Hole of asps, and dragons' den,
God will break thy haughty spirit—
Bring thy pride into the dust,
Make his saints the earth inherit,
Make thee *know* that GOD IS JUST.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cents.
3. Exposition of the 24th of Matthew and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the Clergy on the Second Advent. 18 3-4 cts.
6. Miller on the True Inheritance of the Saints, and the Twelve Hundred and Sixty Days of Daniel and John. 12 1-2 cents.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The Present Crisis, by Rev. John Hooper, of England. 10 cts.
9. Miller on the Cleansing of the Sanctuary. 6 cts.
10. "Behold I come quickly." 6 cents.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2.
13. Miller's Review of Dimmick's discourse, "*the End Not Yet.*"—10 cts.
14. Miller on the Typical Sabbaths and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cents.
16. A Wonderful and Horrible thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I.—3 cents.
20. " " " Vol. II.—37 1-2 cts.
21. The Kingdom of God. By William Miller.—6 1-4 cents.
22. Miller's reply to Stuart.—12 1-2 cts.
23. Judaism Overthrown. By J. Litch.—6 1-4.

Also Review of Morris' Modern Chiliasm. By S. Bliss 25 cts.
A Synopsis of the views of those who look for the Coming of the Lord Jesus Christ in 1843. By H. B. Skinner. 15 cts.
Review of Dimmick's discourse. By J. S. W.—10 cts.
The Marriage Supper of the Lamb, together with Daniel's Vision's harmonized and explained. By N. Hervey. 12 1-2.
American 2nd Advent Views. By H. Jones. 75 cents.
Review of Roberts's Sermon. By L. D. Fleming 3 cts.
Reports of Several 2nd Advent Conferences —
Setts 2nd Advent Tracts. 12 Nos. 37 1-2.
Bible Student's Manuals. 37 1-2 cts.
Millennial Harps. 37 1-2 cts.
" Musings, 20 cts.
Polyglott Bibles—Testaments. 1 00.
Chronological Chart of the Visions of Daniel and John.
" " of the World and the Visions of Daniel.
" " " on Letter Paper.
Miller's rules of Bible Interpretation, on do.

Also The Daily Midnight Cry—
Bound 26 Nos. 50 cts.
" in Setts, unbound, 37 1-2 cts.
Voice of Warning, Great Crisis, City Watchman's Alarm, Clue to the Time, &c., in any quantity.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, APRIL 27, 1843. No. 4.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES BY BROTHER JACOBS,

Every evening, at the corner of Catharine and Madison streets. Also, three times on the Sabbath. Prayer-meetings at 4 o'clock P. M.

2nd ADVENT CONFERENCE AT HARTFORD.

This meeting will commence (Providence permitting,) Tuesday, May 2d, and continue two days or more.—Brethren J. B. Cook, F. G. Brown, N. Hervey, W. Bachelor, and others will be in attendance. All who love the glorious appearing of our Lord are respectfully invited to attend.

ANNIVERSARIES.

It is intended, *should time continue*, and Providence permit, to hold meetings in behalf of the Second Advent cause at the time of the ANNIVERSARIES in New York, Boston, and Philadelphia, and that these meetings may be well sustained, it is desirous that our most judicious and able brethren, whom God has raised up to take part with us in this cause, should prepare themselves to exhibit some one of the many important questions connected with it. The following is a catalogue of the subjects it has been thought advisable to present at these meetings:—

1. History of the Second Advent cause.
2. Tendencies of the doctrine.
3 Opposition, Ecclesiastical and general; character of, &c. &c.
4. Duties and dangers of believers in the doctrine.
5. The Restoration of the Jews, according to the flesh, unscriptural and absurd.
6. Spiritual reign of *Christ*, unscriptural and absurd.
7. The influence of Neology upon the faith of the Church in the Bible.
8. The Christian enterprise of the age, sustained by mistaken views.
9. Effects of modern sects upon Christian character and popular respect for the claims of the word of God.
10. The present condition of the world, compared with the prophetic description of its condition at the time of the Second Advent.
11. Present condition, and apparent designs of Popery.

We need not ask for a large attendance.

[Published by request.]

LARGE CHAPEL OF THE N. Y. UNIVERSITY.—Discourses on the unfulfilled prophecies of Scripture, by the Rev. Mr. Shimeall. Subject, next Sunday evening—Scriptural proof that the second advent of Jesus Christ will be PRE-MILLENNIAL.

N. B. The above discourses will be accompanied with illustrations on a large scale, exhibiting a combined view of the prophecies.

THE CLIMAX OF FALSEHOOD!

The Morning Chronicle, of Monday morning, said:

"There were very many anxious watchers on Saturday night and until Sunday morning at 2 o'clock, when the fears of an immediate conflagration were dispersed by a heavy fall of rain, which continued till long after daylight. It was at once concluded that a postponement had taken place, and the Miller preachers exhorted those of their followers who had collected together, to go home and take off their ascension robes, as there would be no performance that day, in consequence of the absence of the principal character, the comet. Accordingly, the believers dispersed."

The first part of the above may be true, but we presume all believers in Christ's near coming had, as usual, committed themselves to His care, and retired to rest. Those disturbed with a guilty conscience, like the writer of the above falsehood, might well be fearful and trembling. There was no assemblage, on that day, but the usual ones. Ascension robes were never heard of, except from the scoffers at our faith.

When the very sources of information become the vehicles of such lies, why should we wish the present earth to continue?

We praise the Lord for his sure promise, that it shall soon be cleansed.

COVENANT.

Brother Southard,—I herewith send you a copy of the arrangement our second advent brethren in Brooklyn have adopted, which they purpose to carry out with the least possible formality.

Yours affectionately, J. M. C.

"We, the undersigned, do agree, by subscribing our names, as follows:

"1st. To use all legal measures to sustain second advent meetings in this city, (*till our Saviour shall appear*,) to give latitude to *the plain teachings of God's most holy word*.

"2d. We will, on such occasions, encourage the same by our presence, unless engaged in a like enterprize among our brethren in those churches to which we may be united, or in other departments of society.

"3d. We will support and sustain each other in the *faith* and *hope* of the gospel, and endeavor to perform this agreement, as heirs to the same *inheritance*, independent of every earthly consideration, so long as we permit our names to be hereunto attached.

"4th. Every transaction shall be performed in view of this our agreement, as children of the same family, and *stewards of God*, leaving it absolutely necessary that 'whosoever will be the chiefest of us, shall be servant of all.'—Mark 10: 44.

"*Brooklyn, April* 17, 1843."

DEFERRED ARTICLES.—"The Better Times, or the Earth Redeemed, by L. D. Fleming." A letter from New Haven, and other important articles are deferred. The next two weeks we intend to print double numbers.

☞ The complete lectures of Geo. Storrs will fill the next paper. It will be an excellent sheet for distribution.

Brother S. S. Brewer gave a course of lectures in the Court House at Towanda, and then, in company with brother J. M. Alexander, rowed down the Susquehannah 70 miles in one day, to lecture at Wilkesbarre, where he now is.

FALSE PROPHETS
INDEED COME.

This article is the production of an esteemed preacher of vital Christianity, who, several years ago embraced the Apostolic faith of Christ's pre-millennial coming at hand. It will be read with pain, because there is so much truth in it. The substance of it was given in a lecture at Newark, last Sabbath.

The Scriptures of the Old and New Testaments too frequently foretell the coming of "false prophets" "in the last days," to admit a doubt that very many of them will afflict the saints a short time, before Christ's 2nd advent. In the present, general, and unprecedented excitement concerning the judgment to come, abundant testimony is given, both from believers and unbelievers of the advent at hand, that these foretold false prophets are now already come. In the midst of this excitement, and while this testimony is prevailing, it becomes us to inquire into the matter, and to ascertain whether the advocates or the opponents of this doctrine are fulfilling this prophecy, as they are now accused, each by the other.

In a brief examination of the prophecies on this subject, two positions will be assumed as already proved; or as requiring no farther proof than that which is now at the disposal of those most interested in the matter.

I. We have now, for the first time since the prophecies were given, two large classes of public and very exciting teachers on the subject of Christ's second advent at hand, the one proclaiming its special near approach, the other putting it far off.

II. Since the great day is at hand, or it is not, the doctrine thus taught by one of these classes must be true, while that of the other must be false: of course, those only are the false prophets who preach the false doctrine.

These two positions being self-evident, I propose,

III. To show, from the prophetic description of the false prophets in the OLD TESTAMENT, that they are such as put the day far off, rather than such as proclaim it nigh at hand.

In sustaining this position, however, I would not say that all the nominal advocates of Christ's second coming at hand, are Christians, nor that any of them are free from error in their opinions on the question; neither would I say that their opponents are generally unbelievers, or erroneous in all their opposing sentiments. But, after admitting all that is proper on both these points, it may be shown that the *spirit* by which this second advent doctrine is preached, is the Spirit of Christ, the true Prophet, and that the *spirit* which decidedly opposes it, is the spirit of antichrist, the false prophet. It follows, then, that those who, in heart and life, follow either of these spirits, are partakers, the one class with Christ the true, and the other class with Antichrist the false prophet. Of course, the latter class only, can be considered as answering to the character of false prophets. And in now maintaining that those who in heart and life oppose the doctrine of Christ's second coming at hand, are the false prophets, rather than those who vindicate it, let it be remembered,

1. That they thus oppose or deny the example of Christ, of John the Baptist, of the prophets and of the apostles, who were agreed in proclaiming the great day "at hand," and not afar off. (Matt. 3: 2; 4: 17. Joel 2: 1. Heb. 10: 37.)

2. In thus doing, they disobey and openly oppose the command of Christ, who, on commissioning his ministers, says to them, "Go—preach, saying, the kingdom of heaven is at hand." (Matt. 10: 7.)

3. Those who oppose Christ's near coming, appear not as his true prophets, in their not being "as lambs

among wolves," *i. e.*, not persecuted by the ungodly and profane for so preaching, being rather caressed and sustained by such characters generally, for such preaching.

4. The foretold false prophets are called in Scripture, "pastors," "watchmen," "shepherds," "priests," "heads," and "rulers of Israel." (Jer. 23 : 1, 2. Isa. 56 : 10, 11. Ezek. 34 : 2, 7. Mi. 3 : 1, 11. Isa. 29 : 10.)

These titles of distinction, certainly do not belong to the advocates of the kingdom at hand. They assume no such titles, neither are they so called by any class, while many of them who travel and preach the doctrine were never ordained at all ; this is the case with Mr. Miller, who has hitherto been considered by many as chief among them. And yet many, very many of the chief opposers of the advent at hand, are now publicly known by these titles. Therefore, since one or the other of these classes must be the false prophets, must they not be the opposers rather than the advocates of this doctrine ?

5. Not one of the second advent preachers, it is believed, can be properly called an "idol shepherd," as in case of the false prophets, "Woe to the idol shepherd, that leaveth the flock, the sword shall be upon his arm," (Zech. 11 : 17,) while, certainly, there is much reason to fear, that many shepherds, so called, are but the mere idols of the flocks which follow them, especially where they unite in opposing Christ's coming at hand.

Should any suppose that these "pastors," "watchmen," &c., of prophecy, were but the ungodly officers of the old Jewish church, let them consider, that the Jewish church had no such officers, nor any occasion for them, while the flock was but one, and specially under the supervision of the high priest, assisted by the priests and prophets, not in history called by these other names, now given the officers of the Christian church.

6. It is foretold of the false prophets, that in their darkness on the prophecies, they would treat "the vision of all" "as the words of a book that is sealed," and that when called to "read," or explain it, they would say, "I cannot, for it is sealed," and that "their fear towards" God would be "taught by the precept of men." This does not apply to the second advent preachers ; they affirm rather that the prophetic books are *not* sealed : boldly demanding the right to examine and understand them for themselves ; while it is but their opponents who say they are sealed, and do it by their frequent rebukes of others, who study prophecy, for attempting, as they call it, to "pry into those secret matters," &c.

7. The present second advent believers do not, in their labors, unite with the foretold "astrologers, stargazers, and monthly prognosticators," or public meteorologists, who are now attempting to satisfy the community that the many modern and strange "wonders in the heavens" are only the natural effect of second causes, and common in all ages : and yet the opponents of the advent at hand are understood as generally feeling themselves much strengthened in their opposing sentiments, by these prognostications of the "astrologers," &c. They have sometimes, also, seemed to consider it sacrilegious to call in question the published opinions of these "astrologers," &c., who "shall not deliver themselves from the power of the flame." (Isa. 47 : 13, 14.)

8. The second advent brethren cannot be the false prophets, because they are not the foretold "dumb dogs," that cannot bark, sleeping, lying down, loving to slumber ;" for instead of this, as watch "dogs," they are much awake, and on the alert, hating "to slumber," and barking aloud, being severely censured for the noise they make, disturbing others, &c. Neither are they "greedy dogs, which can never have enough—looking to their own way, every one for his gain from his quarter," while many of them are rather censured by their opponents, for indifference to their own worldly interests, and even expending their former gains to sustain themselves, and defray the heavy expenses of prosecuting their self-denying and gratuitous labors. Neither do they say, like the false prophets, "Come, and I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day and much more abundant." (Isa. 56 : 11, 12.)

But are not their opponents rather, the "dumb dogs"—"sleeping," &c. ? If not, why do they complain so, on hearing the awakening alarm of others? Are they not the greedy dogs, "looking for their gain," &c. ? Or why do they censure others for not doing it? And though the most public of them have taken the cup from their own mouths, are they not indeed partakers with the drunken boasters of "to-morrow," who extol them in the grog shops, for their published declamations against the doctrine of the judgment at hand ?

9. The false prophets were to say—"Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place," which God reprobates, as "lies," and a "false vision, and divination, and the deceit of their own heart." (Jer. 14 : 13, 14.) How appropriate this is to those who publicly assure the people that the "sword" of the Lord shall not "come down upon the people of his "curse to judgment," (Isa. 34 : 5,) till after a thousand years at least, of "assured peace in this place," or in this world ; or till after the millennium, so called. But the second advent brethren preach a doctrine the very reverse of all this.

10. Another characteristic of the false prophets is as follows ; as "saith the Lord," they "steal my words, every one away from his neighbor." (Jer. 23 : 30.) So do not the principal preachers of Christ's coming at hand; while they present an unusual amount of the words of the Lord, and urge their hearers diligently to search the Scriptures for themselves. It is also a public fact, that where they have been most heard, there is now the most studying of the Bible, without note or comment. But do not many of the opponents of this doctrine virtually "steal" God's "word away" from their people, sometimes giving them no more of it in their discourses, than the text, and that only as a motto,—in their teaching that the prophecies are so mystical as not to be profitable, or necessary for practical purposes, and in their frequently explaining them as foretelling carnal things instead of spiritual, and the comparative trifles of this world, rather than of the judgment, and the world to come ?

11. The false prophets are also accused as follows : "Because with lies ye have made the heart of the righteous sad,—and strengthened the hands of the wicked," &c (Ezek. 13 : 2, 22.) I know that many apply this to the second advent prophets ; and it is true that their preaching the kingdom at hand, blasts the worldly prospects and saddens the hearts of even the professed followers of Christ who are "carnally minded ;" but instead of its having this effect upon the truly "righteous," or "spiritually-minded," they are rather comforted and made to rejoice at the prospect of the advent at hand, as Christ tells them to "lift up" their "heads and look up," at the prospect of their "redemption," when it "draweth nigh." (Luke 21 : 28.) Neither does this doctrine naturally hinder the awakening and conversion of "the wicked," since it is the very thing Christ commanded to be preached to persuade them to repent. In the primitive ages, it naturally tended to make thousands repent, and even a Felix to tremble, and almost persuaded Agrippa to be a Christian ; and now, on being preached again, though with much infirmity or want of apostolic clearness, and holy power, it is tending to the same results. But the opposite to this advent doctrine naturally has the very opposite effect, in comforting "the wicked," and in making "the righteous sad," as in case of the "lies" of the false prophets.

12. The false prophets are charged with showing "no difference between the holy and profane," the "clean and the unclean," and with destroying "souls to get dishonest gain." (Ezek. 22 : 27.) Whether this applies to the opposers of Christ at hand or not, it is remarkable that the most "unclean" of them, or the most notorious in open sin, are uniting themselves most cordially in their opposition with the acknowledged evangelical watchmen of the churches who declaim against it, thronging their lectures, on such occasions, highly extolling them, with railing on those who preach the advent at hand, and this perhaps as frequently in the bar-room as elsewhere. But the second advent preachers are sure of persecution, rather than of hearty co-operation from the openly "profane" and "unclean" generally ; neither have they occasion to destroy souls for "dishonest gain," when called rather to sacrifice their former honest gains to hinder the destruction of souls, as very many of them are now doing.

13. The false prophets were to be such as would not "blow the trumpet" to "warn the people," "when he seeth the sword come." (Ezek. 33 : 3—6.) Those who are now preaching earnestly the Judgment at hand, calling on the people to prepare, are certainly not the prophets here described, for they "*sound* the trumpet" so loudly, and give the people so much solemn warning, that they are reported, through the country, as even frightening the people into insanity, and filling the hospitals of the land with the deranged ; which, by the way, is not true, as to the hospitals, though there can be no doubt that the doctrine does frighten the wicked, even to trembling, who will not prepare. And this is but just what God commands, saying, "Blow the trumpet in Zion, and sound an alarm in all my holy mountain ; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." (Joel 2: 1.) But it is only the false prophets who will not do it, when they see, so fully as at present shown, the signs of the great day, and sword of the Lord just at hand.

14. Another trait of character in the false prophets, is as follows—"Ye clothe ye with the wool, ye kill them that are fed, but ye feed not the flock. (Ezek. 34. 2, 3.) This is not applicable to the second advent preachers, for certainly they cannot succeed in this self-sacrificing work by making such a sacrifice of the flock ; and besides, those usually doing most for a popular ministry, without a change of sentiment, will not suffer themselves to be thus fleeced, &c., by those whom they consider not worthy of their aid. Again—these preachers do feed the flock, so far as giving them the word of God is concerned, for they give them much of it usually in their discourses, and Christ says that it is "bread," every word of it. But who are the shepherds which fleece and kill the flock for the meat that perisheth, unless they include those professed watchmen who sound not the alarm, but rather oppose others in doing it, and thus say, "peace, peace," in making sure of the greatest amount of salary from both their believing and unbelieving supporters ?

15. The false prophets were to be such, also, as would rule the flock with "force and with cruelty," thrusting "with side and shoulder," and pushing them with their "horns." (Ezek. 34: 4, 5.) Those who preach Christ at hand, would not thus rule the church, if they could ; neither could they, if they would ; for many of them are not officers at all in the church, while others, so called, wish for no rule whatever in ecclesiastical matters. And certainly, they have quite another work to do in preparing themselves and others for the Judgment quickly, than thrusting and pushing with horns the dear saints of the Lord, like the false prophets. But does not all this fairly apply rather to those who, in high ecclesiastical power, for filthy lucre's sake, not only deny the Lord's near coming, but wield their authority in severe efforts publicly and privately to hinder the promulgation and reception of the doctrine, and in otherwise hindering the reform efforts which the better ones of their flock would otherwise put forth ?

16. Another description of the false prophets is, that they "bite with their teeth, and cry peace, and he that putteth not into their mouth, they even prepare war against them." (Micah 3: 5.) The second advent brethren cannot "bite" their hearers or others, and be successful in their unpopular and much despised labors—neither do they "bite and devour one another," as in case of many of their opponents, who clash sectary against sectary ; and often severing their own sect in two, as did the American Presbyterian Church but a short time since, who then went "to law" about their funds, and "that before the unbelievers." Neither do these advent brethren "cry peace," nor prepare any "war against" those who withhold support from them, expecting as they do to support themselves, and to make other sacrifices in their labors, if having at their command means with which to do it. And as to crying peace, they certainly will not be accused of it, while warning the people as they do, of the sword of the Lord about to devour the adversaries. But while the watchmen, pastors, and others, cry peace for a long time to come, [by preaching a Millennium in this world or otherwise,] and peremptorily forbid the introduction of second advent doctrine in all their public and social meetings, for fear of lessening their support, do they not virtually "prepare war against him that putteth not into their mouths ?"

17. "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity ; they build up Zion with blood, and Jerusalem with iniquity." (Micah 3: 9, 10.) Those who publish the Lord's near coming to judgment, being neither "heads" nor "princes" in the church, and abhorring not the "judgment" they preach, and protesting as they do against the blood-guiltiness of slavery and other gross popular crimes now connected with church-building, cannot be the false prophets here described. But if all these things do not belong to the present high ecclesiastical authorities, "that abhor judgment," or the "judgment to come," and even in their missionary enterprises virtually sanction the bloody and iniquitous crimes of the land, to build up Zion, to whom do they belong ? Let the great day decide the question !

18. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof

divine for money, yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." (Mi. 3: 5.) This is quite inapplicable to our second advent brethren, since they can no more occupy these high stations, than the poor and despised early disciples of Christ could occupy the offices of the Doctors and Pharisees of the Jewish Church. And although the laborer is worthy of his meat, in preaching Christ, as in every other good work, those who faithfully preach his kingdom near, are but the last class to expect large "reward," "hire," and "money," for such a labor. And though they are much accused of making a pecuniary speculation of it, let it here be stated that such reports are unfounded, as is well known to all most acquainted with their labors, since they are rather obliged to sacrifice all to make their efforts successful. But is it so with those in the highest offices of the church, who stoutly oppose the doctrine of Christ's soon expected coming? Surely it cannot be said that they perform their honored labors otherwise than for reward, hire, and money, when many of them are careful to have their annual thousands of gold and silver pledged to them for their labors before beginning them.

19. The false prophets and their associates are described as having a "proverb" of saying, "the days are prolonged, and every vision faileth," which proverb the Lord reprobates as a "vain vision" and "flattering divination," which shall be "no more," saying himself that "the days are at hand and the effect of every vision;" and says also, that "In your days, O rebellious house, will I say the word, and will perform it." (Ezek. 12: 22—24.) Our friends of the second advent cause have no such proverb among them; for it is rather proverbial with them, that "the days" of this world will NOT be prolonged, but that the end is "at hand," as saith the Lord also. They also say with the Lord, "In your days," or now, very soon, God "will say the word, and will perform it." And besides, these brethren "flatter" nobody with the doctrine they preach—being charged as they are, with devouring or injuring others differing from them on the subject. But it is now, as foretold, a "proverb" with the opponents of the advent at hand, that "the days" will yet be much "prolonged," and as many of them have long been saying, at least, a thousand years, while this, as we know, is a flattering divination to the wicked, because they so dread the judgment near. And as a supposed proof that "the days" will be prolonged, and that every vision of its nearness will fail, they have another "proverb" of telling their hearers that in all past ages there have been ignorant persons who have prophesied out of their own hearts that the world would soon come to an end, and that all their visions have failed. In some of their published oppositions, there are some thirty or forty of such failures particularly given, though not one of them is like the present overwhelming testimony from God's visions, fulfilled, that the effect of every vision of his, is "at hand."

20. Again, the false prophets were to say—"The vision that he seeth [Miller, for instance] is for many days to come, and he prophesieth [teacheth] of the times that are afar off. Ezek. 12: 27, 28. How perfectly applicable this is to the leading opponents of the end at hand, for how are they now agreed in saying that the vision or event which the second advent teachers are now looking for soon, is for a long time to come, and that they are teaching of times as though "at hand" which are rather "far off." And thus the present "flattering" and visionary millennium, and evangelizing of the world by the popular and moneyed efforts of the heads of the church and others, are very gladly received by multitudes as proof that the end is "far off." But no part of this is applicable to our second advent believers, for they rather oppose the whole of it, and join with the Lord in saying that "none" of his words "shall be prolonged any more," but that "the word" which he has "spoken, shall be done, saith the Lord."

IV. It is proposed to show from the NEW TESTAMENT prophetic description of the false prophets, that they must be those who oppose Christ's second coming at hand, rather than those who preach it.

1. "And many false prophets shall arise, and shall deceive many.—Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect.—Wherefore, if they shall say, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." (Mat. 24: 11, 23, 24, 26.)

From the connection of this passage, [24: 3, 4] it is plain that the falsehood and deception of these hypocritical prophets would be specially on the subject of the second advent, or Christ's coming and the end of the world. Accordingly it has so come to pass, that now we have even two large opposite classes on this very subject, who are somewhat publicly accused of being false prophets. One of these classes regards the event as specially nigh at hand—the other afar off. Admitting that those who regard it at hand, and also look for it, from chronological calculations in a given year, are mistaken in those calculations as to the specific time, and admitting that the advent does not come at the very time they expect, they are still the class who regard it as being at hand, and as proved so from foretold signs, now fulfilled, separate from chronological proof; and no doubt they will continue looking for it at hand, or specially nigh, till its coming. But the foretold false prophets were to be such as would rather say, "My Lord delayeth his coming"—"The days are prolonged," &c. (Mat. 24: 48; Ezek. 12: 22.) Of course, our present second advent brethren are not the false prophets. They deceive no one to consider the Lord's coming to be long delayed. Yet on this very point the false prophets, if possible, would "deceive the very elect." And they were to do it, in part, by saying, "Lo, here is Christ, or lo, there;" (Mat. 24: 23) "in the secret chambers, in the desert," &c. (26 v.) i. e. they would have all believe that his foretold second coming was not to be personal, and not now thus at hand; but rather that it is spiritual, and already secretly past; as at conversion, Pentecost day, Jerusalem's destruction, or at death; in the future coming of his Spirit, Millennium, or evangelizing the world, or in any thing else rather than the judgment at hand. And it is a fact unquestionable, that millions on millions of Christendom are in this very way now deceived into the belief of the Lord's long delaying his coming to judgment. Accordingly it follows that this deception has been accomplished by the foretold false prophets having already come and done it, before the saints were aware of the wily adversary who has caused them to do it. And they all discard the judgment at hand.

2. The false prophets foretold by the apostle Paul, if possible, would "spoil" the saints "through philosophy and vain deceit, after the tradition of men, after the rudiments of this world." (Col. 2: 8.) The present prophets or teachers of the advent at hand, do not answer to this description. For as to their teaching the now popular traditions of men, and the "rudiments of this world," they are even blamed by their opponents for their having so far departed from the established opinions of the learned fathers, and for their pretended new discoveries in holy wisdom, so contrary to the human standards of the church. And as to their spoiling the church "through philosophy," most certainly their opponents will be the last to accuse them of so doing, since they publicly account the pioneers among them as but "ignorant and unlearned men," and of course incapable of thus spoiling their more learned and philosophical neighbors. And besides, without speaking of the lack or supply of the philosophical powers of these men, it is well known to those acquainted with them, that they must accomplish what they do in their peculiar work, by the power of the Spirit and word of the Lord, rather than by the power of philosophy, even if endowed with the wisdom of Solomon. But whether those be the false prophets who, boasting of the superiority of the philosophic and scientific attainments of their own party, "put far off the evil day," and with proofs drawn from the sciences of geology, astronomy, meteorology, &c., "judge ye." According to the profession of such philosophers, they are capable of spoiling the unwary "through philosophy," and from the manner in which many are at present wielding this power against the doctrine of the judgment at hand, I see no way to resist the conclusion that they are thus fulfilling the above prophecy of spoiling, &c.

3. "O Timothy, keep that which is committed unto thy trust, avoiding profane and vain babblings, and opposition of science falsely so called, which some professing have erred concerning the faith." (1 Tim. 6: 20.) This again, applies not to those now proclaiming the Lord's near coming, for they oppose neither the persons nor sentiments of their opponents by science either falsely or truly so called, using rather, as they do, the sword of the Spirit as their principal weapon of opposition against what they consider as religious error. And besides, their opponents being already the public judges, they are too deficient in a knowledge of the sciences thereby to cause the saints to err concerning the faith. But when we consider how many there are now, acknowledged as men of profound science, who oppose the doctrine of Christ's second coming at hand, by arraying against it their pretended science of geology, thus maintaining that the earth has stood many thousands of years longer than is generally believed from the Bible, and when some of them consider this as proof that it must thus long continue to stand, what must we think of them? Or when others of their number maintain as they do that from the sciences of Astronomy and Meteorology we should consider that all the modern wonders in the heavens are but the natural and common events of all ages, do they not take the ground of the false prophets, seeing that the Almighty, who cannot lie, has over and over assured us most positively, and without qualification, that precisely these very "wonders," "fearful sights, and great signs from heaven," &c., when seen, as now they have been, would denote his coming to be "near, even at the door." (Joel 2: 10, 30, 31, Acts 2: 19, 20, Luke 21: 11, 25, Matt. 24: 29, 34.)

Let us then avoid, as we would the pestilence of the second death, such "oppositions of science" as founded on the falsehood of perdition, and as having nothing to do with science or knowledge truly so called.

4. The false prophets are also described by the apostle as "Saying that the resurrection is past, and overthrow the faith of some." (2 Tim. 2: 16—18.) Since the teachers of the resurrection at hand will not be accused of saying that it is already past, they are certainly not the foretold false babblers of this connection; but since their opponents, who consider the judgment not at hand, or that there are no fulfilled signs of its special nearness, maintain that very many at least of the New Testament prophecies of Christ's coming again are already and long ago fulfilled in the Christian church set up, the Jewish dispensation ended, Jerusalem destroyed by the Roman army, and the like, do they not virtually or practically say "that the resurrection is past?" And since it is a fact that now this theory has been so long taught, and that the holy faith of the apostles has become so nigh lost from the earth, how natural to conclude that such a virtual teaching of the resurrection past has thus overthrown the faith of the church, and hindered millions from believing. And, indeed, there is apparently no other way of overthrowing the faith of any by preaching the resurrection past. For whose faith would be overthrown by hearing it said that the full resurrection of all the dead, judgment of the great day, and end of the world, were past already?

5. Says the apostle again, "This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, despisers of those that are good, having the form of godliness but denying the power thereof." (2 Tim. 3: 1—5.) Surely such professed followers of Christ could do nothing at preaching his coming to judgment at hand, neither are such blaspheming hypocrites ever inclined to proclaim or hear such a doctrine. And yet all these characteristics of the false prophets of "the last days" are perfectly in accordance with their putting "far away the evil day," and saying in their heart and life, "My Lord delayeth his coming," &c. And in its being necessarily applied to one or the other of the present only two classes of opposite prophets on Christ's second coming at hand, it can only be applied to those who, in heart, secretly or openly are opposed to the doctrine of the advent at hand.

6. The apostle further says, "For the time will come, when they [of the church,] will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) These evidently are included as with the foretold false prophets; and in seeing that the second advent brethren do not belong to them, it need only be remembered that in their hearing or becoming successfully the preachers of Christ's near coming to judgment, they are called at once to mortify rather than gratify "their own lusts," as with the false teachers and their associates. Again, in turning into this doctrine, they turn not into fables, but into the holy truth preached by Christ and all his apostles, and commanded by Christ to be preached "always, even unto the end of the world." (Matt 10: 7, 28: 19, 20.) And yet, the more the public opponents of this doctrine will indulge "their own lusts" popularly, and aid their hearers in doing it, and the more they will turn them away from the solemn truth of the judgment at hand unto fables, even "Jewish fables," such as that of a temporal millennium, the world's speedy conversion by the present popular efforts, the Jews' return and long re-establishment in Palestine, &c., the greater will naturally be the numbers, strength, and popularity of their cause, because so altogether against Christ and his doctrine,

and so perfectly at agreement with the princes and powers of this world. The latter class, then, and not the former, must answer to the oft foretold false prophets.

7. "There shall be false teachers among you, who privily shall bring in damnable heresies, and through covetousness shall make merchandise of you." (2 Pet. 2: 1—3.) That these false teachers are now come, and that their "damnable heresies are brought in," we seem constrained to admit from what we see ourselves, while both opposing classes on Christ's coming at hand are considering it so. And now to determine from this passage which class of these teachers are the false ones, having brought in the damnable heresies, we have only to determine which of them has made merchandize of the people who have followed them. And sure it cannot be truly said that those who look for the advent at hand are doing this thing; for instead of teaching for hire and divining for money, as has been shown of many of their prominent opponents, they only expect to labor for nothing; while in cities and large villages, they have frequently been at much expense themselves in procuring a house in which to address the people gratuitously, receiving reproach and contempt from the affluent generally, rather than money for merchandize. So it was, when two of their pioneers came to this city (New York) in May 1842, when they hired the Apollo Hall, Broadway, for a series of lectures and paid for it $150 more than the collections, on the occasion, and during the earlier part of their meeting, slept on the hard floor of the same building, not feeling able to go to the tavern, and none inviting them to lodgings. And thus they make themselves merchandize for the people, instead of making the people so to themselves. But it is not so with the pioneers in the opposition to this doctrine, for it is no secret that many of them have been paid for their teaching, from one to four thousand dollars annually, especially in cities were fashionable living has demanded so much. And when Prof. Pierce lectured of late in Boston, on the Comet, so called, apparently to hush the present alarm of the judgment at hand, by "the fearful sights and great signs from heaven," he is said to have had 800 hearers, though his tickets for each one were 25 cents, making $200 for the lecture and room, if all paid their admission. All things considered, surely this foretold merchandize of the people must belong to the opponents rather than the advocates of Christ at hand, showing that unless they turn from it unto God truly, they must answer in the judgment at hand, for having been in reality the false prophets in the last days.

8. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were, from the beginning of the creation." (2 Pet. 3: 3, 4.) Now taking it for granted that this shows the character and conduct of the false prophets of the last days, on the subject of Christ, "his coming," and that one or the other of the present two classes of teachers and believers on the same subject, are really the long foretold false prophets of the "last days," it only remains to examine, and see which of these classes answers to this description, and which does not.

(1.) Then, this description does not apply to the Second Advent believers, since they are not "scoffers" at the present promulgated doctrine of Christ's soon expected second "coming," for they believe, reverence, and proclaim it themselves, for which, most of all, they are censured by their opponents.

(2.) They do not indulge their lusts, as is said of the false prophets, in their labors to spread the doctrine of the advent at hand, as already shown, being above all others who deny the doctrine, to deny their lusts, in thus bearing the yoke and burden of Christ.

(3.) They do not, like the false prophets, dispute this holy doctrine, nor say to any, "Where is the promise of his coming?" Because, as it is well known, they have no occasion to do it, while rather, they make it their special business to answer the question, and show from the Bible that such a coming of their Lord is now soon to be expected.

(4.) Neither do they say, like the false prophets, that "all things continue as they were," &c., or that all the alleged signs of its near approach, have always existed "since the beginning of the creation." But, without controversy, all these descriptions perfectly apply to very many, and even of the most distinguished opposers of Christ's coming at hand both without and within the limits of the Church.

9. "For there are certain men crept in unawares, —their mouth speaking great swelling words, having men's persons in admiration, because of advantage—mockers in the last time," (Jude 4: 16, 18.) These words having been before "spoken" as this writer says, "by the apostles of our Lord Jesus Christ," (17 v.) are naturally understood as describing the false prophets of the "last time." And taking it for granted, that thousands of these characters are now in our midst, let us inquire, and see whether they are the public advocates or opposers of Christ's second Advent at hand, according to this apostles' description of them.

(1.) It does not apply to the advocates of this doctrine in their not "having men's persons in admiration, because of advantage," in the promulgation of their sentiments on this subject. They are rather blamed for dealing offensively with those most accustomed to be held in admiration for advantage.

(2.) They are certainly not receiving, nor seeking their own worldly "advantage," but rather sacrificing it in their very unpopular and humiliating labors.

(3.) They are not "mockers" on the subject of the judgment at hand, as said of the false prophets, while they solemnly believe and proclaim it.

Having now shown from a brief review of the leading prophecies of the Old and New Testaments, that the BELIEVERS in Christ's kingdom just at hand, are not the foretold false prophets; finding all these descriptions of them so applicable to those who specially oppose it, and as there is not a third class of public teachers on the subject, there is seemingly no alternative but that this latter class, who *in heart* OPPOSE the advent at hand, are indeed the ungodly characters, in all the prophecies, foretold as "false prophets."

CLOSING REMARKS.

I am aware that what has now been said, is liable to be considered by some as offensive and denunciatory, in reference to the standing and christian character of a great proportion of our regular clergy, and others in high stations of trust in the institutions of the Church, for building it up, both at home and abroad. And it is true that I have not shunned to state facts concerning those of them who stand opposed to the doctrine of the Lord's near coming, without reference to the year, or precise time of the advent: but I have designed to state only such facts in general in relation to their opposing course, as are publicly known, and which they will not deny. And it is true, that I have attempted to show that they are wrong in many particulars, and that the law of God is against them, and that if in heart and life they persist in such a course, the Bible reveals no hope in their case. But remembering that every one must stand or fall before his own Master, and that it is Christ only, who shall judge all men, I would be the last to do it for any one, except just so far as Christ has told us of the "false prophets," "ye shall know them by their fruits," and even by this rule, we cannot decide positively in all cases, as He can do it who "looketh on the heart." Ever desirous to possess largely that charity which "suffereth long, and is kind—envieth not—vaunteth not itself—is not puffed up—seeketh not her own—thinketh no evil—believeth all things—hopeth all things—endureth all things—and never faileth," I have aimed, in the preceding examination of passages, as I think now, only to do by others as it would be right for them to do by me, in reversed circumstances. And yet I have felt bound by the law of love, now to deal plainly, and to show as I have, that God in all parts of his unerring and holy word, is uttering tremendous and terrible warnings and rebukes against individuals, of "the last days," called "false prophets," describing their character, works, &c., as now exactly come to pass, in reference to a vast proportion of our present clergy, and in high Church stations. And I feel bound now to do it faithfully, though I be sacrificed myself for doing it. And I would still refrain from saying that all who are nominally the opposers of the blessed scripture doctrine before us, are yet under the curse of the law, and in their sins; (hoping for better things.) Yet the gospel is now understood to teach, again and again, and with the utmost clearness, that even those ministers and others in high stations, who in heart and life, answer to the preceding scripture description of "false prophets," can no more "escape the damnation of hell," at Christ's soon expected coming, than those "Doctors—Priests—Scribes—Pharisees and hypocrites," of the Jewish Church, could do it, who were then threatened and denounced by Christ, and as of their "father the devil," "serpents" and a "generation of vipers," i. e. unless such persons shall soon "repent, and be converted." And in avoiding the use of "carnal weapons," as though we were to "wrestle against flesh and blood," I present these things rather, as a sharp "two-edged sword of the spirit," which "is quick and powerful," to the "pulling down of strong holds," and which must be used by all ministers and Christians, as the very weapon, above all others, with which they should fight the fight of faith, in all their labors to build up Zion.

Then all ye watchmen of Israel, and heads of the flock, who still oppose the advent of Christ at hand, whatever you may think of others chronological calculations of the precise year of its coming, will you not suffer the kind word of exhortation from one claiming no worthiness to give it, immediately to review this whole matter, only as the Lord himself speaks of it, and by all means, with only a kind spirit, to see how far the Lord has meant *you* in the passages presented; and wherein you find your character and course rebuked, turn from it at once unto God, with the whole heart "contend earnestly for that faith which was once delivered to the saints," when they literally or practically forsook all for Christ, and became martyr spirits for him, and thus with the word and spirit of the Lord, work while the day lasts, with all your might, in pulling sinners "out of the fire," endeavoring also, to engage others in the same work—for "he that saith these things, saith, Surely I come quickly. Amen." Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. HENRY JONES.

For the Midnight Cry.

"ENOS K. BAXTER'S REVIEW:
OR, RETURN OF THE JEWS."

Mr. Baxter commences his review by prefixing "Rev." to my name. To that *title* I lay no claim, and utterly reject it in connection with any man's name: it belongs to God *alone*. "Holy and *reverend* is his name."

I am perfectly willing Mr. Baxter's Review should pass for its full value, without any remarks on my part, except a very brief notice: all I ask is that those who read it should read the article of which it *professes* to be a review.

Mr. Baxter, on page 19 says, "Now," says Mr. Storrs, "let us see if our Savior did not cut it [the dry tree of Judaism] entirely down; see John 8: 39. Here," he says, "is plain positive denial that the Jews, as such, are the children of Abraham."

How does Mr. Baxter meet this fact? He says, "I shall meet this text with a counter text: Acts 3: 25, 26." He then adds, "Does he [Mr. Storrs] suppose the holy word of God is a mass of contradiction?" *Certainly, I do not.* The text quoted by Mr. Baxter no more proves the dry tree of Judaism is left standing, than it proves *universal* salvation, as any one may see by looking at it. Besides, our Savior more than intimates, Luke 13: 6, to 9, that it was the purpose of God to cut that tree *entirely down.*

"He spake also this parable: A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down: why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it; AND IF IT BEAR FRUIT, WELL; AND IF NOT, THEN AFTER THAT THOU SHALT CUT IT DOWN."

One specimen of Mr. Baxter's charity is found on page 61, though it often occurs elsewhere in his review. He says ☞ "Mr. Storrs fights against the return of the Jews, because he don't believe that God means what he says." !!! ☜ Is that the charity that thinketh no evil? Is Mr. B. *infallible?* Does he *know* his interpretation is *right*, and mine *wrong?* I might just as charitably say, Mr. B. does believe the Jews will return, because he believes God *will lie.*

Page 69, Mr. Baxter says, "As for Mr. Storrs' notion that the new heavens and earth are this present earth, made over again, I defy him to prove it by Scripture. A new creation is not a remodeling of something existing before." Did Mr. B. ever read 2 Cor. 5: 17? "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." So according

to Mr. B., when a man is born of God, there is *nothing* left of him that *existed before !*

One specimen of Mr. Baxter's carelessness as a Reviewer, is all I shall trouble the reader with. Page 71, he says, "Mr. Storrs remarks, 'that if the promises referred to literal Canaan, they did receive it.' And yet he says again, in another place, that 'if the promises related to literal Canaan, then the promise of God utterly failed.'" Mr. B. then exclaims, "How he [Mr. Storrs] makes such contradictions agree, even in his own eyes, I am unable to see."

No wonder Bro. B. is unable to see what has no existence ; he must be more than Deity to do that. A more gross perversion of another's words could not well be conceived of, than that of which Mr. B. is here guilty ; not designedly I trust, but with a carelessness which totally disqualifies him for a reviewer.

My own words are as follows, "Now, if the promise to ABRAHAM related to literal Canaan, then the promise of God utterly failed." Why did I say it utterly failed to Abraham ? Because I had just shown that the promise was made to HIM *personally*, as well as to his seed ; and yet, the apostle had told us, Acts 7 : 5, God "gave him *none inheritance*, no, not to set his *foot on*," *&c.* I next went on to show that "*David, Samuel*, and *all the prophets*," did have an inheritance in literal Canaan ; and then added, "If the promise related to literal Canaan *they* [David, Samuel, and the prophets] did receive it ; but Paul declares *they* did *not* receive it." See Heb. 11 : 39.

This is the marvellous contradiction Bro. B. finds in me, which causes him to cry out, "Come out of Babylon," &c. If he has found a Babylon here, it is because *he* has made it himself ; I trust I have now shown him the way *out* of it, and hope he will be careful not to get into it any more.

That the Jews, as such, are utterly rejected, and their case as hopeless as Babylon, see Jeremiah 25 : 9 ; "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and PERPETUAL DESOLATIONS." Compare this with the 12th verse of the same chapter. "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it PERPETUAL DESOLATIONS."

Now, if the Jews, as such, are to be restored, or converted nationally, then Babylon also may be expected to come in.

I now take my leave of Bro. B., hoping that he and myself may both be guided by the spirit and word of God, and at last meet in the everlasting kingdom of God.

GEO. STORRS.

New York, April 21st, 1843.

THE LORD'S COMFORTING PROMISE.

Let the reader examine the whole of Isaiah 5 and 66 before reading this. Our brother's exposition we are compelled to omit.—ED. CRY.

Some of the believers in the second advent of our Saviour nigh, have their minds greatly tried by the course which their brethren of the same churches pursue ; some of whom in former days have with them taken sweet counsel together, and who now are unwilling to hear any thing on the subject of the glorious appearing of our blessed Lord, and prefer to have the believers in that doctrine 'cast out as evil,' rather than that the subject should be introduced into their social meetings. Such brethren I would refer to the 66th chapter of Isaiah, 5th verse, "Hear the word of the Lord, ye that tremble at his word ; your brethren that hated you, that cast you out *for my name's sake*, SAID, *let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.*

That this is applicable to the present times, and the coming of Christ, appears evident from the connection in which it is found. In the previous chapter, God promises to create new heavens and new earth. This chapter appears to be a continuation of the subject, and represents God as having the possession of the present heavens and earth, and reproves his people for being satisfied with the present house, or glorious state of the church which they were looking to as the place of rest for God and his people, instead of the new heavens and earth which he *would create.* The promise is still future.

'Be ye therefore comforted in view of this which I will hereafter do for you, for the hand of the Lord shall be known towards his servants for joy, and his indignation towards his enemies.' He describes how this indignation will be executed in the 15th to the 18th verses : 'The *Lord will come* with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire, for by fire and his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.'

Surely what harm in looking for, and getting ready for, his appearing soon. 'Lo, this is our God ; we have waited for him and he will save us : this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.' Also, 'The rebuke of his people shall be taken away from off all the earth for the Lord hath spoken it.' 'Therefore comfort one another—with these words.' Let us pray heartily for our brethren—and never return evil for evil ; but contrarywise, blessing.

Yours in the hopes of Christ's speedy coming,

C. B. HOTCHKISS.

THE MIDNIGHT CRY.

THURSDAY, APRIL 27, 1843.

THE OPPOSITION.

We are both pained and perplexed by the course of our opponents. We have patiently examined the grounds for believing in Christ's coming this year, step by step. We have been surprised at the overwhelming array of Scripture proof, that the old prophets foretold Christ's second coming to rule over the true Israel gathered out of the dust,—out of their graves—into their everlasting inheritance. This is the glorious reign of Messiah, the Scripture Millennium, which Isaiah foretold, and which John beheld in vision. In this belief we agree with Newton, Gill, Baxter, Vincent, Spaulding, Dr. Armstrong, Dr. Mather, Luther, Calvin, Melancthon, Knox, Wesley, Mede, and an innumerable company whom the present church delights to honor. We have presented their arguments to our readers, and many candid inquirers have joined with us in believing they are irresistible. The signs of the times, the prophetic periods, the end of the sixth trumpet, the revelation of the Man of sin, and the taking away of his dominion—have all conspired to impress us with the belief that the time is near, even at the doors. Our duty is therefore emphatically to watch, ourselves, and warn others. This we are trying to do. It would be our duty even if there were no evidence besides the silent departure of eighteen centuries, to indicate that we are nearer the judgment now than Peter was when he wrote : "The end of all things is at hand ; be ye THEREFORE sober, and WATCH unto prayer."

How does the church receive all this ? They have professed to look for the Millennium. They call Christ their best friend. Do they hail the evidence that both are soon coming together ? Do they candidly examine it, and strive to "discern the signs of the times," and then exhort one another, and rejoice and lift up their heads ? Or, if they find the evidence insufficient, do they fairly show the reasons of their dissent, and still refrain from opposing the work, lest haply, they should be found to fight against God ?

The answer to these questions is painfully obvious. Instead of fairly meeting our arguments, our opposing editors and preachers directly tell their readers that the great event for which Paul taught us constantly to *look*, WILL NOT COME THIS YEAR.

The Baptist Advocate, Wm. H. Wyckoff, editor, speaks thus :

"Mr. Miller will have much to account for, and, should he live another year, WHEN HIS PROPHECIES WILL ALL PROVE FALSE, will need more than common firmness to bear up under a sense of the woes which his rashness has brought upon many of his fellow beings. We understand that, notwithstanding the numerous exposures of his palpable mistakes, he still persists in the endeavor to make converts to his theory."

James has said : "Thou knowest not what shall be on the morrow," but here is a man who rejoices in his boastings. The editors of the New-York Evangelist speak in the same confident style, and presumptuously dare to withdraw from the hearts of their readers, the pressure of that motive which the Lord and his apostles urged so earnestly. They quote Christ's words : "In such an hour as ye think not, the Son of man cometh," but because they think he will not come, this year, they assure their readers that he will not come. Is not this saying, "My Lord delayeth his coming ?" To the servant who speaks thus, "his Lord shall come in a day that he looketh not for him, and in an hour that he is not aware of, and cut him asunder, and appoint him his portion with hypocrites" O may that not be the doom of our brother editors. It is to those that LOOK for him, that Christ shall appear unto salvation. (Heb. 9 : 28.) Will those who trust to such articles be constantly *looking* for Christ ?

When a man trusts in to-morrow and says it shall be as this day and much more abundant, we have Bible reasons for believing he is preparing for bitter disappointment. We have heard religious editors say that sinners who may live on a few years will have a better time for repentance, than the present ! ! ! Impenitent sinner ! we appeal to you ? Is not this doctrine, just like the suggestions of the devil ? O resist such a soul-killing delusion !

FALSE ACCUSERS.

"In the last days men shall be false accusers." [Slanderers, Scarlett's *Translation.*]

In taking a survey of the opposition to us, we would gladly omit the samples of false accusation with which professedly religious editors regale the appetite of their readers. But they are signs of the times which it is the duty of all to discern.

The New York Observer, which is anxious that Baptists should have a regard for their opponents' feelings, sets them an example by the use of such terms as these, in reference to those who now obey the command to watch and look for Christ : "deceivers," "pestilent heresy," "disregard of truth," "miserable delusion," "impostors," "fanatical career," "they have made mis-statements," "false quotations," "palpable misrepresentations," "impositions," "regardless of truth," &c. &c.

But here is a little specimen we must give entire :

THE END NOT QUITE YET.

Those who have been disturbed by the FALSE PROPHETS OF MILLERISM, will be gratified to hear, that according to the last givings forth of the oracle at 36 Park Row, which is now the Vatican, the end has been a little further postponed. It will be remembered that the first declaration of Miller was that the end is to come in 1843. A few months ago, he issued an epistle to HIS believers, in which he signified his expectation of the coming of the Lord on some uncertain day, between March 21, 1843, and March 21, 1844. This was adding nearly three months, or one quarter, to the year of probation. The last Midnight Cry, the organ of Millerism, is pleased to lengthen the days of the years of man, by the addition of nearly one month more. The following is the official announcement.

From the Midnight Cry, April 13, 1843.*

"We believe there is great reason for expecting Christ's coming TO-DAY, which is the anniversary of the Passover, at which he was crucified, yet we feel we have no warrant for saying the 2300 days may not extend one year from to-day ; for if a day represents a year, the abundant long suffering of the Lord may spare a wicked world till the very close of the year symbolized by the last of the 2300 days, and scoffers may become bold, till every Christian's heart may be so weaned from earth, that he will pray in earnest, 'Thy kingdom come.'"

Accordingly, these deceivers expect to propagate their delusion from month to month, deferring the catastrophe as long as they can find poor, weak human nature credulous enough to tolerate their unscriptural and presumptuous ravings.

We must analyze this specimen of the Christianity which is expected to usher in the millennium.

"*The first declaration of Miller was, that the end was to come in* 1843."

The earliest edition of brother Miller's lectures now within our reach, is dated 1836. It is entitled, like the present editions, "Evidence from Scripture and History of the Second Coming of Christ ABOUT the year 1843." In his explanations of his views, brother Miller has uniformly expressed his belief that the end would be in the Jewish year 1843, which commences with the new moon near the vernal equinox. On this point he has not

[* The paragraph was written for April 14th. The date of the paper was afterwards changed.]

changed his ground, and those who charge him with having done so, are propagators of false accusations.

In February last, the New Haven Daily Herald copied brother Miller's letter, in which he says, "My principles in brief, are, that Jesus Christ will come again to this earth—cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and March 21, 1844. I have never, for the space of more than 23 years, had any other time preached or published by me."

In face of this declaration, the editor went on to say: "It is evident that Mr. Miller shifts his ground to suit the circumstances of the moment."

His sole reason for this false accusation was, that it had been asserted that brother Miller did not refer to 1844, in his lectures in New Haven last November. The next day, however, the editor had the fairness to publish a communication, of which here is the substance:

Messrs. Editors, I am no Millerite, but I wish to see every man treated fairly. It is said that Mr. M. has postponed the final conflagration till March, 1844. I was especially astonished at the confidence with which a writer in yesterday's Herald appeals to "the recollection of the large audience which attended his lecture at the Methodist Church" in this city in November last, for a confirmation of his assertion that Mr. Miller, while here, "in no manner alluded to the year 1844 for the fulfilment of his predictions, but expressly placed that period within the year 1843." Now I was one of that large audience, and I take it upon myself to state, *positively*, that Mr. Miller expressly declared his belief that the events predicted, would happen some time between March, 1843, and March, 1844—assigning as a reason for this particular limitation of time, that the Jewish year commenced in March, and that consequently the year 1843, strictly speaking, will not end till March, 1844. For the correctness of this statement, I appeal to all those who were attentive and candid listeners to Mr. Miller while in this city, MANY of whom, I KNOW, recollect the facts as I do. W. S.

It is several months since we gave our readers a brief account of the Jewish year, stating the following fact from Cruden: "The new moon was always the beginning of the month." It so happens that next year, the new moon of March is on the 18th, and the new moon next following the vernal equinox, will be on April 17. There is a dispute among two classes of Jews, as to which of these days is the beginning of the FIRST MONTH. If those who contend for the latest time are right, then the present Jewish year does not end till April 17, 1844, and our language corresponds substantially with brother Miller's. But we feel little interest in settling the precise time, as we write merely to show honest men that brother Miller HAS NOT "changed his ground,"—though he had, of course, a right to do so, if he found new light; and we have not supposed, till recently, that our Protestant neighbors would consider it a crime to find new light.

Will the editor of the Observer honestly retract his false and cruel assertions and insinuations that brother Miller has ever *declared* that the end would be at a certain period, and then *added* three months to the time?

We have no reply to make to his covert advice to the people not to TOLERATE us. If persecution in the papal spirit is to be let loose among us, may the Lord grant us grace to confess our faith in him, in the dungeon, or at the stake. We trust we shall ever hold fast the faith which Paul commended, and which prompted the Thessalonian converts to turn from idols to the living God, and to WAIT FOR HIS SON FROM HEAVEN.

JEWISH CALENDAR.

The practice which prevails among the Jews, of commencing their civil year with the new moon of September, and the ecclesiastical one with the new moon of March, is a modern invention. Divine authority directed the Hebrews to regard the month Abib, or Nisan, in which they left Egypt, as the first month of the year, nor is there any reference in the Scriptures to any other month which was reckoned as the first in their calendar. According to this calendar, the current Jewish year commenced with the 1st of April, 1843. The following table gives the names, and time of commencement of these months, with the festivals which are noticed in the Bible.

Name.	*Time of Commencement.*	*Festivals.*
Abib or Nisan,	April 1st. In the Rabbinical year from Creation, 5603. Note.—This year began September 5th, 1842.	Passover 14th April. Unleavened bread, 15th April. First fruits of Barley Harvest waved, 16th April. Last day of feast of Unleavened bread, April 21st
Iyar or Ziv.,	May 1st.	
Sivan,	May 30th.	Pentecost, or Feast of Weeks, June 6th.
Tammuz,	June 29th.	
Ab,	July 28th.	
Elul,	August 27th.	
Tisri or Ethanim,	Sept. 25th. Rabbinical year from Creation, 5604.	Feast of Trumpets, Sept. 25th. Lev. 23: 24, 25. Num 29: 1. Fast of Expiation, Lev.23:27. Oct. 4th. Feast of Tabernacles Oct. 9. Lev. 23:34,35. Octave of Feast of Tabernacles. (Lev. 23:36.) Oct. 16th.
Marchesvan, or Bul,	Oct. 25th.	
Kislev,	Nov. 24th.	Feast of Dedication, Dec. 18. Lasts 8 dys.
Tebeth,	Decr. 24th.	
Shebat,	Jany. 22d, 1844	
Adar,	Feb. 21st.	Purim, March 5th. Esther 9: 19.

End of year 20th March, 1844, Wednesday.

This table is founded on the Rabbinical calculation, which makes the first day of Nisan commence with the new moon, *nearest* the day on which the sun enters Aries (or at the Vernal Equinox.) It ought, however, to be observed, that the Caraite Jews maintain that the Rabbins have changed the Calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear at Jerusalem until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews in Palestine, in an article published in the American Biblical Repository, for April, 1840, makes the following remarks on this subject:—The season for the feast of unleavened bread is thus defined in Exodus 13: 4. "This day come ye out, in the month Abib." Also Exodus 23: 15, "Thou shalt keep the feast of unleavened bread in the time appointed of the month Abib"—Lemoêd chodesh hââbîb, literally, "at the season of the month of green corn," as is evident from the parallel word in Exodus 9: 31: "And the flax and the barley was smitten, for the barley was ('Abib') in the ear." But at present, the Jews in the Holy Land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, namely, by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation arrives, they begin to celebrate the above-mentioned feast, although the *chodesh haabib* may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law.—Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraite Jews observe it later than the Rabbinical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow." In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, now lying before me, I notice the following remark under the month commencing with the new moon of *April*. "Wheat, zea or spelt and *barley*, ripen." On the whole, it is probable that the Jewish year, in the time of the old Testament writers, commenced with the new moon of *April*, instead of that of March. It should be remembered that "the new moon," when we speak of the Jewish Calendar, refers to the time when the moon is *visible*, after the change.

Some learned men, such as Kepler, Archbishop Usher, and Lydiat, have maintained that the Jewish year was a solar one, consisting of twelve months, eleven of which had thirty days, and the twelfth thirty-five.

It is clear, that at the time of the Deluge, one hundred and fifty days were reckoned as equal to five months, which must of course have consisted of thirty days each. Compare Genesis 7: 11 with Genesis 8: 3, 4. In Egypt, where the Hebrews long resided, the year was made to consist of twelve months, each of 30 days, with the exception of the last, called Mesore, which had thirty-five. This year commenced with the Autumnal Equinox. At a comparatively late period, they adopted an intercalation to make up the loss of about six hours yearly, which would amount to about one year of 365 days in 1460 years. The Chaldean and Persian year was like the Egyptian. By reference to Josephus' Antiquities, B. 3, Chap. 10, Sec. 5, it is plain, that in his age, the Jewish months were lunar ones. If the opinion of Kepler, which has been noticed, is correct; it may be reconciled with the remark of Josephus, if we suppose that after the conquest of Alexander the Great, the Jews, in consequence of their constant intercourse with the Greeks under his successors, adopted the plan of computing their months by the phases of the moon, according to the practice of that nation. The well known fact that the prophets reckoned a month as thirty days, certainly lends some countenance to Kepler's opinion. Thus with them, a time and times and half a time, or three years and a half, are equivalent to 1260 days, or 42 months.

Still there are difficulties connected with this subject, which are obvious to those who have given it any thing like a careful examination, which are not easily removed. Difficulties which should teach us, when we wish to ascertain the termination of long periods of time, which have been made the subject of prophecy; not to dream of "being wise above what is written." Thus we may determine the fulfilment of the prophetic period of the 70 years captivity, so as to have no reasonable doubt as to the *year* in which it terminated; but if not content with this, we insist on knowing that the period commenced and ended on a particular *day* of the month, we shall find that we are left entirely to conjecture, and results thus obtained will never be received by sober-minded men. They well know that the mathematical accuracy, which will now furnish the months, days, hours, and minutes of duration between points which are remote, is altogether of modern growth, and very far from the limited science and simple modes of thought which distinguished the "Hebrew age." The pious Jews who were in bondage at Babylon, were no doubt sustained under their trials while they believed that the *year* of their deliverance was hastening on; but as the prophet Jeremiah had not been directed to give them the month or day, if they indulged in conjectures as to these, it is obvious that the results would not have been founded in *faith* but *fancy*. "*Faith* cometh by hearing, and hearing by *the word of God*." PHILO.

A QUESTION.

A brother in Missouri writes:

"As I see you (believers) congregate together, how do you get along with the ordinances of God's house?—being of different views as to baptism, &c. I would like to see an article explaining this point."

ANSWER.—We say, "Let every one be fully persuaded in his own mind." Expecting soon to see Christ, we have no time or disposition to contend about forms. Those whom the Lord converts among us, are not too proud to be baptized in the river, as the Ethiopian treasurer was. But as no one can forbid water, that we should not be baptized, so no one can forbid us to observe the words of our dying Lord—"This do in remembrance of me." We forbid no one, though we repeat the Apostle's exhortation, "Let every one EXAMINE HIMSELF, and so let him eat."

DELUSION—APRIL 23d.

[So deep-seated was the "delusion" among the opposers of our faith, respecting the 23d of April, that we felt it a duty to publish the facts in a handbill, and to secure their insertion in two daily papers with an aggregate circulation of 250,000. Part of the expense has been met by contributions. Those who wish, can share in it, with us, as they may choose. Those who are willing to know the truth should read the Synopsis of Mr. Miller's Views, which, in a cheap form, is for sale at this office.]

MOSES Y. BEACH.—*Sir*,—I have just opened your "Sun" of April 25th, and familiar as I have become with the "false accusers," whom Paul taught us to expect in these last days, I was amazed at your hardihood. You begin thus:

"END OF THE DELUSION.—It will doubtless be recollected by the most of our readers, that some five or six weeks since, Father Miller, of end-of-the-world notoriety, published a letter distinctly stating that *he had never named the 23d of April*, or any other particular day, as the time when the world was to be burned, but that he solemnly believed that great event would take place some time between the 21st of March, 1843, and the 21st of March, 1844."

How can "*your readers*" recollect any thing about it, unless they have access to some other paper published by an honest man? On the evening of the 8th of November last, I first heard the statement that Mr. Miller had named a day, in which he expected the coming of Christ to judge the world. Dr. Brownlee stated in the pulpit of the Dutch Reformed Church at Newark, that he had fixed the 24th of April. Of course, he had it from rumor. Knowing that his sermon would be reported in the New York Herald, I immediately sent a note to the editor, who, on the morning of November 11th, had the fairness to say, in connection with Dr. Brownlee's statement:—"Miller does not say what day or month. He only says, 'sometime in the course of 1843.'"

The next time I found the falsehood in a tangible shape, I saw it in December, published by an anonymous writer in the Western Empire, at Dayton, Ohio. He did not say what day it was, that Mr. Miller had fixed. The next week, a writer in the same paper contradicted the falsehood, and called for proof. The reply I cannot repeat, for I cut it out and sent it to you, but I well remember these words, in substance:

"That Mr. Miller has fixed a day is perfectly notorious, and for authority I would refer to the N.Y.Sun."

As soon as this reached me, about the 10th of January, I enclosed it, in a note to you, in which I said:

"Mr. Miller has not fixed any day, or even month, and the 23d of April has no connection with any prophetic period referred to by him or any of his friends."

I did not keep a copy of this, for I did not know that I was dealing with a man so careless of the truth. I called on you next morning, to know why it was not published. You made some paltry excuse, and asked if I could not get a letter directly from Mr. Miller himself. I told you it would be inconvenient, and consume time; but you said you would publish any letter which he would write, however long, or fanatical, if it was only "clean at the bottom." I wrote to him immediately at Utica, where he then was, but the letter did not reach him. Not long afterwards, you asked me if I had not received that letter from Mr. Miller, and evinced considerable anxiety to receive it. About the 31st of January, he passed through the city, to Philadelphia. I then personally mentioned your offer to him, and he promised to attend to it. Such were his engagements, however, in lecturing, day and evening, that it was not till the *ninth* of February that I received the letter, a copy of which *I placed in your hands the same day*, and you very readily repeated your promise to publish it. Late on the following evening, I gave the same to the publishers of the Tribune, where it appeared the next morning, Feb. 11th, as follows:

LETTER FROM MR. MILLER.

We have been requested to publish the following letter from Mr. Miller, whose opinions concerning the speedy physical destruction of the earth are now promulgated with so much zeal, and so widely believed in different portions of the country. As its statements relate to alleged misrepresentations in the newspaper press, we readily give them an insertion:—[EDS. TRIBUNE.]

"*Dear Bro. Himes*,—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts relative to the many stories with which the public are humbugged, by the pulpit, press, and barroom declamations, concerning the principles I advocate, and the management of my worldly concerns. My principles in brief are, that Jesus Christ will come again to this earth—cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and March 21, 1844. I have never, for the space of more than twenty-three years, had any other time preached or published by me. I have never fixed on any day, month, or hour between that time. I have never found any mistake in reckoning, summing up, or miscalculation. I have made no provision for any other time. I am perfectly satisfied that the Bible is true, and that it is the word of God; and I am confident I rely wholly on that blessed book for my faith in this matter. I am not a prophet. I am not sent to prophesy, but to read, believe, and publish what God has inspired the ancient prophets to administer unto us in the prophecies of the Old and New Testament. These have been, and are now my principles; and I hope I shall never be ashamed of them.

"As to worldly cares, I have had but very few for twelve years past. I have a wife and eight children. I have great reason to believe they are all children of God and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y. My family support themselves upon it, and I believe they are esteemed frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house nor the needy from the door. I bless God my family are benevolent and kind to all men who need their sympathy or aid. I have no cares to manage except my own individual wants. I have no funds or debts due me of any amount. "I owe no man any thing." I have expended more than $2000 of my own property in twelve years, besides what God has given me through the dear friends in this cause. Yours respectfully,

WM. MILLER.

"*Philadelphia, Feb.* 4, 1843"

Some weeks afterwards, I met you in the street, and reminded you of your promise, and asked you why the letter had not appeared.

"I don't know why it has not," said you, "but it shall appear."

Thus the contradiction of a falsehood, circulated ON YOUR AUTHORITY, has been in your hands more than *fourteen weeks*, in which time you have not published it, or, [I believe,] alluded to it, but have added outrage to falsehood, by publishing on the 20th inst. the story of "a demented clergyman," who, upon his own unauthorized fancy, predicted the end of the world at ten o'clock in the morning of October 3d, 1533, and the only reason he had for it was, that the numeral value of the letters in a text he selected at random, amounted to 1533. We need more evidence than you have given, that the whole story is not one of those fashionable lies called hoaxes. But no matter. Whether true or false, it affords a convenient opportunity for stirring up popular hatred against those who honestly study and believe the Bible.

After recording the failure of this "demented" prediction, you proceed:

"The auditors of father Stefelius were far from satisfied or joyful—they had been cheated out of the eventful day for which they had made their preparations. They had been deprived of their personal right to a participation in the expected transition; and like ☞ *good*, sturdy citizens, they resolved that they would not stand any such nonsense. So they got up a row—hauled father Stefelius out of his pulpit, and beat him until he was nearly dead; in fact, the last day would have arrived for the old man, had not the authorities saved him with much exertion and difficulty. We recommend the case of father Stefelius to the attentive consideration of the Millerites on the 23d instant."

Having thus reviewed the facts, I give the remainder of—I do not say, your string of lies—but the public will compare the statements, and judge of the veracity of the Sun.

"As the 23d day of April is now past, and as some of the believers in this doctrine might otherwise, perhaps, continue to look for the final dissolution of all things for nearly a whole year to come, we deem it proper to state that we have it upon the most indisputable authority, that Miller HAS plainly declared, that the 23d of April *was the day*—the letter above alluded to, to the contrary notwithstanding. A mechanic of this city—and, by the way, he is a gentleman of undoubted veracity—states that while holding a conversation with Mr. Miller several months ago, that personage asserted in the plainest and most unqualified manner, that on the 23d day of April, 1843, the world would be destroyed by fire; and urged our friend to make preparation."

Can any thing be more absurd than the above? Mr. Miller has been before the public as a preacher for more than twelve years, and has lectured several thousand times, and has never referred to any such date. His writings fill three volnmes. The first pamphle edition of them in 1836, is now before me, entitled—"Evidence from Scripture and History of the Second Coming of Christ, ABOUT THE YEAR 1843." The 23d of April has no connection with any date there mentioned. Yet you resolve to fasten upon him the charge of having *preached* the coming of Christ on the 23d of April, and attempt to prove it by somebody's recollection of a *private* conversation "several months ago." I have just called at your office for the name of this "mechanic," but your editor declined giving it. IT IS IMPOSSIBLE FOR HIS WORDS, AS YOU HAVE GIVEN THEM, TO BE TRUE.

The following is unqualifiedly false:

"For *many months* previous to the publication of Miller's letter, the report that he had fixed upon the *twenty-third* of April was upon every tongue, and in every newspaper, and was *uncontradicted* by him, or any of his active assistants—and it was only when the anxiously expected day *drew near*, and when, therefore, the delusion was about to be exploded, that Mr. Miller found it expedient to *postpone* the matter to an indefinite period."

We can show you the contradiction in November last. If you can prove that the rumor had assumed any tangible form before that, it will be news to me. You are bound to do so, or retract your—*mistakes!*

In haste, yours, in the expectation of soon standing before the Judgment seat of Christ,

April 25th, 1843. N. SOUTHARD,
Editor of the Midnight Cry.

CANDID READER:—You see with what falsehoods we are assailed, because we honestly declare our belief that the time is very near, when Christ's kingdom will be set up, and none but those who "love his appearing" have a promise of its glories and its joys. If the conviction were now fixed on your mind, that the door of mercy was shut, and there was *now* no admission for you into that kingdom, could any thought be more dreadful to you? Then seize the present moment. I beseech you in Christ's stead, be ye reconciled to God. "God now commandeth all men, every where to repent, BECAUSE he hath APPOINTED A DAY, when he will JUDGE the world in righteousness."

"Agonize to enter in at the strait gate. For many, I tell you will seek to enter in and not be able, *when* once the Master of the house hath risen and SHUT THE DOOR, and ye stand without and knock at the door," &c. Such was doubtless the connection of Christ's words, for he elsewhere said, "*Seek*, and ye shall find, knock and it shall be opened." O avail yourself of that precious promise now, lest you speedily hear the appalling answer to your vain plea: "I tell you I know you not. Depart from me, all ye workers of iniquty." If you love lies, the Lord Jesus has told you, (Rev. 21: 8; and 22: 15,) where you *cannot* go, and what your part will be. O turn from the one, and make sure of the other, *now*, for you have no assurance of to-morrow.

WHAT WILL YOU DO WHEN THE TIME HAS PASSED?—That question, so often asked, is infinitely less important than this: Are you ready to have the "great day of the Lord" now come?

LETTERS.

We must leave out much that is excellent in our many cheering letters this week.

Bro. Geo. J. Adams, who has been lecturing in Western New York, writes:

"I am more and more confirmed in the belief that this is God's work—that this is the true midnight cry. God abundantly owns and blesses this work, in every place where I have been. God is pouring out his spirit in a wonderful manner all over this part of the country. Such reformations truly never were known. People in all places, who have not been known to enter a place of worship for years, have come out to hear this doctrine, and have been pricked in the heart; and many have been hopefully converted from the error of their ways.

"I wish to relate one little circumstance that took place at Pultneyville while I was there. A minister by the name of Goodrich, after I got through speaking from the seventh of Daniel, got up and pledged himself before the congregation that the judgment or end of the world would not come in 1843, stating at the same time that old Miller had said, in one of his publications, that he knew it would come on the 3d of April, 1843. He said he had the publication in his pocket, but would not read it. [Our readers well know that this was false.—Ed. Cry.] But God laid his hand on him that same night, and deprived him of his senses, as I have been officially informed."

Bro. S. W. Paine writes from Warsaw, N. Y.:

"Although I am already a subscriber for two copies of the Midnight Cry, yet feeling the vast importance of the matter they contain, and being anxious to do what my limited means will permit, to circulate the glorious truths they advocate, I forward the enclosed for two more copies.

"I believe I have read all the numbers that have been issued—both daily and weekly, and the knowledge I have thus gained I would not exchange for worlds. Never has the Bible appeared to me such a harmonious system of truths as it now does It seems indeed as if the time has fully come when God's word is no longer a sealed book to those who search for the truth as for hidden treasures, being divested of selfishness, of a thirst for the praise of man, and a thousand other considerations that bind men to earth, and willing to "suffer shame for Christ's sake and the gospel's," willing to be called a crazy man—a fool—a fanatic—a Millerite—in short, willing that God should take care of their reputation. Such I think we are warranted to believe from the Bible, will be led into the truth; for he that doeth the will of God shall know of the doctrine. But while there are some of this despised class who have lain their all upon God's altar, and have gone forth to sound the midnight cry—"Behold the bridegroom cometh," I tremble for those who assume the awful responsibility of denouncing them as fools, as fanatics, and crazy men, and themselves cry peace and safety—no danger—slumber on. Do not all things continue as they were from the beginning?—Christ will not come this year if he ever does: 1843 will soon pass away, and the lofty Antiochus and Nero will remain unscathed. Amen, says the Universalist—the man of pleasure, and the miser. Amen, responds every secular newspaper of the day; that's the preaching for us.

Roll on, old time,
And leave us undisturbed, to carry on
Our schemes of worldly policy, to lay
New plans to hoard up worldly dust.
For time it needs to execute our fair designs
To buy, and sell, and fill our empty coffers;
Time it needs to plant, and build, and
Lay up goods for many years, to eat and drink,
To take our ease, and fold our arms to sleep.
But hark!—what sound is that? Unearthly sound!
It comes from yonder cloud. What mortal ear
Has heard before so deep, so long, so loud a note?
What myriads now are listening, fearful lest
Another blast shall burst upon their guilty ears!
What wild confusion seizes now on him
Who shortly since had said, "Soul, thou hast
Much goods in store, laid up for many years;
Eat, drink, and merry be." And now
What wild foreboding seizes him who, but a
Moment since, had scoffed and sneered,
And curses hurled at him who, faithful
To his charge, had warning given of this
Fearful day. Arrested thus, in solemn awe
Stands all mankind. Pondering on what
Has passed, the wicked fear of what
Shall come. Not so the righteous: they
Had anxious looked for this blessed day, and
Anxious waited for their coming Lord.
But hark! Again and yet again, that
Awful sound comes pealing through the air.
Earth reels and staggers to and fro, like
One that's tarried long at wine. And so,
Uprising from her mighty bosom,
The righteous dead obey the trump of God.
The living changed, who to the end endure,
Rise sudden, in the twinkling of an eye,
To meet the vast assembly in the air.

But what a scene is viewed of black despair,
As from their lofty height they gaze on those
That sin had chained to this doomed earth.
Running in wild dismay, they now seek
Shelter from that burning wrath, of which
So oft the man of God had warned them.
Oh, dread reality! With fervent heat
The elements melt away, and earth,
With all her works, wrapped in one
Broad sheet of flame, affords a piteous
Refuge now for him who scoffed away
His day of grace.

"That day I solemnly believe to be at hand; nor was it until I had given the subject a long and prayerful investigation, that this conviction was forced upon my mind. This investigation was first induced by the lectures of Bro. Beach, some three months ago. Those lectures, I am confident, have resulted in great good to many in this village.

"We have been favored with the outpouring of the Spirit during most of the winter, and whatever may be the opinion of others, it is my firm belief that this revival owes its origin under God to the truths this brother advocated. Several have fully embraced the doctrine of the advent nigh, among whom is the Rev. L. P. Judson, pastor of the Congregational Church. He has lectured in various places in this region with good success. Bro. Judson is one who is willing to trust his reputation in the hands of God.

"Oh, that Christians would come out from the world. Oh, that ministers would dig for the truth as for hidden treasures, by prayer, and fasting, and supplication, and like faithful watchmen sound the note of warning ere it be too late. Verily, what our hands find to do must be done quickly."

Bro. King writes from Utica:

"As to the Cry, it is better than ever. Greek meets Greek, and amidst the collision, I trust that not only rays but flashes of light, may yet open upon the Hebrew pages of the Bible."

As to the music our brother sent us, it has been laid by till some pieces which were *previously stereotyped*, have been used.

A brother in Green Co., sends half a dollar for the Baptist minister who wrote that he was poor, and writes:

"Last December, Bro. G. W. Burnham came into this section of country, and delivered a course of lectures in this place. Notwithstanding the opposition he met with, the Lord blessed his labors. Saints were made to rejoice and sinners to cry for mercy, and many found pardon. I have investigated the subject for myself, and believe it is a Bible doctrine. I believe that Christ will come this year. I rejoice that I have never said any thing against my Lord's coming, and how could I when I loved his appearing? The Midnight Cry is to me like sitting down to a table well furnished with dainties, with a good appetite. In reading what the Lord is doing in different parts of the country, I am made to shout, Glory to God."

A postmaster in Steuben Co., who had previously received some papers and pamphlets, writes:

"It is difficult for me to keep one of these pamphlets one day, as none of them have come in this region, besides those I have had.

DISTRESS AND VIOLENCE.

"Our country and we are poor, and times are truly distressing. Nearly one-half of our population want bread. What grain there is, is principally in speculators' hands, and can't be had without money, and that is not to be had. Five days ago, about 150 men went under arms to a distiller of whiskey, ten miles from where I live, in the edge of Pennsylvania, and demanded his grain and pork. Finally, he gave up about 3000 bushels, and 50 barrels of pork, and the poor settlers divided it among themselves and gave their due bills. Such things will be in the latter days."

A brother in Norfolk, Va., who has received a few papers, writes:

"Some five or six of us have met several times for examination of the Scriptures and for prayer—and, thank God, our meetings have been to us profitable indeed. The doctrine of Mr. Miller is, I think, well sustained by God's word; at least, the evidence is sufficient for me. One thing is certain—whereas I was comparatively dead, now I am made alive in Christ Jesus. The Bible is now an intelligible book—is more sublime and interesting to me than ever. The veil is removed—I now run and read. I bid the doctrine of the Second Advent God speed. Its quickening influence upon me prompts this good will. O, that the Christian world would awake to this glorious subject."

Brother S. C. Chandler writes from Enfield, Mass., that ill health has interrupted his labors. He gave 108 lectures in Vermont, and hundreds have been converted and multitudes aroused to watchfulness and prayer.

An aged brother in Illinois, writing for publications, says:

"I am anxious to do all I can to awake my slumbering friends and neighbors to this all-important subject, for I fear that the time is short that I can do any thing for them. I have for about twenty years believed with brother Miller in all the essential points as to the second coming of Christ, and I bless God that I have been permitted to read his lectures, and those of his friends, that have been published in the Midnight Cry. And I do now rejoice, that I think I may with propriety believe that the glorious appearing of the Son of Man draws very nigh."

A Post Master in St. Lawrence county writes for books, and says:

"The anxiety to obtain these books in this part is beyond precedent. Those before received have been furnished a minister of the gospel, one who has just discovered the truth, and is now entering the field."

Brother W. D. Cook writes from Sodus Point, N. Y.

"One object of this communication is, to contribute my mite to encourage you in the blessed work in which you are engaged, by adding to the testimony of thousands of others, that of myself and family, that 'your work and labor of love is not in vain in the Lord.' We commenced reading your publications, and examining the Bible in connection with them, last November, and have spent the greater part of the past winter in this delightful employment We were not long in arriving at the full conviction, that with Jacob we were sleeping on the very threshold of the kingdom of God, and knew it not. Now our prayer is, 'Lord Jesus, come quickly.' Feeling it to be a duty, according to the ability which God has given me, to extend the cry, 'Behold the Bridegroom cometh,' I, a short time since, commenced a course of lectures at the school house, in sight of my own door; but after delivering five lectures, am obliged, by the almost impassable state of the roads, in consequence of the breaking up of winter, to suspend the completion of the course for a few days, but shall resume as soon as the travelling will admit, and then go wherever the Lord in his providence may call."

A Post Master in Indiana writes to express his thanks for the Cry, which has given him entirely new views of the glorious promises to the true Israel, for the fulfilment of which he is daily looking.

Brother Clark has been lecturing at Battle Creek, and at Climax Prairie Mich., and notwithstanding the bitter opposition, precious revivals have attended his labors in both places.

LETTERS RECEIVED DURING THE WEEK, END-APRIL 26.

Postmasters.—Jakes Prairie, Mo., 10 cts.—Brimmersville, N Y, 20 cts.—Lowndsville, S C, 50 cts.—Sunderland, Mass—-Manchester, N H—-Gorham, N Y—Thomaston, Ga—Verona, N Y—Mountville, Va—Sennett, N Y—Middletown, Ct—Lyons, N Y—Dry Ridge, Ohio—Andersonville, Ind—Litchfield, Ct—Lima, N Y—Attica, O—Bangor, Me—Hartford Ct—Superiour, Mich, $1 each.—Williamstown, Vt—Aurora, Ind—Bellbrook, O—Cook's Law Office, Ga—Littleton, Ms—Middletown, Pa—Weathersfield, Vt, $2 each.—Covington, Geo, $1 50.—Quebec, L C—Perrinton, N Y—Pomfret, Conn, $3 each.—East Hamilton, N Y, $6.—Cleaveland, O—Clyde, N Y—Cleaveland, O, $10 each.—Cicero, N Y—Pontiac, Ill—Brensville, Va—Saco, Me—Machias, N Y—Climax Prairie, Mich, 2—Battle Creek, N Y—Bridgeport N Y—Litchfield, Ct—Brooklyn, Ct.

Individuals.—Wm. Dempsey—G. W. Eastman—A. G. Gano—W. D. Cook—W. King—S. L. Carroll—P. S. Smith—H. Sage, $1 each.—S. H. Ingersoll, 50 cts.—S. March—C. Tanner, $2 each.—W. J. Hart—C. Swartwout, $4 each.—Safford & Parks—R. E. Ladd—E. L. H. Chamberlain, $5 each.—D. Plumb—T. Huntington—S. C. Chandler—L. P. Judson—L. Morrill, your papers are sent—'P. R.'—A. Donald—J. V. Himes—S. C. Clisbe—E. H. Norwood—J. B. Hall—L. Fisk—T. L. Tullock—D. Crary—A. A. Stevens—D. Tarbox.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
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40 and 41 Arcade, Philadelphia. Address J. Litch.
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BIBLE EXAMINER.

IN this, and the following number of the Examiner, I present articles, most of which were prepared for, and have appeared in the Midnight Cry, and now appear in the Examiner *by request*. Some additions have been made to them; particularly to the Exposition of the 8th and 9th chapters of Daniel. These articles are sent forth with a full conviction that they may not travel far before our Lord will have come in the clouds of heaven; but still, they are sent under the conviction that the injunction of our Lord is to be regarded by all, viz., "*Occupy till I come;*" and, "Blessed is that servant, whom his Lord when he cometh shall find so doing." GEO. STORRS.

BOSTON, *March*, 1843.

Exposition of Nebuchadnezzar's Dream.

DANIEL II.—BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophesy* on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given, accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then judge.

I cannot agree with some who tell us that the prophecies *cannot* be understood. I consider such language the language of *infidelity*. What is it but saying—"Revelation is *no revelation?*" Revelation is something made known; and, of course, to be understood. To say, that any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that *he* does not understand the prophecies; but, to say, "they *cannot* be understood," is a very different matter; and he that does it, whatever his standing, or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but, not without searching the Scriptures, comparing one part with another, and earnest prayer to Him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father; for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding; and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the *second* chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31—36.—"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee* a *kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all*," [i. e., has given thee *universal* dominion on earth.] "Thou art [i. e., thy kingdom is] *this head of gold*."

Babylon was the *first* kingdom of *universal empire*. It was founded by Nimrod, the great grandson of Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39, *first part*.—"And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter v. 28, "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part*.—"And another *third* kingdom of brass shall arise, which shall bear *rule over all the earth*." What kingdom was this? See chapter viii. verses 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander. Here, then, we have the *third* kingdom, which was represented by the *brass* of the image.

Verse 40.—And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman Emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz.: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten* "*toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e., Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus *perpetuated*, though "divided." That power will continue, not *civilly*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44.—"And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom*] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the *four* previous kingdoms have done,] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* ('*break in pieces*') them that destroy ('*break in pieces*.' See Dan. vii. 23) the earth,] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow?* You do not find it in the Bible: it must be in your imagination, if anywhere. The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars?" If he had not, then Abel,

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber from the Italian historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Fabor's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."

Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace;* and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished.*"

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon; nor on the "breast and arms"—Media and Persia; nor on the "belly and thighs"—Grecia; nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the Cesars." *Where*, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was *divided;* which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom.*" It was still future when our Lord ate the last passover. See Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come.*" So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42: "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50: "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God.*" This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which see; and the apostle Paul tells us, 2 Timothy iv. 1, that "the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom.*" And again he tells us, Acts xiv. 22, that "we must through much tribulation *enter into the kingdom of God;*" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said, "Our Lord taught the Jews that the kingdom of God was within them." This is inferred from Luke xvii. 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:" [marginal reading 'outward show.'] "Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." Did our Saviour mean to say that the kingdom of God was *within* the *Pharisees?* He says of them, Matt. xxiii. 13, "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in." Surely our Lord could not mean, in Luke xvii., to say, the kingdom of God was, at *that time*, within the Pharisees. "True," says the objector, "but the margin has it, *among* you." But, I ask, did our Lord intend to teach that it was *then* among them? If so, why did he speak a parable in the 19th chapter, 11th verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should *immediately* appear?" He clearly teaches in that parable that they were not to expect the kingdom of God till he should "*return*" from heaven, at which time he would reward his *faithful servants*, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." See, in connection with this, Rev. xi. 15, 18. What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but, the first the wicked will know, it is upon them; and thus the twenty-fourth verse seems to explain it. "For as the lightning——— so also shall the Son of man be in his day." That kingdom will come *sudden* and *unexpected* to all the wicked.

The parables of the "mustard seed" and "leaven," are brought forward as an argument in defence of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth. I admit that those parables refer to a work of grace wrought in this world; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St. John, as already presented. The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense: that is, as the grace of God, in men, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called "the kingdom of heaven," in relation to the *result*. In the same way I understand the text, Rom. xiv. 17.

"But," says the objector, "Christ and the apostles preached the kingdom of heaven at *hand;* surely, therefore, it must have been set up about that time." I reply,—A thing *at hand* is the *next to come*. Let me ask, what kingdom was *at hand* when Babylon was in power? *Answer.*—The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? *Answer.*—The Grecian. Why? Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome. Why? Because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? *God's everlasting kingdom.* Why? Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is at hand in the very commencement of the Roman kingdom.

James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "promised," it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" not *yet* given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is* to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints, fresh courage take." "Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you.*" Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will *not* enter the kingdom of God. See 1 Cor. vi. 9, 16: "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27: "And there shall *in no wise* enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6: "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14: "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3: "Verily, verily, I say unto you except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3: "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "*legs of iron?*" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on the *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No. Where then? On the *feet*. Where are we now? In the *feet*. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it*. Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed*. How far off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? *The stone.* Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

Exposition of Daniel 7th Chapter;

OR, VISION OF THE FOUR BEASTS.—BY G. STORRS.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little, and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them *now*." Revelation has been not only *progressive*, but the same truths have been *repeated* again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

Take heed to yourselves, lest at any time your hearts be overcharged...and so that day come upon you unawares.—Luke xxi. 34
For here have we no continuing city, but we seek one to come.—Heb. xiii. 14.
So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 31.
For yet a little while, and he that shall come will come, and will not tarry.—Heb. x. 37.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth:"—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads:"—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns:"—and lastly, you will come to another place, where you will see the same beast, with this difference —"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described everything." Now your faith is so confirmed that you *almost see* the city; "but," say you, "I have got one more sign to pass, viz., the 'horn' with 'eyes'—*then* the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—*the city*," is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 *and* 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, (*waters*, denoting "people." See Rev. xvii. 15,) and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four *kingdoms*, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth;" aptly represented here by a lion—"the king of beasts,"—denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v. 26, 29, and Jer. iv. 7; also, Ezek. xvii. 3, 4. Daniel goes on to say—"I beheld till the wings thereof were *plucked*, wherewith* it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li. 48—56. The "three ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms: Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the "four heads" its division into four parts after Alexander died, and his posterity were murdered.

V. 7 *and* 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eye of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 *and* 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

V. 11. "I beheld then [*When?* Ans. When 'the judgment set'] because of the voice of the great words which the horn spake, I beheld, till the beast was slain [What beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith (xxxiii. 12,) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. *Then* "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *Then* God will "destroy them which destroy [corrupt] the earth." Revel. xi. 18. But—

V. 12 "As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175.] These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 *and* 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Thus we see the kingdom of God, or of Christ, is not set up till the "judgment sits;" hence no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages," that shall "serve him," are described by the Revelator, chapter v. 9, 10, as "redeemed OUT OF every kindred, and tongue, and people, and nation," &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Not a "thousand years," but *forever*, even FOREVER and EVER." If any language can express *unending* duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "forever, even forever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth will answer to it, except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter ii.; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet:"—it was something still future, in John's time.

We are now prepared for the inquiry—*who*, or *what* is the little horn here spoken of? We will inquire,

1st. *What is the character of this horn?* 1. It makes "*war with the saints.*" 2. It speaks great words against the Most High.

Let us see if we can find a description of the same

* See the marginal reading.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.—Rev. xxi. 1. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. xxi. 2.

Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled.—Heb. xii. 14, 15.

character elsewhere in the Bible. See Rev. xiii. 6, 7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make *war with the saints* and to *overcome* them:"—Daniel says, he "*prevailed* against them." Now see 2 Thess. ii. 3, 4: "That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2d. Let us inquire, has a power of this description arisen? It must be admitted that there has; and that that power is *Papacy*. The *titles* the Popes have assumed, of "MOST HOLY LORD," and their pretensions to *pardon sin*, even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—"He [Christ] hath set *one man* over *the world*, him whom he hath appointed his *vicar on earth;* and *as to Christ is bent every knee in heaven*, in earth and under the earth, *so shall obedience and service* be paid *to his vicar by all*, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power "*diverse* from" all others, and proud and *blasphemous* enough to answer the character of the "little horn."

3d. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did Papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the *ten* horns. Hence it did not arise *before* A. D. 483, when the tenth horn came up. It did not arise until "*three* of the first horns" *fell*, or were "plucked up." It did not come up *after* that, because it "came up *among*" the "ten horns," and three of those horns fell "*before*" it. It must then have come up or been established at the *identical point* where the *third* horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the *time* Papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "*head of all the churches*," the Ostrogoths must be *plucked up*. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city: thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the *facts* answer to the *prophecy!* I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as *always* was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. *Since it has always been our earnest study to preserve the unity of your holy see*, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to SUBJECT, *and to unite to your holiness, all the priests of the whole East*. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, *who are the head of all the holy churches*. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'" *Croley, pp.* 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy: but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before* it, as it came up, and this happened more than half a century before. Again, Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast his power, and his seat, and great authority*." Rev. xiii. 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis, king of France. It was the "Dragon" that gave him "*his seat*"—Rome, "*his power*," as head of the churches. The Roman emperors had stood at the head of the churches with "*power*" to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, "*great authority*," under the Justinian code of laws, to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue*. Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. xiii. 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church; and in Rev. xii. 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times, and a half time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days or years.

5th. Did the continuance of papal *dominion*, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who *killed* "with the sword" those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e., his "dominion was taken away" by war. See Rev. xiii. 10. Verse 26: "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. xvii. 16] shall take away his *dominion*, [he is cut off from being a *horn on the beast*, or deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thess. ii. 8: "Whom the Lord shall *consume* with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming" to judge the world in the great *burning day*, when the "beast and false prophet" will be "*cast alive* into the lake of fire, burning with brimstone;" then the "little horn" will be *destroyed*.

Some tell us the civil power of Papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted, and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, *is* denied. When he was a *horn* on the beast, he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now? *No*. Nor has he been able to do it since 1798—since that time the church is *out of the "wilderness;"* and Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it, and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly.

"ENCYLLICAL LETTER of Our MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted*. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and infidels are endeavoring to prevert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocess these aforesaid *propagators of heresy and infidelity;* these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us

FUNDAMENTAL PRINCIPLES, ON WHICH THE SECOND ADVENT CAUSE IS BASED.—I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God, is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

* * * * * *

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see whereabouts we are in the prophetic chain. Have we passed the "Lion"—Babylon? *Yes.* Have we gone by the "Bear with three ribs in his mouth?" *Yes.* Has the sign of the "Leopard with four wings of a fowl and four heads" been passed? *It has.* The "dreadful and terrible beast, with *ten horns*,"—has he been seen? *Yes.* Have we got past the "little horn" having "eyes like the eyes of a man?" *That* is among the things numbered with *the past.* How far beyond it are we? *Forty-five years*, nearly. What comes next? *The Judgment*, followed by the everlasting kingdom of God. How far off is that? That question I shall answer, hereafter, DEFINITELY. But one thing is certain; it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE, YE DEAD!" will soon thunder through the skies, *Happy* day to those that are *waiting*. *Awful* day to those who are saying—"My Lord *delayeth his coming*." AWAKE—AWAKE!!!

Exposition of Daniel, 8th Chapter;

OR,

THE VISION OF THE RAM, HE-GOAT, AND EXCEEDING GREAT HORN.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis xli. 1—7, was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts x. 9—16, the "sheet was let down to the earth," and the voice *three* times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the *second*, with, however, additional circumstances, *viz.*, the sitting of the judgment, and the "little horn." In the last chapter, then, while the *same* truths are brought to light as in the *second*, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Verses 2—4. "And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is *like* the "breast and arms" of the image, chapter ii., and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away; and his attention was particularly called to the "ram *pushing*." It would seem that that circumstance was to mark the *commencement* of the vision.

Verses 5—8. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first king;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king;* but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four *kingdoms* [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia *united*.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years; and the kingdom under him may well be represented as *running* in the "*fury*" of its power, and "touching not the ground." With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus "brake his two horns," or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.*, Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the "leopard" of the previous vision, and the "brass" division of the image.

The evidence thus far is so clear that this vision is *like* the two previous ones, that some of our opponents have admitted that the angel has clearly shown us so; but one of our opponents, when he has arrived at this point, says—"*Here the heavenly messenger leaves us.*" I do not wonder he thought so; for he then goes on to apply the horn that "*waxed exceeding great*" to *little* Antiochus. It would seem *that* author recorded *one* truth. It appears clear, to my mind, that the *heavenly messenger* left *him*, but he did not leave Daniel till he made him understand *the vision*. Let us now proceed to, and examine this point.

Verses 9—12. "And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verses 23—25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. *Mahomedanism.* This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—because the "little horn stood" up against the Prince of princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of princes, because our Lord considers that done against himself which is done unto his people—I reply, *that* interpretation, in this case, would make the prophecy use a vain *repetition;* for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God.* "It was *commanded* them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [*mark it*] *only* those men WHO HAVE NOT the *seal of God* in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church;* and, of course, did not "stand up against the Prince of princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.*, over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto; and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not *like* the other vision by more than *two thousand years;* for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17: "For at [unto] the time of the end shall be the vision." *What end?* Evidently the *end* spoken of in the vision it is *like*, chap. vii. 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. ii.: "That wicked, whom the Lord shall destroy with the brightness of *his coming*." The *end*, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the *last end* of the *indignation*." Surely, none will pretend the *death* of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression in the original is 2300 "*evening-mornings*." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus he has totally failed. He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he *finds what?* Why, he finds the ☞*5th of August*, 171 B. C.!!!☜ Yes, reader, he finds that marvellous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begun when you "*guess*" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked

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IV. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year **1843**.

The above we maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in prophecy

with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days of the 2300; and when he has attempted to match that number with the history of Antiochus, he comes out within about 55 days of making *a fit*. He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian* exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect *in history*, by a "*guess*;" for he adds, "*Had* we been thus informed, [☞] *I have no doubt*, [☜] that we should find that time to be [☞] *exactly* [☜] *fifty-five days*." "*If* and *if*;" that is a fatal affair for Mr. D; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st. That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by *his* "*no doubt*," i. e., his "*guess*."

The fact is, the "little horn," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose *a great name* to *great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. viii. 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (verse 14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e., at the end of the 1335 days, chap. xii. 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his *lot* at the death of Antiochus, 164 years B. C.? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression.

But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Saviour, Matt. xxiv. 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When *ye* therefore shall *see* the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

"Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

"How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

"*Third Absurdity.*—The Medo-Persian power is simply called 'GREAT,' (verse 4.) This power, the Bible tells us, 'reigned from India to Ethiopia, over a hundred and seven and twenty provinces.' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is '**EXCEEDING GREAT.**' Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer: 'Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS.' Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"*Fourth Absurdity.*—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the SOUTH, and toward the EAST, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south: but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious*,) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great,) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth Absurdity.*—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since?"

III. The way is now prepared to inquire, *distinctly*, what power is represented by the little horn? Can there be any doubt of its being Rome?—Rome *Pagan* and *Papal?* Let us first look at *its origin*, verse 9; and let us remember, that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast, in the 7th chapter, could be said to come *out* of *that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comes up.

23d verse: "When the transgressors are come to the full." It is clear that God designed that his people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges ii. 2: "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C., they entered into a *league* with the *Romans*. See 1 Mac. 8th and 9th chapters. See Dan. xi. 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e., come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the little horn. It is of "*fierce* countenance." See Deut. xxviii. 49, 50: "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of *fierce countenance*, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "*power*" of the "little horn" was to be "*mighty*." How *un*like Antiochus! How *like* Rome! The little horn was to wax "*exceeding great*." How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against* the *Prince of princes*. Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts iv. 26, 27—"The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and *against* his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles*," &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., v. 10. Compare this with Rev. xii. 3, 4: "A great red dragon," &c., "and his tail drew the third part of the *stars of heaven* and did *cast them to the earth*." All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn?

"*He shall destroy wonderfully*." Do any say, "*this* is applicable to Antiochus?" I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*, destroyed "SEVENTY AND SEVEN FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." *Mark* another fact:—"By *peace* shall" he "destroy many." Antiochus did no such thing: but *papal* Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its *end*: "*broken without hand*." How clear the reference to the stone that smites the image "cut out *without hands*." Rome is not only designated by its *origin*, *time* of its standing up, *character and acts*, but by its *end*. "Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," 2 Thess. ii. 8. "Broken without hand."

This construction makes the vision in truth *like*

And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets.—Acts iii. 20, 21.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who will change our vile body, that it may be fashioned like unto his glorious body.—Phil. iii. 20, 21.

the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic portrait* out of sight; and Protestants have put on the "*Babylonish garment*," and wear it as though it was the *spotless robe* of salvation; for, if that *robe* fails them, the *end of the world is upon them* in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the trangression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide, if we can, what "sanctuary" it is that is to be "cleansed," or "*justified*," as the margin has it.

Several things are called a *sanctuary* in the Bible.

1. The *Lord*, Isa. viii. 14.

2. *Heaven*, Ps. cii. 19. Neither of these can be meant in the verses before us.

3. *Judah*, Ps. cxiv. 2. But Judah is utterly cut off. See Isa. lxv. 15: "The Lord God *shall* SLAY THEE, and call his servants by another name." *Literal* Judah, then, is not to be cleansed, but is *slain*.

4. The *Temple* is called a sanctuary, 1 Chron. xxii. 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. iv. 6. That also is destroyed; and besides, it is *superseded*. See Heb. ix. 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is "*the host*." By whom, or what, was the host to be trodden under foot? Two desolating powers, called "the *daily* and the *transgression of* DESOLATION." The word "*sacrifice*" is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, [for there the vision commences,] is 2300 days; then was to *terminate* the treading under foot. In the detailed explanation of the vision, in chapters xi. and xii., we have the time from the taking away of the first of these abominations to the removing of the second, *viz.* 1290 days; Dan. xii. 11; then we are assured that 45 days more are to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or, as the margin has it, *justified*, at *the resurrection* of Daniel, with all the saints.

The church *is* sometimes called a sanctuary, or temple of God. See 1 Cor. iii. 16, 17, and Eph. ii. 21, 22. If, then, by "sanctuary" the church is to be understood, what is meant by its being cleansed, or justified? To *justify*, signifies "*to absolve* or *declare one innocent*." To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. iv. 25: "Who was delivered for our offences, and was raised again for our *justification*." Compare this with 1 Cor. xv. 17, 18: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished*." See, also, Isa. xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory:"—till then, the church groans, being burdened,—for that event she waits. See Rom. viii. 18—23: "For I reckon that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body*."

When will this justification of the church take place? See Phil. iii. 20, 21: "Our conversation is in heaven, *from whence* also *we look* for the Saviour, the Lord Jesus Christ; who shall *change our vile body*, that it may be fashioned *like* unto his *glorious body*," &c. See, also, 1 John iii. 2: "It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him*," &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin, when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanctuary to be cleansed, or justified, it is at the *end of this world*.

Let us now see if we can find any other sanctuary to be cleansed. The *earth* or *land* is called a sanctuary. See Ex. xv. 17: "Thou shalt bring them in, and plant them in the *mountain of thine inheritance*, in the place, O Lord, which thou hast made for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established." See, also, Psa. lxxviii. 54: "He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased*." Compare these with Eph. i. 14: "Which is the earnest of our inheritance, until the *redemption* of the *purchased* possession." See, also, Rom. iv. 13: "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing?* See Isa. xxiv. 5: "The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, as the margin reads] the earth." See Rev. xi. 18. The very ground is now under the *curse*, in consequence of sin. See Gen. iii. 17: "*Cursed is the ground for thy sake*." This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan. vii. 23: "The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—*By fire*. See 2 Pet. iii. 7: "The heavens and the earth which are now, by the same word are kept in store, reserved *unto* FIRE, *against the day of judgment* and perdition of ungodly men."

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts: Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Ps. l. 3: "Our God shall come, and shall not keep silence; a *fire* shall devour before him, and it shall be very tempestuous round about him." Also, Ps. xlvi. 6—9: "The heathen raged, the kingdoms were moved: he uttered his voice, and *the earth melted*. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot *in the fire*." See, also, Ps. xcvii. 3—5: "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. *The hills melted* like wax at the presence of the Lord, at the presence of the Lord of the whole earth." See Nahum i. 5, 6: "The mountains quake at him, and the hills *melt*, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire*, and the rocks are thrown down by him." See Matt. xiii. 40—43: "As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. iii. 10—13: "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall *melt* with fervent heat; the earth also, and the works that are therein, shall be *burned up*. Seeing, then, that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the *day of God*, wherein the heavens being *on fire* shall be *dissolved*, and the elements shall *melt* with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is,—that it is to be cleansed at the end of this world; and that it is to be done by *fire*,—the way is now prepared to show when the END *of this world will come*.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long *the vision*," clearly related to the "Ram" and "Goat," as well as "little horn"—and, the 2300 days are given in answer to the question,—"How long *the vision?*"

It was the *meaning* of *the vision* Daniel sought—verse 15: "It came to pass, when I had seen the vision, and sought for the *meaning*," &c.

It was to make Daniel understand the vision Gabriel was sent—verse 16: "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, *make* this man to *understand the vision*."

It was to make Daniel understand the vision Gabriel *came*—verse 17: "So he came near where I stood, and said unto me, *Understand*, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision *was down to the end*,—verse 17: "At [or *unto*] the time of the *end* shall be the vision." He would have Daniel understand that the end intended was the *last end of indignation*,"—verse 19: "Behold, I will make thee know what shall be in the *last end of the indignation;*" and he would have Daniel know that, "at the *time appointed*, the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He-Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "sanctuary" was intended in verse 13; 2d. He did not understand how to *reckon the days;* and, 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob. For he looked for a city which hath foundations, whose builder and maker is God.—Heb. xi. 9, 10.

For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country whence they came out, they might have had opportunity to have returned. But now they desire a heavenly country; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.—Heb. xi. 14, 15, 16.

seems to catch at the thought, that it must be the "sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the *sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy *sanctuary* that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be "*cleansed;*" but Gabriel comes flying "*swiftly,*" to stop Daniel in the midst of his prayer. See verse 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why *this haste?* Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had *seen* in the *vision*," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore *understand the matter*, and *consider the vision*."

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter? "Now," says Gabriel, "understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [*cut off*, so the word signifies] upon thy people." "*Cut off from what?*" Surely not from indefinite space; but from some time *previously* given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. *For what* are they cut off? Several objects are specified; but one *especially*, *viz.*, "to *seal up* [or, as the word signifies, see Dan. vi. 17, *make sure*] *the vision*." That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall *all* the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are *all* the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e., in *one year* and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years? See Ezekiel iv. 4—6; "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Here, then, we have an example of *days* being put for *years*. The 70 weeks, then, may be reckoned a day for a year, or 490 years. "But," say some, "the expression is *seventy sevens*, and means seventy sevens of *years*, or 490 years." Thank the objector; for he only strengthens my argument; for they are *cut off* from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are *years*, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel, is, where to commence his reckoning. This he does at the 25th verse: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate."

Here we observe, that the point of *beginning* is at the commandment to restore and build Jerusalem, and the *termination* of the 70 weeks is at the *cutting off of Messiah:* the angel then briefly states, that "the people of the prince that shall come," i. e., the same power denoted by the "*exceeding great* horn," "shall destroy the city and the *sanctuary;*" thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be *utterly destroyed*. The angel, also, runs down in his explanation to the "*consummation*" of the whole 2300 years.

Let us now inquire when the "commandment to restore and to build Jerusalem" went *forth*. It is true, there were several decrees relating to that subject. It cannot be either of the first two; because, neither of them can be made to harmonize with the history of Christ's death. There is but one of the four decrees relating to this matter that can agree with the event; and the commencement of the vision is clearly at the height of the Persian empire, as Daniel sees the "last horn" of the ram at its highest point when the vision first presents itself to him, and the ram is "*pushing;*" also, in the detailed explanation that the angel gives Daniel in the eleventh chapter, second verse, he points directly to the king of Persia, who "by his strength through his riches" should "stir up all against the realm of Grecia." The Persian empire was at its height under Artaxerxes. In that period, therefore, we should expect to find the decree referred to. Accordingly we find it, in Ezra vii. 21—26, given by Artaxerxes; and Ezra tells us, 8th chap. 31st verse, "Then we departed from the river Ahava, on the twelfth of the first month, to go unto Jerusalem." The Jews reckoned their year from the spring equinox; hence, the 12th of the first month would be the fore part of our April. This, according to the chronology of our Bibles, was in the year before the birth of Christ, by the common reckoning, 457. Now from **2300**, the whole length of the vision, take **457**

and **1843** remains.

But, for the sake of the argument, suppose we are mistaken in respect to the precise year in which the commandment went forth; all commentators, I believe, agree in the fact, that our Lord was crucified just 490 years from that period. This admission is necessary in any argument with a Jew in proof that Jesus is the promised Messiah, and hence all Christians have used it. Dr. Adam Clarke says, that 490 years, *to a day*, transpired from the going forth of the commandment to the time that our Lord hung upon the cross. Thus, then, we have settled, by common consent, that 490 years terminated at the cross. But it will be seen that these 490 years, or 70 weeks, are divided into *three* very unequal parts, as follows:

7 weeks;	**7** times **7** are	**49** years.
62 weeks;	**7** times **62** are	**434** years.
1 week;	**7** times **1** are	**7** years.
70 weeks,		**490** years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term Messiah, signifies "*anointed.*" When was Jesus anointed? At his baptism, when the Holy Spirit descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark i. 15, he says, "the *time* is *fulfilled*." What *time?* Clearly, the 69 weeks: no other time had been given for his manifestation. *One* week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles shows that his ministry lasted *seven* years. Turn to your Polyglott Bibles, and you will see, Matt. ii. 1: "Now when Jesus was born"—the note, by the translators, in the margin, saying, "4th year before the account called *Anno Domini*." Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Some tell us, "Messiah was cut off in the *midst of the week*." The text says no such thing. It simply says—"In the midst of the week he shall cause the sacrifice and oblation to cease." The first inquiry here is, what are we to understand by "*the midst?*" It does not necessarily mean, in the middle of a thing. Absalom was "in the midst of the oak;" 2 Sam. xviii. 15. David would praise God "in the midst of the congregation;" Psalm xxii. 22. "God is working salvatior in the midst of the earth;" Psalm lxxiv. 12. God let "flesh fall in the midst of" the Israelites' "camp;" Psalm lxxviii. 28. Christ is to "rule in the midst of his enemies;" Psalm cx. 2. Some men lie "down in the midst of the sea;" Prov. xxiii. 34. "Thou, O Lord, art in the midst of us;" Jer. xiv. 9. Christ is "in the midst of" two or three who meet in his name; Matthew xviii. 20. Jesus "stood in the midst of" his disciples when they were gathered together, after his resurrection. All these expressions show, that the phrase "in the midst of," denotes no more than, somewhere *within* the thing spoken of. It may signify throughout the entire period, or place, spoken of. Thus, in the text under consideration, I understand it to signify that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry. That is—He never sent a soul to offer those offerings, under the law, as a *condition* of any benefit he bestowed upon them. It was simply—"According to thy *faith* be it unto thee." And this was the case through the entire period of his ministry. He showed, from the very commencement of his preaching, that the great principle of faith was now to take the place of the sacrifices offered under the law. There is but one instance of our Saviour sending any one to offer the sacrifices of the law; and that, not as a condition of healing, but as a "*testimony to the priests*" that he *was healed*.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

2300 years, the whole length of the vision.
490 years to the death of Christ, or the year 33.

1810 remain from the cross. 1810 years, *from* the year 33, will terminate in **1843**.

But some say "Our Lord was crucified in the year 29, and not 33." They argue this from the fact that he was born *four* years before the commencement of the vulgar, or common era of his birth. This, it is true, would alter the calculation, if it could not be demonstrated that our Lord was crucified in the year that we call 33. But this has been demonstrated by the best of all evidence, aside from revelation, *viz.*, by *astronomical calculations*. The crucifixion took place at a *passover* full moon, or the first full moon after the *spring equinox;* and it took place on Friday. On this point Ferguson, the astronomer, says:—"The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The Julian period is a period used by astronomers. The year 1843 is the 6556th year of that period. Now

Subtract from **6556**, the *present* year of the Julian period, **4746**, the year of the crucifixion,

and we have **1810** remaining.

Thus it is demonstrated that the year 1843 is 1810 years from the crucifixion; and I have before shown, that only that number of years remain of the vision after the death of Christ; and as we have proved that his death occurred in the year we call 33, we have only to add thus—

33 the year of the crucifixion.
1810 since the crucifixion.
1843 "the *end of the vision*."

But, says the objector, "our Lord, then, was in his 37th year at the crucifixion, and that will make an alteration in the calculation." It is admitted he was in his 37th year: and this is proved by astronomical calculation also, and is as follows: Josephus, in giving a history of the last sickness of Herod, who commanded the children to be slain at our Lord's birth, records an

ANNIVERSARIES.—Brethren J. V. Himes, and S. Hawley, from Boston; F. Barry, and F. G. Brown, of Portsmouth, N. H.; and Brethren Whiting, Cook, Litch, Storrs, and others, are expected to speak at our meetings in New York next week, and at Philadelphia and Boston the two succeeding weeks.

We trust our brethren in the city and vicinity will be able to show hospitality to those who may visit us from abroad. ☞ These who can do so are requested to leave their names at this office.

eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse is 36 years. One year more added for the age of our Lord, at that time, would make him in his 37th year at his death. He was baptized and commenced his public ministry at 30. See Luke iii. 33. His age at his death cannot alter the calculation, so long as it is demonstrated that he was actually put to death in our year 33. The CROSS is the SEAL *of the vision*, and not the birth. Let me illustrate this point. Here is a *rail-road* 2300 miles long.

Here is the great depot, from which to start. + 1810 miles, the remainder.
490 miles to an inter | mediate depot.

We have travelled over 490 miles of this road to the intermediate depot; then a dispute arises in reference to a passenger who took his seat in the car some distance back. One says, he took his seat 29 miles back—no, says another, it was 33—not so, cries a third, he got into the cars 37 miles back. Now, I ask, can it make the distance one mile longer or shorter, from the starting depot to the intermediate one, whether the passenger took his seat 29, 33, 37 or 50 miles back? It is just 490 between the two depots, let the passenger take his seat at what point he would.

So, let our Lord's age be what it might, so long as it is settled that he died in our year 33, and that that terminated the 70 weeks, or 490 years, it cannot at all alter the calculation with regard to the termination of the vision.

Let me illustrate the subject before us. You are travelling a road with which you are unacquainted: night overtakes you: you inquire of a stranger, who tells you the road is a dangerous one, and you must not travel it in the dark: you tell him you must proceed; but, says the stranger, you will have to pass a river, the banks of which are perpendicular, and there is only a narrow bridge to pass that river—a single misstep will plunge you in irrecoverable ruin. You ask, how far it is to that river. He tells you, it is 2300 rods. You desire to know how you can determine the stranger has told you the truth. He informs you that just 490 rods from his door you will come to a high pillar, on the top of which is a *flaming torch* that can be seen at a great distance. You now take a measuring line and go forward, measuring as you go,—you see the torch, and find, on measuring to the foot of the pillar, it is just 490 rods. What now? Why, you reason thus—I find the stranger has told the truth thus far. What is the inference? Why, I shall find all he has told me is true. How far did he tell me it was to the river? 2300 rods. How far to this pillar? 490. How much farther then have I to go, to arrive at the river?

From 2300
Take 490

1810 left. You proceed, measuring as you go. I ask you if when you have measured off 1809 rods, you would not walk *carefully* the next rod, feeling every inch? Undoubtedly you would; and if you did not take heed you would be likely to perish.

Thus God has measured off 2300 years: that we might know that he had told us the truth, he gave us the *death* of Christ to seal, or *make sure* the vision, just 490 years from the commencement of the long period. Then the sum stands thus—As 490 years reach exactly to the Cross of Christ, so 1810 more will reach to the end of the vision.

We came to the cross, and found it just 490 years; we have passed that cross, and are closing up the last weeks of the 1810th year since that period. Ought we not to walk carefully—we stand on the verge of the termination of a period of solemn importance.

This year the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his "*inheritance*," and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also: and the works that are therein shall be burned up. *This year*, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. iii. 7.

Are we ready for the solemn, the tremendous events? Have we repented of and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed* FOREVER;

The Return of the Jews.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it*. God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people;" or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. chap. iii. Christ, says Paul to the Ephesians, (ii. 14,) "is our peace, who hath made *both one*, [Jews and Gentiles] and hath *broken down the middle wall of partition*."

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people;" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. iii. 9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii. 39: "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham*." Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz., *doing* "the works of Abraham." Our Lord tells the Jews in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii. 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. iii. 9: "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. ii. 28, 29: "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews; and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxv. 11—15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the *end of this world*, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."*

Now see Rom. ix. 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. iv. 28: "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are chil-

* See my exposition of 65th chapter of Isaiah, page 11.

☞ All subscribers to the Cry, who have not done so, are requested to forward their subscriptions without delay. The present is a favorable time for new subscribers, as next week's double number will commence a series of articles on the millennium, which (independent of dates) has become a most interesting practical question for the consideration of all Christians at the present time We believe, with the hearers of the Apostles, and the most honored disciples in the purest ages of the church, that Christ's coming is to introduce the millennium. Those who choose, can pay for half the present volume. We publish the terms for 26 numbers, to accommodate those who do not wish to forward for a shorter period.

Verse 13: And the same hour, [period or time,] was there a great earthquake, [*revolution*,] and a tenth part of the city fell. What city? See chap. xvii. 18: "And the *woman* which thou sawest, is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *Papal* Roman power. France is *one* of the "*ten* horns" that gave "their power and strength unto the [*papal*] beast; or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's ten-horned dragon. France, then, was a tenth part of the city;" and was one of the strongest ministers of Papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of Papal fury. "And in the earthquake were slain of men [margin, *names of men*, or TITLES *of men*] seven thousand." France made war, in her revolution of 1798 and onward, on all titles and nobility. It is said, by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and the "remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven, make graves for themselves: thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract, on the French Revolution, from Dr. Croly, a minister of the Church of England. He says:

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued, through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

"In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was rushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that 'the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestanism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'"

Now let me ask my reader, Have we made a right application of this portion of the word of the Lord? If so, where are we now in prophetic history? *Mark*. The tremendous scenes in France close up the second wo. *Verse* 14: "The second wo is *past*." That is, the second wo trumpet, which was the *sixth* trumpet in the series. If we are correct in the interpretation of this chapter, we are *past* the sixth trumpet and second wo! What follows?—☞ "BEHOLD." *Mark it—be not deceived—O hear—see—listen*, all ye ends of the earth—"*Behold*, the *third wo* [*the last*] cometh QUICKLY."

Where are we now? Looking for a "temporal millennium!!!" *a thousand years* of "peace and safety!!" O that the thunder of the midnight cry might wake up such souls. Once more let me utter the angel's cry, "Behold, the *third wo* cometh *quickly*."

Verses 15 *to* 18: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [margin—'*corrupt*'] the earth."

The seventh angel, then, will "quickly" sound—then the wicked will be "*destroyed*," *not* "*converted*"—then the dead are to be "*judged*"—then the "*saints*" are to be "*rewarded*"—then will the kingdoms of this world become the kingdom of our Lord, and his Christ, and he shall reign for *ever and ever*. Then will the stone have smitten the "image upon his *feet*," and all the kingdoms of this earth will be dashed in pieces. Then will the saints of the Most High take the kingdom and possess it *forever*, even FOREVER AND EVER.

O my fellow-men, I beseech you *awake*, AWAKE, AWAKE, before that glorious day to saints, but dreadful, *awfully dreadful* day to sinners overtake you. In the name of the Lord, I beseech you, *awake*. O ye ministers of Christ, *awake*. Souls are looking up to you for direction at this hour. If you by a *word*, a *look*, or a *gesture*, seem but to say, "it is all *moonshine*, *humbuggery*;" or anything by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands. You do not know that it will not come *this year*. Many of you say, yourselves "No man knoweth the day nor the hour." Then *you* do *not know* that it *will not* come *this year*. I pray you, then, don't strengthen the hands of the wicked. O remember "*the third wo cometh quickly*."

Sinner, fly to Christ—the storm will soon fall—a storm before which you will be as incapable of standing as "*stubble*" before the devouring fire. May the Lord incline your heart to heed the warning.

TWENTY-THIRD OF APRIL.

The New York Sun stated, in capitals, that Bro. Miller had fixed the 23d of April for the end of the world. Knowing its falsehood, we called for the name of the "gentleman of undoubted veracity," on whose alleged authority this was stated. Instead of giving his name, they came out, next day, with the customary sneers about our having made money, but had not the fairness even to say that we had denied the statement,—but *they gave no name*, and thus backed directly out from their falsehood without having the fairness to say so, leaving their readers doubly deceived.

We can trace this story about the 23d of April, no farther than to the New York Sun. We call for proof that any person ever connected that day with Mr. Miller's belief, before they did. We have uniformly contradicted the falsehood wherever we have found it. After writing the last week's denial, we read a sketch of Mr. Miller's preaching, copied into the Signs of the Times, more than two years ago, from the New York Herald. The writer truly says: "He does not pretend to state the MONTH, WEEK, *day*, or hour."

The statement of the Sun that they offered to publish a letter directed to the Proprietor of the Sun, and that "no *such* letter had been given them," is a mere evasion. Mr. Beach promised to publish a letter from Mr. Miller, *without naming any condition*, and if he had been disposed to do justice, he would have published the letter which was procured at his request, and given to him 24 hours earlier than to any other publisher in the city.

We cannot pass this matter in silence, because the story in the Sun, if true, would show Mr. Miller to be a hypocritical deceiver. Inasmuch as IT IS FALSE, all honest men will beware how they rely on the Sun, and its kindred prints, for truth.

OUR SHEET THIS WEEK, is designed for a wide circulation. Price $4 per hundred.

CAMP-MEETINGS.—If time continues, we shall have camp-meeting this summer in different parts of the country. Notice will be given hereafter.

Brother. F. G. Brown has written out his experience, which will be issued in a pamphlet soon, when a more particular notice will be given of it.

eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse is 36 years. One year more added for the age of our Lord, at that time, would make him in his 37th year at his death. He was baptized and commenced his public ministry at 30. See Luke iii. 33. His age at his death cannot alter the calculation, so long as it is demonstrated that he was actually put to death in our year 33. The CROSS is the SEAL *of the vision*, and not the birth. Let me illustrate this point. Here is a *rail-road* 2300 miles long.

Here is the great depot,
from which to start. + 1810 miles, the remainder.
490 miles to an inter | mediate depot.

We have travelled over 490 miles of this road to the intermediate depot; then a dispute arises in reference to a passenger who took his seat in the car some distance back. One says, he took his seat 29 miles back—no, says another, it was 33—not so, cries a third, he got into the cars 37 miles back. Now, I ask, can it make the distance one mile longer or shorter, from the starting depot to the intermediate one, whether the passenger took his seat 29, 33, 37 or 50 miles back? It is just 490 between the two depots, let the passenger take his seat at what point he would.

So, let our Lord's age be what it might, so long as it is settled that he died in our year 33, and that that terminated the 70 weeks, or 490 years, it cannot at all alter the calculation with regard to the termination of the vision.

Let me illustrate the subject before us. You are travelling a road with which you are unacquainted: night overtakes you: you inquire of a stranger, who tells you the road is a dangerous one, and you must not travel it in the dark: you tell him you must proceed; but, says the stranger, you will have to pass a river, the banks of which are perpendicular, and there is only a narrow bridge to pass that river—a single misstep will plunge you in irrecoverable ruin. You ask, how far it is to that river. He tells you, it is 2300 rods. You desire to know how you can determine the stranger has told you the truth. He informs you that just 490 rods from his door you will come to a high pillar, on the top of which is a *flaming torch* that can be seen at a great distance. You now take a measuring line and go forward, measuring as you go,—you see the torch, and find, on measuring to the foot of the pillar, it is just 490 rods. What now? Why, you reason thus—I find the stranger has told the truth thus far. What is the inference? Why, I shall find all he has told me is true. How far did he tell me it was to the river? 2300 rods. How far to this pillar? 490. How much farther then have I to go, to arrive at the river?

From 2300
Take 490

1810 left. You proceed, measuring as you go. I ask you if when you have measured off 1809 rods, you would not walk *carefully* the next rod, feeling every inch? Undoubtedly you would; and if you did not take heed you would be likely to perish.

Thus God has measured off 2300 years: that we might know that he had told us the truth, he gave us the *death* of Christ to seal, or *make sure* the vision, just 490 years from the commencement of the long period. Then the sum stands thus—As 490 years reach exactly to the Cross of Christ, so 1810 more will reach to the end of the vision.

We came to the cross, and found it just 490 years; we have passed that cross, and are closing up the last weeks of the 1810th year since that period. Ought we not to walk carefully—we stand on the verge of the termination of a period of solemn importance.

This year the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his "*inheritance*," and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also: and the works that are therein shall be burned up. *This year*, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. iii. 7.

Are we ready for the solemn, the tremendous events? Have we repented of and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed* FOREVER!

The Return of the Jews.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it*. God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people;" or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. chap. iii. Christ, says Paul to the Ephesians, (ii. 14,) "is our peace, who hath made *both one*, [Jews and Gentiles] and hath *broken down the middle wall of partition*."

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people;" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. iii. 9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii. 39: "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham*." Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz., *doing* "the works of Abraham." Our Lord tells the Jews in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii. 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. iii. 9: "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. ii. 28, 29: "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews; and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxv. 11—15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the *end of this world*, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."*

Now see Rom. ix. 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. iv. 28: "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are chil-

* See my exposition of 65th chapter of Isaiah, page 11.

☞ All subscribers to the Cry, who have not done so, are requested to forward their subscriptions without delay. The present is a favorable time for new subscribers, as next week's double number will commence a series of articles on the millennium, which (independent of dates) has become a most interesting practical question for the consideration of all Christians at the present time We believe, with the hearers of the Apostles, and the most honored disciples in the purest ages of the church, that Christ's coming is to introduce the millennium. Those who choose, can pay for half the present volume. We publish the terms for 26 numbers, to accommodate those who do not wish to forward for a shorter period.

dren of promise; and settles it to be those who have *faith in Christ*, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter —"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 25th verse: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and that all the promises pass over to the "servants" of God, who are called "by another name," *viz.*, to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles;" and he adds—"*that's Bible language.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. Nowhere! It's not there!* It's only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "UNTIL *the fulness of the Gentiles be come in.*" Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. *This year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation." But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then, *at this present time*, also, there is a REMNANT according to the election of grace; this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "were *obedient to the faith*," (see Acts vi. 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. x. 16 and 21st verses,] "were blinded." The apostle then goes on to say, verses 9 and 10, that David prophesied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*,"—the Lord Jesus Christ. But the apostle adds, 11th verse, "I say, then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts xiii. 45, 46: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] "how much more their fulness." As though the apostle had said, "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13 and 14: "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them*." He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "If the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world, [i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying '*the enmity*' which had existed, '*by his cross*,' see Eph. ii. 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be ['if by any means I might save some of them'] but life from the dead?" That is, if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also" [may be holy.] Is not that the sense? The verb "*is*," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible;* for if the *first fruit* [*viz.*, the apostle himself, and the *remnant* of whom he had spoken in the 5th verse] be holy, [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. xi. 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save *some of them*."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17—22. He says, "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again," IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion:* if he had intended to teach it, he would not have set the unbending word "*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24, "For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—"*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, [or to *a part* of Israel, *viz.*, those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world;* for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—['*if* they abide *not still in unbelief;*'—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. lix. 20, 21:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed,

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thess. i. 7, 8.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be admired in his saints.—2 Thess. i. 9, 10.

nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e., they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xiii. 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake, on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. vii. 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. xiii. 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed forever."

Now see 17th chapter, 7th and 8th verses: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession;* and I will be their God."

Now compare these promises with Acts vii. 4, 5: "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi. 8—10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16: "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for *he hath prepared for them a city*."

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth;* for "the meek shall inherit *the earth*."

Let us now examine the original promises as made to Isaac and Jacob. See Gen. xxvi. 3, 4: "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries: and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See, also, Gen. xxviii. 13, 14: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. iii. 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head;" so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. iv. 13—16: "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed:* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all*."

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made, *not* the *literal* descendants of Abraham, but all who are "*of faith*." *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. iii. 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham*. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham*."

Now see the 15th to 19th verse, same chapter: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense. They will be "*brought in*," and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession*," he will destroy all the wicked out of the earth. See Prov. ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi iv. 1—3: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. xi. 15—18: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth*."

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. xxxiii. 15—17, 20—22: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. xxxv. 3—6, 9, 10: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah lv. 12, 13: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah lx. 18—22: "Violence shall no

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.
But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment.—2 Peter iii. 7.
This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, blasphemers, false accusers, having the form of godliness, but denying the power thereof.—2 Tim. iii. 1.

more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy son shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel xxxiv. 23—28: "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his seasons—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises*." But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith:* to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD;" then will "*the saints*" have taken "*the kingdom*," and they shall "possess the kingdom *forever*, even for EVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up" their "heads, for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. i. 19, 20: "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, *was* not *yea* and nay, but in him was yea. For *all* the promises of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John v. 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

Exposition of Isaiah LXV. 17—25.

BY GEORGE STORRS.

THERE are many who think this portion of Scripture relates to some regeneration in this world prior to the end, or a second coming of our Lord Jesus Christ; or else that it is to be understood as *figurative*. I apprehend it is neither the one nor the other, but that it is a plain literal description of the final abode of the saints. The apostle Peter, after showing that the heavens and the earth which are now are to be dissolved, or melted, adds—"Nevertheless, we, *according to* HIS PROMISE, look for new heavens and a new earth, wherein dwelleth righteousness."

Where did Peter find that *promise?* Let us now proceed to an examination of Isa. lxv.

Verse 17. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" or, as the margin has it, "come upon the heart," or *be desired*. Such will be the glory of the *new* earth that there will be no desire for the *old* which has passed away."

Verse 18. "Be ye glad and rejoice *forever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse: "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world, who leave this in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old." "The child shall die a hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants there. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age;* for, old men who have "*filled*" their days, i. e., the *righteous* old men, shall have their "*youth renewed* like the eagle;" Ps. ciii. 5; while "the sinner an hundred years old shall be accursed;" that is, he shall not enter that *new earth at all;* for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus: "There shall be no more there a child of years, nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning, in this wonderful restoration of the church, there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away," On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

"But," continues the objector, "it cannot refer to the immortal state, for the 21st verse says—They shall *build houses* and inhabit them. Surely nothing of that can take place in heaven."

Where is heaven? Most people suppose that heaven is somewhere in indefinite space, but seem to have no definite idea *what* it is, nor *where* it is. Of course, their faith has no object to rest upon; the result is, they have become reconciled to make the best of this world, and are striving to make themselves so comfortable in their fine houses, pleasant walks, and worldly joys, that you cannot give them greater trouble than to tell them Christ is coming to put his saints into their inheritance: they are well satisfied to live *here* forever, without Christ, in preference to going to a heaven of which they have no definite idea.

But let us see what the Scriptures teach about the saints' inheritance. See the following texts. Psa. xxxvii. 9: "For evil doers shall be cut off: but those that wait upon the LORD, they shall *inherit the earth*." *Verse* 11: "But the meek shall *inherit the earth;* and shall delight themselves in the abundance of peace." *Verse* 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." *Verse* 29: "The righteous shall inherit the land, and dwell therein forever." *Verse* 34: "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." "*See*" *what?* See the *land* they are *to inherit*. *When?* "When the wicked are cut off;" according to Proverbs ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Then "the upright shall dwell in *the land*, and the perfect shall *remain in it*." And our Saviour saith—"Blessed are the meek: for they shall *inherit the earth*."

Have these and similar promises ever been fulfilled to the saints? No; their portion has been and will be, "*in this world*, TRIBULATION." But the promise is, that they *shall inherit the earth*—be "HEIRS OF THE WORLD." See Rom. iv. 13.

The earth, then, renewed, regenerated by fire, and the power of God, is to be the eternal inheritance of the saints, and they shall "DWELL THEREIN FOREVER."

Having now settled the *place* of the saints' abode, we may attend to what Isaiah saith. "They shall build houses and inhabit them." "Will they build houses in the new earth?" So Isaiah saith: and shall I dispute it? God says they will, and I dare not say, *nay*. See the description of the New Jerusalem, Rev. 21st chapter. Here are. "*walls—gates*," &c. It looks very much like *building;* and I know of no right we have to make the language figurative. I agree with Isaiah, then; they will build houses and inhabit them. "Let God be true," if "every man" is proved a "liar."

But says the objector—"The prophet tells us 'They shall plant vineyards, and eat the fruit of them.' Do you think they will *eat* there?" *Why not? Angels* eat. See Psa. lxxviii. 25: "Man did eat angels' food." Where? In the wilderness, when God gave them "manna," "the corn of heaven." See also Gen. xviii., where the "Lord" and "two angels" appeared to Abraham. What was done on that occasion? "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, kneed *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them: and he stood by them under the tree, and THEY DID EAT." Our Lord *eat* after his resurrection. See Acts x. 40, 41: "Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, *even* to us who did eat and drink with him after he rose from the dead." Thus we see our Lord *eat*, and why may not his members *after their* resurrection?

Now look at the following texts. Luke xxii. 29: "And I appoint unto you a kingdom, as my Father hath appointed unto me:" *Verse* 30: "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Rev. vii. 17: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I might multiply this testimony, but enough has been given to show what the

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We learn from a letter of brother Hayden, that President James Shannon is lecturing in Harrodsburgh, Ky., and vicinity with much success. We are rejoiced to learn that the good cause is progressing in the West.

Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.—Titus ii. 13.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. xi. 25.

Scriptures teach on the question; and that, in the immortal state, there is eating and drinking; not figuratively, but *really*.

"But that makes heaven very carnal!" I ask,—Does it make it any more carnal than the Bible makes it? I think not: and I dare not *alter* it.

Verse 22: "They shall not build and another inhabit;" [as men often do in this world;] "they shall not plant and another eat;" [i. e., they shall not have the fruit of their efforts wrested from them, as is frequently done in this state of sin and covetousness;] for as the days of a tree" [even "the *tree of life* which is in the midst of the Paradise of God"] "are the days of my people, and mine elect shall long enjoy the work of their hands," [even "forever and ever."]

Verse 23: "They shall not labor in vain, nor bring forth [the fruit of that labor] for trouble;" [because there is none to "hurt or destroy" in the new earth;] "for they are the seed of the blessed of the LORD, and their offspring with them." ["Behold, I and the children which thou hast given me." Such will, no doubt, be the language of many who have been instrumental in bringing their children into the new earth.]

Verse 24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

This denotes the special and constant attention that God will give to their "*desires*," all of which will there "*be granted;*" and that without delay.

Verse 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

"That shows," says the objector, "that it cannot be in the immortal state, or new earth." But I ask—*Why not?* Can any man prove that there are to be no animals in that land? I think none can do it. When Adam was created there were animals on the earth; and none, I apprehend, can show that those animals would ever have died, had it not been for the introduction of sin. The animal creation have suffered by the sin of man, and not by their own fault. God pronounced his work, at the close of creation, "*very good;*" and when the work of "*restitution*" is accomplished, let any man show, who can, that there are no animals in that regenerated state. It is true, their ferocious character will be changed, and will correspond with the *peaceable* character of the inhabitants of the new earth. Can any man believe the earth, itself, would ever have been "*cursed*," [see Gen iii. 17,] had it not been for sin? The animals felt the shock, and "*the whole creation* groaneth and travaileth in pain together until now;" but when the "*times of restitution* of all things, which God hath spoken by the mouth of all his holy *prophets* since the world began," comes, then, let him show, who can, that animals will not be restored to that which they lost by no fault of their own. The new earth will be no more than "*very good;*" and when the earth *was very good* there were animals. See Gen i. 24, 25, 26: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it *was* good. *And God saw everything he had made, and behold it was very good.* And the evening and the morning were the sixth day."

When "the redemption of the purchased possession" is fully accomplished, and God says "IT IS DONE," then shall all things which are not cursed by their own fault, again be *very good;* nor can I see any reason why animals, which were included in the approbation God gave to his works, are to be excluded from that regeneration.

This view presents to the mind a heaven, not of *imagination*, but of *reality:* a heaven such as the ancient worthies looked for, and "took joyfully the spoiling" of their "goods, knowing" that they had "in heaven a better and an enduring SUBSTANCE."

Harmony of Zechariah XIV.

BY GEO. STORRS.

WE will now attempt a harmony of Zechariah xivth. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration, and read it as follows:

Verses 1—2: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Verses 12—15: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

Verses 17—19: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Verses 3—11: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

Verse 16: "And it shall come to pass that EVERY ONE *that is left* of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

Verses 20—21: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Harmony of Revelation 19th, 20th, 21st.

BY GEO. STORRS.

THERE are many who suppose it is impossible to understand the Book of Revelation. The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that book an interpretation. To understand the words of the prophets, we must, in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without regard to the precise period or order in which they are to take place; and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion, in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each. Then he takes up a topic—perhaps "*The prosperous events of a Church*"—he traces that topic to the close of that century; then in the following chapter he takes up another topic—perhaps "*The doctrine of the Church*," which he traces to the termination of the same period: thus each *succeeding* chapter takes up a new topic, and yet travels on through the *same century*. Now, if, in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new* century, or period, because it *follows* the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that book we are carried down to the *end* seven or eight times at least: and in the 20th, 21st, and 22d chapters several topics are introduced, *viz.*, *the resurrection—the judgment—the new earth—the new Jerusalem*, &c.; and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed each other in succession. That the "*beloved city*" was on earth when Satan was loosed out of his prison, is clear from the 9th verse of the 20th chapter; and yet the descent of that city upon the earth is not *recorded* till the commencement of the following chapter.

I will now try to give what I conceive to be a *harmony* of the last part of the 19th chapter, with the 20th and the first part of the 21st. That the reader may see the beauty and force of this part of the word of the Lord, I shall put down every word from the 11th verse of the 19th chapter to the eighth verse of the 21st chapter; paying no attention to the present division into chapters and verses, giving you the whole in paragraphs.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath *on his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of

INSANITY.—Much has been said about the Bloomingdale asylum being filled from the preaching of Christ's coming. The annual report for 1842 gives the causes of the sanity of its 219 inmates. Of these there were, hereditary 26, puerperal 15, succeeding fever and other diseases 10, masturbation 15, constitutional 12, intemperance 19 omestic troubles 13, pecuniary embarrassments 8, religious excitement 14, disappointed affection 14, over exertion of mind 5, apprehension of want 4, remorse 4, loss of, iends 5, irritability of temper 4, disappointed ambition 3, unknown 21. Thus, of 219 patients, only 14 are caused by religious excitement; and none are laid at the door

mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw *a great white throne*, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection: blessed and holy is he which hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the BOOK OF LIFE; and the dead were judged out of those things which were written in the books, according to their works.

"But the *rest of the dead* lived not AGAIN until the thousand years *were finished;* and [then] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And when the thousand years are expired Satan shall be loosed out of *his prison*, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *they* were judged, every man according to *their* works. And death and hell were cast into the lake of fire: this is the second death; and whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them: and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, *It is done.* I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; which [part] is the *second death.*"

This is what I conceive to be a harmony of this part of Revelation. In this view all is plain.

Exposition of Revelation XI.

BY GEO. STORRS.

THE TWO WITNESSES.

"AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty *and* two months."

"*The angel.*" *What angel?* Evidently the same that John had described in the tenth chapter. What angel was that? Read the first verse of that chapter. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire." Compare this description with *first* chapter, 15th and 16th verses. "And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength."

This person all admit to be the Lord Jesus Christ. Can there be any doubt as to the identity of the person in the first chapter and the angel in the tenth? It seems to me there can be none. This same angel commands John to "measure the temple of God," &c. By the temple of God, though a reference is had to the *literal* temple at Jerusalem, I understand the *church of God.* See Ephesians ii. 19—22: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together, for a habitation of God through the Spirit."

This temple was now to be measured. The idea of measuring is to take the dimensions of a thing. This must be done by some rule. The rule, by which to measure the church of God, is the word of God. In this measurement, therefore, that which does not comport with that rule will not come within the temple —it is to be left out—it is the "outer court." The courts of the temple, at Jerusalem, were three: the first, called the court of the Gentiles, because the Gentiles were allowed to enter so far and no farther: they were not *of* the Jews, though they came *to* the same temple. They were properly representatives of *nominal* professors of Christianity, as the Jews were of *real* Christians.

John is not to measure the *nominal* professors of religion, as they come not *within the true* church, and will be the greatest persecutors of that church—treading it "under foot" for a specified period. The phrase "holy city" is used by the Revelator to denote the true church, or its habitation. See chap. xxi. 2, and xxii. 19. The real church of God was to be trodden under foot, by these Gentiles, in a peculiar sense, "42 months." I have shown, in my exposition of Daniel 7th chap., that "42 months," in prophetic language, is 1260 years; and this treading under foot of the holy city exactly corresponds with the time given to the "little horn" that "made war with the saints." By the Gentiles, then, treading the holy city under foot, we can understand nothing else than the terrible havoc the papal church has made of the true church of God; which bloody work lasted from A. D. 538 to 1798, at which period the pope was deposed, by Berthier, a French general, and the Justinian code of laws, under which the popes had carried on their war against dissenters for 1260 years, was abolished. Since that period, the true church has been free from the *civil* despotism of Papacy.

Verse 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

Here I would remark, *first*—The same period is occupied by the prophecy of these two witnesses in sackcloth, that the holy city is trodden under foot, and this appears to mark the periods as identical.

Let us now inquire—Whose witnesses are these? "*My* two witnesses," says the speaker. Who is the speaker? "The angel"—the Lord Jesus Christ, as I have already shown.

What is a witness? It is one who gives *testimony.* Testimony is *oral*—that is, a witness testifies to what he knows, by *word of mouth*—or it is *written;* this last kind of testimony, in some cases, is stronger than oral. For example: You may produce twenty persons, in court, to prove my indebtedness to you, but if I can produce a receipt, in your hand-writing, that I have paid the alleged debt, your twenty witnesses fall before it, and their entire testimony is outweighed by this *one* witness.

The witnesses spoken of in the verse under consideration, are Christ's. Let us then inquire who are his *two witnesses.* Observe, they are not two *of* his witnesses; but emphatically, "my TWO witnesses." It would not, therefore, be proper to call them *men*, though men are sometimes called the Lord's witnesses. Let us now look at John v. 31—34, 36—39: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But *I receive not testimony from man;* but these things I say that ye might be saved. But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search *the Scriptures,* for in them ye think ye have eternal life: and they are they which TESTIFY OF ME."

Do we not here find one of Christ's witnesses? namely, the Old Testament Scriptures. Let us now see if we can find the other. See Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world, for a WITNESS unto all nations."

Is not this the other witness of Christ? And if so, are not the *Old* and *New* Testaments the "*two* witnesses" in question? But again,

Verse 4: "These are the two olive-trees, and the two candlesticks standing before the God of the earth."

Where do we find these *two* olive trees? See Zech. iv. 2—6: "And [the angel] said unto me, What seest thou? And I said, I have looked, and behold, a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and *two olive-trees* by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these things, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, THIS IS THE WORD OF THE LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Here, then, we are told that the two olive-trees are the word of the Lord. The Revelator says, "My two witnesses are the two olive-trees." Let us now look at 1 Kings vi. 23—28: "And within the oracle he made two cherubims of *olive-tree*, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold."

Compare this with Exodus xxxvii. 6—9: "And ha made the mercy-seat of pure gold; two cubits and a half was the length thereof, and one cubit and a

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But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day: we are not of the night, nor of darkness.—1 Thess v. 1. 2. 3. 4, 5.

But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation.—1 Thess. v. 8.

half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one cherub on the end on this side, and another cherub on the other end on that side; out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims."

It would seem, then, that the "two olive-trees" and the "two cherubims" were the same, and represent "the word of the Lord." Their position is worthy of notice. They stand one on each side of the "mercy-seat," looking *inwards* and *downwards* upon that seat. Does that mercy-seat represent Christ? So all Christians seem to admit. The cherubims, one on the left hand, with his outer wing touching the wall and his inner wing reaching to the mercy-seat while he is looking down upon that seat, denoting that the Old Testament begins at the beginning of the world, looking to Christ to come, and extending to that period, is a witness for Christ, *testifying* of him: the other cherub stands on the right side of the mercy-seat; its inner wing extending to the mercy-seat, and its outer wing reaching to the other wall, denoting that the New Testament begins at Christ, or the mercy-seat, and extends down to the everlasting kingdom of God, but is constantly looking to Christ. Thus the two cherubims are at perfect agreement, as indicated by their being of "one size and one measure." A beautiful harmony and agreement is found to exist throughout the Old and New Testaments; a beauty that can only be seen by a careful comparing of the one with the other. He, therefore, that rejects either, or exalts one above the other, breaks the harmony and introduces confusion into the testimony of Christ's two witnesses, and thereby "*hurts*" them. Let all who would be guided aright, examine these two witnesses together. There are too many who seem to think that the New Testament supersedes the Old: this is a most fatal error. Those who do this, act as foolishly as the mariner who should cast away his rudder because he has a compass.

But again; these two witnesses are "the two candlesticks standing before the God of the whole earth." For an account of the candlestick made by Moses see Exodus xxv. 31, and onward. Our Saviour saith, Matt. v. 15: "Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house."

The Psalmist says, Ps. cxix. 130, "The entrance of *thy word* giveth light." Again, in the 105th verse, he says, "*Thy word* is a lamp [margin, *candle*] unto my feet," &c. It seems, then, that the candlestick is a representation of God's word. Zechariah sees *one*—the Old Testament; John has *two* brought to his consideration, viz., the *Old* and *New*.

Let us now look at the clothing of the two witnesses—"sackcloth" for "42 months."—Sackcloth indicates a state of mourning. See Isa. xxii. 12: "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth."

Did the two witnesses go into such a state? They did. About the year A. D. 538, the Greek and Latin languages ceased to be spoken in Italy. The Scriptures were written in those languages, and the Romish priesthood prohibited their translation for the use of the people. Thus the witnesses were hid from the common people, and their testimony was corrupted by the pretended interpreters. In other words, the two witnesses went into their "sackcloth" state.

Verse 5: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed."

Compare this with Jer. v. 14: "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." See Num. xvi. 35: "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They "hurt" the word of the Lord by acting contrary to its requirements.—See Rev. xxii. 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book." Men hurt the word of the Lord by *adding* to it or *taking from* it; and those that do so, knowingly, or from love to sin, or opposition to its requirements, will be "*killed*," or "*devoured*" by the word, or witnesses; or, according to their testimony.

Verse 6: "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Here is an evident allusion to Elijah, 1 Kings xvii. 1: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word;" and to Moses, Exodus vii. 19: "And the Lord spake unto Moses, Say unto Aaron, take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."

The judgments threatened by the mouth of these two witnesses will as certainly come upon individuals and nations, as drought and blood followed the words of Elijah and Moses. It will be vain, therefore, for any man or body of men to think to escape those judgments by a war on the truths of the Bible; for what the witnesses have spoken, will surely come to pass. The plagues written in God's word will be inflicted, let men scoff as they may.

Verses 7 and 8: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"When they shall have *finished* their testimony"—that is, "in *sackcloth;*" or, as the original signifies, when they are "*finishing*," &c., just as they are coming to the termination of their sackcloth state. A "beast," in prophecy, denotes a kingdom or power. See Dan. 7th chap. 17th and 23d verses. The question now arises, when did the sackcloth state of the witnesses close? and did such a kingdom as described make war on them at the time spoken of? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state; 42 months being 1260 prophetic days, or years, would bring us down to A. D. 1798. About this time, then, did such a kingdom as described appear and make war on them? &c. Mark,—this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See Ex. v. 2: "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Here is atheism. Did any kingdom, *about* 1798, manifest the same spirit? Yes, France—she denied the being of God, in her national capacity, and made war on the "Monarchy of Heaven." "Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness*. Did France have this character? She did,—*fornication* was established *by law* during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. *First*, in 1572 a plot was laid in France to destroy all the pious Huguenots; and in one night, *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was "spiritually crucified" in his members. *Again;* the watch-word and motto of the French Infidels was, "CRUSH THE WRETCH;" meaning Christ. Thus it may be truly said, "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did; and in 1793 a decree passed the French Assembly, forbidding the Bible, and under that decree, the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished; the Sabbath was blotted out, and every *tenth* day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied; and death pronounced to be an *eternal* sleep. The Goddess of Reason was set up, in the person of a vile woman, and publicly worshipped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

Verse 9: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The language of this verse denotes the feelings of other nations than the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally, to engage in the wicked work, nor suffer the murdered witnesses to be *buried*, or put out of sight among themselves, though they lay dead three days and an half, that is, three years and an half, in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

Verse 10: "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere, for a while. But "the triumphing of the wicked is short;" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "*two* witnesses," but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds, and were glad to remove their impious hands from the Bible.

Verse 11: "And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus, in just three years and an half, the witnesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible, could have induced France to take its hands off these witnesses.

Verse 12: "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

"Ascended up to heaven." To understand this expression, see Daniel iv. 22: "Thy greatness is grown, and *reacheth unto heaven*." Here we see that the expression signifies *great exaltation*. Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have. Shortly after, the British Bible Society was organized; then followed the American Bible Society, and these, with their almost innumerable auxiliaries, scattering the Bible everywhere. The Bible has been translated into nearly 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing, within the last forty years, have given a power in scattering Bibles unparalleled.

The Bible has been sent to the destitute, literally, by *ship-loads*. One vessel carried out from England fifty-nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has had almost all classes in community engaged, either directly or indirectly, in sending it abroad. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book in decent company: he must go to the grogshop, or some other place of infamy, if he expects to have hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious *testimony* concerning that Son. Yes, the Scriptures may truly be said to be exalted "to heaven in a cloud," *a cloud* being an emblem of heavenly dignity.

Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.—2 Peter, iii 13, 14

And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 2 Thess i. 7, 8.

Verse 13: And the same hour, [period or time,] was there a great earthquake, [*revolution*,] and a tenth part of the city fell. What city? See chap. xvii. 18: "And the *woman* which thou sawest, is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *Papal* Roman power. France is *one* of the "*ten* horns" that gave "their power and strength unto the [*papal*] beast; or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's ten-horned dragon. France, then, was a tenth part of the city;" and was one of the strongest ministers of Papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of Papal fury. "And in the earthquake were slain of men [margin, *names of men*, or TITLES *of men*] seven thousand." France made war, in her revolution of 1798 and onward, on all titles and nobility. It is said, by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and the "remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven, make graves for themselves: thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract, on the French Revolution, from Dr. Croly, a minister of the Church of England. He says:

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued, through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

"In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was rushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that 'the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestanism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'"

Now let me ask my reader, Have we made a right application of this portion of the word of the Lord? If so, where are we now in prophetic history? *Mark*. The tremendous scenes in France close up the second wo. *Verse* 14: "The second wo is *past*." That is, the second wo trumpet, which was the *sixth* trumpet in the series. If we are correct in the interpretation of this chapter, we are *past* the sixth trumpet and second wo! What follows?—☞ "BEHOLD." *Mark it—be not deceived—O hear—see—listen*, all ye ends of the earth—"*Behold*, the *third wo* [*the last*] cometh QUICKLY."

Where are we now? Looking for a "temporal millennium!!!" *a thousand years* of "peace and safety!!" O that the thunder of the midnight cry might wake up such souls. Once more let me utter the angel's cry, "Behold, the *third wo* cometh *quickly*."

Verses 15 *to* 18: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [margin—'*corrupt*'] the earth."

The seventh angel, then, will "quickly" sound—then the wicked will be "*destroyed*," *not* "*converted*"—then the dead are to be "*judged*"—then the "*saints*" are to be "*rewarded*"—then will the kingdoms of this world become the kingdom of our Lord, and his Christ, and he shall reign for *ever and ever*. Then will the stone have smitten the "image upon his *feet*," and all the kingdoms of this earth will be dashed in pieces. Then will the saints of the Most High take the kingdom and possess it *forever*, even FOREVER AND EVER.

O my fellow-men, I beseech you *awake*, AWAKE, AWAKE, before that glorious day to saints, but dreadful, *awfully dreadful* day to sinners overtake you. In the name of the Lord, I beseech you, *awake*. O ye ministers of Christ, *awake*. Souls are looking up to you for direction at this hour. If you by a *word*, a *look*, or a *gesture*, seem but to say, "it is all *moonshine*, *humbuggery*;" or anything by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands. You do not know that it will not come *this year*. Many of you say, yourselves "No man knoweth the day nor the hour." Then *you* do *not know* that it *will not* come *this year*. I pray you, then, don't strengthen the hands of the wicked. O remember "*the third wo cometh quickly*."

Sinner, fly to Christ—the storm will soon fall—a storm before which you will be as incapable of standing as "*stubble*" before the devouring fire. May the Lord incline your heart to heed the warning.

TWENTY-THIRD OF APRIL.

The New York Sun stated, in capitals, that Bro. Miller had fixed the 23d of April for the end of the world. Knowing its falsehood, we called for the name of the "gentleman of undoubted veracity," on whose alleged authority this was stated. Instead of giving his name, they came out, next day, with the customary sneers about our having made money, but had not the fairness even to say that we had denied the statement,—but *they gave no name*, and thus backed directly out from their falsehood without having the fairness to say so, leaving their readers doubly deceived.

We can trace this story about the 23d of April, no farther than to the New York Sun. We call for proof that any person ever connected that day with Mr. Miller's belief, before they did. We have uniformly contradicted the falsehood wherever we have found it. After writing the last week's denial, we read a sketch of Mr. Miller's preaching, copied into the Signs of the Times, more than two years ago, from the New York Herald. The writer truly says: "He does not pretend to state the MONTH, WEEK, *day*, or hour."

The statement of the Sun that they offered to publish a letter directed to the Proprietor of the Sun, and that "no *such* letter had been given them," is a mere evasion. Mr. Beach promised to publish a letter from Mr. Miller, *without naming any condition*, and if he had been disposed to do justice, he would have published the letter which was procured at his request, and given to him 24 hours earlier than to any other publisher in the city.

We cannot pass this matter in silence, because the story in the Sun, if true, would show Mr. Miller to be a hypocritical deceiver. Inasmuch as IT IS FALSE, all honest men will beware how they rely on the Sun, and its kindred prints, for truth.

OUR SHEET THIS WEEK, is designed for a wide circulation. Price $4 per hundred.

CAMP-MEETINGS.—If time continues, we shall have camp-meeting this summer in different parts of the country. Notice will be given hereafter.

Brother. F. G. Brown has written out his experience, which will be issued in a pamphlet soon, when a more particular notice will be given of it.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, MAY 11, 1843. Nos. 7 & 8.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because I will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued at the corner of Catharine and Madison streets each evening (except Saturday) and three times on the Sabbath.

THE CONFERENCE assembled on Monday evening. Brother Litch spoke to a deeply affected audience from the third of Philippians. We go to press too early to give particulars of the succeeding meetings.

Next week, the brethren will hold a series of meetings at the Chinese Museum in Philadelphia.

A FAVOR.—Reader, will you grant us this request? Please to commence at the article headed, "The Contrast'" and read on in course to the end of the version of Daniel II., carefully noticing the circumstances of the destruction of the image, and the setting up of the everlasting kingdom which follows it, and then ask yourselves if the modern notion of a temporal millennium can be true? Remember that the popular doctrine on that subject is less than 150 years old. "Ask for the old paths." Is it not your duty to seek the truth, and act upon it? Do not slight the good sense of Irving's scriptural suggestions on account of the stories you may have heard of his eccentricities.

TRANSLATIONS.—We give various versions of the original texts in our quotations of Scripture, because the words of our common translation do not always convey to us the meaning with such clearness and vividness as a more modern phraseology. We usually give the names of translators. The second chapter of Daniel is prepared for this paper by Brother N. N. Whiting, whose knowledge, industry, and scrupulous adherence to the original, render his labors peculiarly acceptable.

FUNDS.

Dear Reader, we are determined to live in the daily expectation of meeting Christ. We dare not lay up treasures on earth, and we retain but very little of the funds received to pay for future numbers, but we feel assured that the Lord will enable us to continue the Midnight Cry till he comes. The publisher of this paper has used his scanty means in supplying calls in the east and the west. Those who feel it a privilege to help us, in this central point, that we may continue to *give*, in answer to the constant calls for light, are requested to forward donations or obtain new subscribers, as they may be able.

Brother Miller's health has much improved. and he expects, soon, to visit Massachusetts.

New York Anniversary Week, May 8, 1843.

Second Advent Conference and LECTURES,

At the Cor. of Catharine & Madison-Streets.

Lectures each Day at 2½ and 7½ P. M.
Conference and Bible Class at 10 A. M.

Subjects of the Lectures.

Besides a general view of the arguments for the termination of the prophetic periods in 1843, illustrated by a Chart, 8 feet by 12, the following topics will be presented during the week:

1. History of the Second Advent cause.
2. Tendencies of the doctrine.
3. Character of the opposition, &c.
4. Duties and dangers of believers in the doctrine.
5. The Restoration of the Jews, according to the flesh, unscriptural and absurd.
6. Spiritual reign of *Christ*, unscriptural and absurd.
7. The influence of Neology upon the faith of the Church in the Bible.
8. The Christian enterprises of the age, sustained by mistaken views.
9. Effects of modern sects upon Christian character and popular respect for the claims of the word of God.
10. The present condition of the world, compared with the prophetic description of the "last days."
11. POPERY:—Its "*dominion*" gone, but its priests and its spirit "*prevailing*."

Brethren BARRY & BROWN from N. H., HIMES and HERVEY from Mass., COOK and BACHELOR of Conn., WHITING, GATES, MARSH and others, of New-York, and LITCH of Phila. are among the speakers.

"Behold I come quickly. Blessed is he that watcheth." "The day of Judgment will not be absent above 300 years," wrote Luther, about 1543.

Books, Papers, Charts, &c.

A full assortment of the works of Miller, Litch, Hale, Storrs, Brown, Hervey, Cox, Fitch, Bliss, Fleming, and others, at

36 PARK ROW,
(BRICK CHURCH CHAPEL.)

The MIDNIGHT CRY, a weekly paper, during the last few weeks has given a comprehensive view of our principles. The double No. for this week contains a striking contrast between the unscriptural modern doctrine of a temporal Millennium, and that held by the church of Christ for 1600 years.

☞Preachers who may call, supplied gratis.

"END OF THE WORLD." A large sheet has been hawked about for the last few weeks, entitled, "Illustration of Miller's views of the end of the world in 1843" The sheet is compiled entirely from our own illustrations, with the exception of a large cut to illustrate the Advent and Ascension. In consideration of this last representation, we take this opportunity to give our unqualified dissent, to this, or any attempt to represent by cuts, future scenes of such an awful interest, which are beyond the province of man to delineate.

The more thou knowest, and the better thou understandest, the more grievously shalt thou be judged, unless thy life be the more holy.

THE CONTRAST.

We have been long intending to gather together the facts illustrating the widely different effects of preaching the coming of Christ *with* the millennium, or the millennium *without the coming of Christ*. This paper gives a glimpse at the great subject. The "Second Advent," at Cleveland furnishes an appropriate introduction, by Bro. E. Wade.

"Without presuming to pry into the unforeseen future. excepting by the light of divine revelation, let us look at the present influences of these two interpretations of prophecy. Christ and the judgment far away, a thousand years beyond an indefinite future, and that indefinite future to be devoted to war—and the contests of ambitious statesmen for wealth and power—to improvements in science and the arts—and to ameliorating the condition of mankind—and to the endeavor to evangelize the heathen; and that thousand years to be spent in the triumphs of the church—its peace and prosperity, in a world laboring under its Creator's curse of barrenness, sickness, sorrow and death.

"But this is aside from my purpose. Let it once be understood that those who believe, and love and obey the Scriptures, do not expect the coming of Christ until this long, uncertain futurity shall have elapsed, and who will venture to predict from it, better fruits to the church and this world than have been gathered in past years? Will the mere worldling, or the worldly professor be likely to loose his grasp upon the world—the devoted Christian be less tempted to desert his God and trust the world—the father less eager to provide for his children and his children's children, every means of gratifying vanity, avarice and worldly ambition—the proud man to lay aside his arrogancy—the ambitious man to scramble less eagerly for the honors and titles of this vain world—the avaricious man to grind the faces of the poor any the less, that he may heap up stores of gold and silver, on which to feast his shrivelled heart—the man of pleasure less eager to grasp at his evanescent enjoyments, and less ready to sacrifice innocence and beauty to his brutal selfishness—the warrior less ambitious of the slaughter of his race, that he may engrave his name among those who are to illustrate the page of the historian of future ages—the oppressor less tenacious of his gripe upon his brother's throat; less reckless of trampling under feet the laws of God and the rights of nature in the plunder of his helpless victim—an arrogant and licentious priesthood less disposed to lord it over God's heritage, in the name of religion—the child of ignorance and oppression less disposed to envy his more fortunate and wealthy neighbor: or the proud lordling less eager to spoil, in the name of law and government, his ignorant and impoverished fellow-worm?

"Those who predict all these things, look for a change far more wonderful than that anticipated by those who now expect the advent

of their King and Lord, to 'take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ.' They look for a 'new thing under the sun,' some new and mysterious move of the Almighty on the hearts of the 'children of disobedience;' and surely they ought to show us where, in the book of God, this 'strange work' is foreshown. If this doctrine is plainly revealed in the Bible, then we are to receive it with humble trust in God, that it is right; and every child of God will rejoice to do so, though he cannot see the reasons which move upon the benevolent heart of the glorious Redeemer, thus to delay his coming, and so to teach in his word.

"But if this doctrine be not true—be not most plainly taught by the divine word, surely it is most hazardous to trust in it. Before the glorious doctrine of Christ's immediate coming to judge the world in righteousness, every worldly motive lies prostrate in the dust—ambition is reined up in its mad career, and lies humbled and chastened at the rebuke of the Almighty—the Christian parent learns to cast all his cares upon the arm of his Almighty Saviour—avarice no more hoards up God's gold and silver to gratify the lowest of all the base desires of a fallen race—the sensualist feels the workings of his putrid heart rebuked before the glance of his coming Judge. In short, every worldly desire becomes chastened, and the minds of men, as God designed, turn with eager solicitude to the eternal future. Man learns that the 'fashion of the world passeth away,' and he instinctively turns to God as the only firm, unshaken basis on which to fix his tossed and wearied spirit—earthly, 'sensual, devilish;' full of unfounded hopes—full of presumptuous reliance upon his own good fortune—ready, it is true, to concede that all other men are in imminent danger, but himself, he casts the fear of death, and the withdrawal of the Spirit of God, behind his back, and rushes on to his eternal ruin, as the 'horse rusheth to the battle.' But under the belief of this most grand and awfully solemn reality, that though death may be far from him, yet the Judge is at the door, and may come as a thief in the night, in a moment, in the twinkling of an eye, with no space for even the frail chances of a death-bed repentance, come to take vengeance on all the ungodly—all such as love not His appearing—come to wind up the drama of this world's guilt and shame—to seal up for eternity the destinies of all men:—before this grand and glorious reality all worldly ties are broken, and poor, frail, helpless man, is constrained to cry out, in view of his utter destitution, 'God be merciful to me a sinner.' With this expectation the Christian may live, as it is his privilege and duty to live, 'as a pilgrim and a stranger' in the earth, but with his eternal inheritance in prospect.

"Thus cast upon the faithfulness of his Redeemer, he finds abundant strength to endure the scoffs of an unbelieving generation, and to fulfil all the obligations cast upon him by his Creator. He is enabled to walk by faith, and to look upon the impending realities of the world's destruction—the final judgment—the doom of the wicked, and the reward of the righteous, as scenes in which he is soon to mingle as an actor; and, as well he may, he turns from the earth, wearied and heart-sick at its crimes and follies, with only one desire: 'O that they were wise, that they would consider this, that they would think of their latter end.'"

The articles which follow were all written or arranged before the above came to hand, but it will be seen they are appropriate and striking illustrations of these great truths.

THE TRUE MILLENNIUM.

As one who has long groped in dim obscurity, when he suddenly steps into the light of noonday, is dazzled at first, but soon recovers himself, so as to gaze with delight, on the beautiful works of God, made brilliant by His own light; so it is with those who have been led blindfold, by modern preaching, when the glorious doctrine of the true Apostolic millennium bursts upon them.

We have exulted in the possession of our new Bibles, for such we feel they are, when we can look upon them, as a glorious charter of a heavenly inheritance, which we are invited to contemplate, and in the prospect of which we are commanded to rejoice and lift up our heads, amidst the distress, perplexity, violence, pride, surfeiting and drunkenness of the last days.

The modern doctrine of the millennium was eating out the heart from a large part of God's word. Did He tell us, "Be not conformed to the world?" The church replied, "Excuse us; we calculate, by going over to the world, to entice them into our pale. We think it right to be conformed to the world, for the world is rapidly gliding into the millennial state."

When Christ, in his sweetly solemn manner said:—"Lay not up for yourselves treasures on earth," the church practically replied: "We want treasures for carrying on our magnificent schemes for converting the world. We expect to do it by introducing the learning and arts of civilization, instead of preaching Christ to the Barbarians, as Paul did."

Though we were earnestly warned that "they who will be rich, fall headlong into temptation, and a snare, and into many foolish and mischievous desires, which plunge men deep into ruin and destruction," (*Doddr.*) yet the church has united to honor rich men, who have ground the faces of the poor, and spent their ten thousands in gratifying the lust of the eye, if they have also cast their hundreds into the treasury of the church.—Many an elder and deacon has said in acts what one said in words, when investing the Lord's money in some of the bubbles of 1835, "I can speculate for the Lord."

Did the Lord in his kindness warn us to love not the world, neither the things which are in the world? The modern millennial preachers have nullified the exhortation, by pointing to this world as the theatre of the Lord's great triumphs, achieved through their instrumentality, virtually exhorting us to keep our affections here. We recently heard one of the best of them, (E. F. Hatfield,) say: "The kingdom, and dominion, and greatness of the kingdom under the whole heaven, [NOT the new heaven] shall be given to the people of the saints of the Most High;" but he did not quote the remainder of the sentence, "whose kingdom is an EVERLASTING kingdom, and all dominions shall serve and obey him."

Thus the church is taught to look for its rest where the Lord told us we should find tribulation,—to expect friends among those whose friendship is enmity with God, and she has found such friends as Sampson did in the lap of Delilah. She has been told that the kingdom was in this world, though Christ said his kingdom was not of this world, and he "shall judge the quick and the dead at his appearing and his kingdom." She looks for her time of rejoicing in absence from Christ, though He told us we should weep and lament in the absence of the Bridegroom, and rejoice in his return.

"This Miller doctrine is a gloomy doctrine," said a reader of the Evangelist, a few days ago, and he spoke the sentiment of his brethren, generally. Now, we ask all who love the Lord, to review this subject once more, and to bear a word of affectionate exhortation, which we give, in the language of some of the best writers of the last two centuries.

Listen first to the Rev. J. Fletcher, the friend of Wesley, to whom he wrote as follows in 1775:

REFLECTIONS ON THE VIEW GIVEN OF CHRIST'S MILLENNIAL REIGN.

Give me leave to conclude with some reflections that naturally flow from what has been said on that system. 1st. Many people, I know, look on the meditations of Prophecies, so expressly enjoined by Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the Israelites from their Egyptian bondage, the return of the Jews from their captivity in Babylon, and the building of the second temple, and the birth and death of the Messiah; is it probable, I say, that he should have been silent, or not have spoken as clearly concerning his Coming to destroy the destroyers, and to set up that kingdom which we pray for, when we say, according to our Lord's appointment, "Thy kingdom come?"

If God has exactly foretold, for the comfort of believers, the various revolutions that have happened to his Church in ages past, is it possible that he should have left himself without a witness concerning the most important of all, I mean the last? If he showed the Prophets the first act of his drama, is it not highly probable he has not forgot the last, without which, his wisdom, justice, and mercy, would always remain hid under a thick cloud?

2d. Let none say that Jesus himself, as a man, knew not the end of the world; and that Moses says, "hidden things are for the Lord, but revealed ones for us and for our children." I acknowledge that the end of the world, and the time of the purification of this globe by dissolution and fire, is a secret too deeply hid in the glass of God's decrees for any man to fathom, before God himself is pleased to reveal it.

* * * *

3d. It is lawful, yea, needful, that we and our children should often think of these things; for hidden things are for the Lord, but these are revealed for us and our children; they are revealed in all the prophets, from Moses to John, and more especially in the Revelation of this beloved apostle. Let but those objectors ponder the word *Apocalypse*,* and they will be ashamed to say, that we must not look into those things, because they were never revealed to us.

4th. If Jesus told his disciples, that it was not theirs to know the times when those things should be accomplished, *it does not follow that it must be hid from us*, who are far nearer concerned in them than they were; besides, how should they have understood and borne those things, before they had received the Comforter, since they thought them better, after they had obtained the divine gift, when they had some knowledge of them? Add to this, that Daniel's vision was to be "closed to the end," and could not be perfectly known till very near the time of the fulfilling of it.

5th. It is remarkable, that more books have been written upon the prophecies these last hundred years, than were ever known before; and all (those at least which I have read) agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said "to-day," shall we say "never," and

* Apocalypse is derived from the Greek word which means to "uncover," to exhibit, to reveal.

cry "peace, peace," when we should look about us with eyes full of expectation?

Let us not judge rashly, nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep—of confirming the weak, and building up in our most holy faith, those who know him in whom they have believed. If we are mistaken in forming conjectures; if the phenomena we hear of every where, are but common providences; if these things happen not to us, but to our children, (AS THEY MOST CERTAINLY WILL BEFORE THE THIRD GENERATION IS SWEPT AWAY,) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise?

Ponder, next, the sentiments of Rev. E. Irving.

THE REDEEMER'S GLORIOUS APPEARING, AND NOT OUR DEATH, THE HOPE SET BEFORE US IN THE SCRIPTURES.

You say it is all the same to you to look to the uncertainty of life, and the certainty of death, and so you put extinction upon the great doctrine of the Second Advent, which was the brightest candle of the apostolic and primitive church.

Now, first let us look at the fact. Is it a fact that you Christians who say so, meditate your death, and the uncertainty of life continually? Do you every morning think within yourselves—this day may be my last, therefore let me be watchful? Do you say every evening, I am one day nearer my death, now let me be thankful? I ask you, is the idea of death before your soul continually, darkening the brightness of worldly joys, unmasking worldly pleasures, encouraging you to nobler acts of self-denial, and service in the cause of Christ, comforting you under the oppressions of the world, strengthening you against the might of your spiritual enemies, and recompensing you for your worldly losses; the balm of the wounds of this life, and the food of the powers and the faculties of the life to come? Doth the knowledge of your certain death work such a constant and blessed effect upon your life? Doth it?

You answer, it ought to do so. I did not ask the question, ought it? but the question, doth it so? No, it doth not so. It is seldom present to the soul, and when its presence is forced upon us, it is painful. We shrink from it. It is so fearful, it is so weak, it is so afflictive, it is so dark, it is so calamitous; there is no beauty, there is no comeliness, why should we desire it? And let me add, that it will always be so, because it is sin's great conquest, and Satan's chief work, the fullness of sorrow and affliction, the triumph of corruption, the fulfilment of the curse. Oh, it is a strange delusion of Satan, thus to have made the capital curse of God eclipse the capital promise of God; Satan's consummated kingdom over the body, take that place in our thoughts, which Christ's consummated kingdom in the body and spirit, even the resurrection, was meant to take.

Such is the matter of fact; but you say, It ought not to be so; and I answer, It ought to be so, and will be so unto the end. For, let me tell you, that the spirit of man is not a creature to like, and desire, and doat on, *every thing*, but hath a rooted dislike to think, look upon, and encounter many things; of which the chief is death. As light to the eye, so is life to the soul—as darkness to the eye, so is death to the soul. It cannot abide the thoughts of it. "Thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption:" this was a chief consolation of the soul of Christ. And a chief suffering was, "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow." He endured the cross for the joy that was set before him. He shrunk from the cup of deadly sorrow that was presented unto his lips. He did not desire it, as He desired to eat the Passover with His disciples. And in like manner, His apostle, when looking to the dissolution of his earthly tabernacle, was comforted only by the building of God, not made with hands, eternal, in the heavens, which was reserved for him. And death is called the last *enemy* which shall be destroyed. Now, I do not find that Christians are strengthened in their present pilgrimage, by looking to their *enemies*, but by steadily looking to the Captain of their salvation, and His victories over their enemies.

The ministers of the gospel, as captains of the Lord's host, do not present unto the people, or seek to keep continually before them the terrors of Satan, the weakness of the flesh, the powerfulness of the world; but keep before them Christ, the victorious,—the Spirit, the quickener, the Father Almighty, their election unto salvation, their adoption into the communion of the blessed Trinity, their fellowship with all the saints who have endured and overcome. How then be so foolish as to present before them death, or think to encourage them thereby; you should have showed them death *conquered*, that is, the resurrection, first of Christ, and then of all Christ's people at His coming. You may make the Christian soldier quake and tremble, and misgive, by presenting him the frequent aspect of *bare and ghastly death*—but you will never make him cheerful and bold, but by preaching to him the *victory* over death, which is the RESURRECTION OF THE JUST, which is the COMING OF THE LORD.

I say not, but that, as in all the trials and combats of the warfare, it is most necessary and profitable to set forth the enemy's force and his wiles, and his violent rage, so also ought death, the strength of his right hand, to be presented oft-times to the soul, for the same end of teaching her to have all her armor and weapons in use. But if you do not present *the resurrection from the dead at Christ's coming*, you do not give her the weapon with which that strongest assault of the enemy is to be met and overcome. You teach the enemy's force, but are silent concerning our force to meet him, which, to say the least of it, is the part of a very unskilful officer.

And let me tell the church, that, because the resurrection of the saints at Christ's coming, and their reign with him, are so seldom set before the church, it cometh to pass, that we have such shrinking from posts of danger, such fencing and fitting out of our missionaries, such shrieking out if any evil befal them, instead of that carelessness to answer the matter, that utter indifference to the fire, that rushing to martyrdom, and committing ourselves to all moral wilds and savage wildernesses, which characterized the first ages of the church.

So much for the very article of death, which, I assert, every one will shrink from, till, by the doctrine of the Second Advent and the First Resurrection, he has been taught to triumph over it. But you say, We look to the Paradise which is immediately beyond. And I ask you, What you know of that Paradise? of that separate state of the soul? or what can the finest imaginations make you to know concerning it? Just nothing at all; it is airy, it is shadowy, it is fantastical. I have labored myself to gather fruit in this field, but found it labor in vain. When I used to preach concerning it, all that I could do was, to study the soul's appearances up to the point of death, but I could go no farther. And, what is more, revelation will carry you no farther. For though it be said in the Parable of Lazarus, that he was carried by angels to Abraham's bosom, yet there is nothing thence to be inferred with respect to the separate state; and the parable may signify the condition after the resurrection, which seems more appropriate to the imagery, the rich man being spoken of in hell as with a body, lifting up his eyes, and crying for water to cool his tongue; and with respect to the thief upon the cross, though it be conclusive as to the question of the reality of a Paradise, it gives us no idea of that which it is. Moreover, in the Apocalypse, the souls of the witnesses which had been slain for the testimony of Christ, are represented beneath the altar, as longing and *crying out for a blessedness which was to arrive* AT THE COMING OF THE LORD. And those who surround the throne, look forward likewise to the reigning with him on the earth at his coming. So that all which is revealed concerning this separate state, betrays incompleteness, desire, and a looking forward to that higher condition of things which we are endeavoring to present unto an indifferent church, (but the church in heaven is not indifferent to it.) And, therefore, it is like casting a man back, to fix his hopes there where he will still be hoping, instead of carrying them forward to that which here he may be permitted to hope, and which there he will also continue to hope.

But in plain speech, I ask, If so much use was intended to be made of this intermediate state, why was not more revealed about it? It could never have been intended of the Lord to be the great object of hope, else it would have been more defined. It cannot be the great object of hope, for hope cannot seize hold upon it. It is inert, it is shadowy, it is unworldly. It hath no relation to the present world, that it should lift us above it. It seizeth not hold on the affections, to raise them above the earth; upon the understanding, to fill and possess it; upon the feelings, to ravish and refine them; upon the interests, to purify and enrich them. It is a mere negation of this evil, and that suffering; it hath no positive compensation to any suffering, nor real satisfaction to any desire; no occupation to any faculty, nor occasion for any function of man; seeing it is not man, but a part of man, concerning which in its severed state, nothing can be predicated or understood, hoped or feared; and I boldly aver, that the continual turning of the church's eye to this undefined and undefinable estate has paralyzed hope, and quenched desire, crippled all the energies of the spiritual man, and impoverished every field of spiritual life.

In the present aspect of the church's hope, turned chiefly to death and the shadowy existence beyond death, besides this joyless and ineffectual influence upon Christian life, this sepulchral gloom and pale moonlight, like that which shines upon the solitary churchyard, there is a separating and divisive influence, which I feel better than I can describe. Death is a parting, not a meeting; it is a sorrowful parting, not a joyful meeting; it is a parting in feebleness and helplessness, to we know not whither—into a being we know not what. There is your death, and my death, and the death of every one, in a different place, at a different time, and under different circumstances. And we are thus divided and cut off from one another in the great object of our hopes, instead of being thereby concentrated and united from all places, and all times, and all conditions.

Now, we ought to have one hope of our calling as well as one redemption, and one baptism, and one communion of one body. It is an anomaly that the Christian religion, which by every other part procureth unity, in defiance of time, place, and fallen conditions, should in the object of its hope, present diversity and produce separation. To this it is no answer to refer to the union at the day of judgment; for that is placed so remote, and the die is so completely cast before it, that in this system it becomes a dead letter, a formal assize to do over again in solemn form what hath already been done in substance. I desire for myself some object and event so glorious as shall carry my eye clean over and beyond this chasm and abyss of being—some joyful and powerful, some majestic and glorious act, to which I can look, and to which another saint can look, and to which every saint from every quarter of the earth can look; which may join us in one hope and desire—make time, and place, and change, wholly indifferent to us, our death but a change, and the state beyond death unthought of, and uncared for, in our anxiety and assurance of this grand reunion with the Lord. For, as hath been said, I do find in the Apocalypse, this middle state represented as a state of longing expectation—not a state of perfect blessedness; a state of desire, not a state of rest; a state of weakness and waiting for power. But all that is said in the Scripture concerning the intermediate state is only sufficient to show that the soul doth not become inconscious, or subject to decay, like the body, but abides under the altar whereat the everlasting Priest doth minister. It is not sufficient to ground any ideas, or rest any conclusions upon; much less is it sufficient to become the great object of hope for rallying the distressed mind of the militant church, for giving courage to her in the fearful warfare which she has to maintain against flesh and blood, principalities and powers, and spiritual wickedness in high places.

And therefore, we observe, in the last place, upon this part of our subject, that it doth traverse the whole spirit of Scripture, and run counter to all the promises of God, thus to make the day of our death, and the undefined state beyond, the great object of the church's observation. The first promise was, that the Serpent's head should be bruised, that his power against men should be taken away by Christ, with all the evil consequences of sin, and sorrow, and death, which have thence flowed in upon us. But this finale of death and the middle state, gives me, gives Christ's people, no sight, nor experience, nor expectation thereof, but carries me off the stage of this world by a final blow of Satan and triumph of his power. Then there was promised to Abraham and to his seed for ever, an inheritance upon the earth—a land which flowed with milk and honey; but I am a stranger, as he was and all the saints have been, and when or where are we to have this possession and inheritance, if we are taken for ever by death, if at the resurrection, when we receive our bodies, the earth is to be burnt up, and we removed to some undefined and undefinable condition? And the Old Testament is not more full of this inheritance than the New Testament is full of a Kingdom and a crown, which is to be given against a certain day to all those who love his appearing. And in every epistle, I find the apostles contemplating this as the great reaping time of reward, and directing thitherward the hopes of all the churches, comforting them thereby under every affliction, exalting them thereby to pure and heavenly affection, encouraging them to patience, and yet preserving them evermore watchful.

Now, you advocates of death, what say you? Is it not a very daring abuse of Scripture to take the sense out of all this concurring testimony, to reject this method of exhorting and comforting the church, to let it pass wholly into oblivion, attempt no explanation of it, give it up as sybilline leaves were never given up, invent fictions and imaginations concerning the middle state, adopt heathen ideas concerning the judgment, and so wholly change the glorious object of the church's hope. Which, seeing we are saved by hope, I hold to be no small enormity: hardly less than to change the object of our faith; and instead of trusting in the humility of Christ and his atonement, for each individual to trust in his own works, in the works of his own life, rather than in the one finished work of the life of Christ. As the former coming of Christ is to our faith, so is the future coming of Christ unto our hope, one, common and free to all his saints.

Now, take into consideration the apostolic, and prophetical and patriarchal, I may say, the universal object of hope during the canonical and primitive ages of the church, viz., the coming of Christ in power and majesty, and the resurrection from the grave of every member of his mystical body, the casting of Satan out of the earth, and the reign of the saints for a thousand years; and I say that you have here an object worthy the hope of the church, to which the eye of hope turns with delight, which is full of application to all the present infirmities of our condition, and is the proper recompense of all our sufferings.

In the first place, it presents to the expectation of the saint all that is to be loved and desired in the person of the Lord Jesus Christ, by whom he hath been redeemed, and upon whom he hath been nourished and sustained, not in his humility, as heretofore, but travelling in the greatness of his strength; not as a servant, but as a sovereign, uniting in himself all the tender intercessions of the priest, and the powerful majesty of the King, a priest upon his throne for ever. We shall behold him whom not having seen we loved, we shall see him as he is; in whom while yet we saw him not, we rejoiced with joy unspeakable and full of glory. We shall see all the glorious attributes of God made manifest in manhood; the Son of Mary glorified into the Son of God, and clothed with the all-sustaining power of the word of God. In the next place, we shall behold all enemies put under his feet, Satan the accuser of the brethren cast out of the earth, and with him all his evil angels which dwell in the natural man, and rule the world. And we shall see the prison doors of death unbarred, and the grave yield up her dead, and then shall come to pass that saying of the prophet, Death shall be swallowed up in victory. In the next place, we shall be gathered with all the saints of God since the world was, who shall all stand in their lot in the latter day, and in their flesh shall see God, the general assembly of the first-born, whose names are written in heaven, the church of the living God, the patriarchs, the prophets, the apostles, the glorious army of the martyrs, the whole host of the redeemed, whom he shall bring with him, and we, who remain till his coming, shall be caught up with him into the air, and shall be for ever with the Lord. This is not a cheerless parting, but a joyful meeting and eternal union of those who are spiritually dear to one another; and, as touching natural affections, let it be remembered that the natural man is then no more—the spiritual man alone is, and his affections alone remain. Then our father and mother, brother and sister, are they who have fulfilled the will of our heavenly Father. In the next place, this body of wickedness, this body of sin and death, shall be exchanged for the likeness of Christ's glorious body; for sinful flesh and blood shall not inherit that kingdom, nor corruption incorruption; mortality shall be swallowed up of life. It is sown a natural, it is raised a spiritual body—it is sown in dishonor, it is raised in honor—it is sown in weakness, it is raised in power. So that all shall be strength, harmony, and union, within us—the perfect man, the holy man, complete in all things, and wanting nothing.

In the next place, we shall be for ever with the Lord, partakers of his crown and partakers of his government; his assessors in judgment, his deputies in power, ruling over the cities of his dominion, and judging the tribes of the sojourners of the earth. For though I inquire not into the mode or manner of our being, yet this I am not ashamed to declare, that we shall be like the Lord who ascended up from the earth as easily as he descended; who after his resurrection, and even before it, passed to and fro without let or impediment of matter, and governed the elements with a sovereign control. And so shall we, in the exercise of that government and sovereignty which we shall then be permitted to hold of the earth, be as Adam, a king in his majesty, whom the elements of nature, and all the living, moving creatures upon the earth harmed not, but delighted to obey.

Finally, we shall behold the earth and all the sojourners therein living in peace and blessedness, under the government of the Lord Jesus Christ—nature repossessed of all her original beauty, and society of all its proper blessedness, peace, gentleness, and meekness, restored on every hand—all men blessed in Jesus, and calling him blessed; nothing to corrupt or to destroy in my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the channels of the deep.

FRUITS OF MODERN PREACHING.

Does the modern preaching of a temporal millennium tend to bring on that millennium? We answer, after careful observation, NO. It enchains the heart to the world, and induces Christians to expect their rest here. But rest and luxury are enervating. The Church glides down the current with the world, and naturally feeling ashamed to be found in that bad company, by her returning Lord, quiets her conscience by a bustling earnestness to build up what she calls Christ's kingdom, but which is seemingly a strife, which of the sects shall be the greatest,—and because under this withering influence, Jews grow hardened, and Papists triumph, that very fact is appealed to as proof that Christ cannot come yet. Says Dr. Brownlee, "Christ will not come as long as there is an unconverted Jew or Roman Catholic on the earth."

But while professors believe that the conversion of heathens, Jews and Papists is of infinite importance, where is the self-denial for these great objects? Does the clergyman bring up his sons and daughters to labor, and does he set an example of self-denial, as Paul did?

Does the deacon think the conversion of the world so important as it is for him to have expensive furniture, dress and carriages? Do church members generally give up anything which they desire to eat, drink or wear, for the conversion of the world? Hear their own replies.

The first is a letter from a returned missionary, published in a late New York Observer.

"*My Dear Friend*,—It sometimes relieves a burdened heart to disclose its sorrows to a friend. This relief I need. I am distressed when I think of the state of the heathen, and the present prospects of the cause of missions. Yet I know not what to say; for no words can express my feelings.

"I have stood among the heathen, and seen some

of them swing on hooks fixed deep in the muscles of the back, and others running through beds of burning coals to please their gods; and I have seen thousands of them following their idols of wood and stone, and presenting an awful miniature of the 'broad road,' in which whole nations of them march on to ruin.

"Again I have stood in the mission schools, and seen hundreds of precious youth joying in the privileges of a Christian school, and learning day by day the truth of God and the way to heaven: and I have sat down with hundreds of redeemed heathen, to commemorate the love of Jesus, and express their faith in him. How did my heart rejoice at the sight of these precious fruits of missionary labor! and how was it grieved, yes, wrung with anguish, at sight of those millions crowding the road to death!

"But my grief was then abated by the confident hope that many among those millions would soon hear of Christ, and join with those who celebrate his love. And my joy, I thought, was only just begun; for I expected that those schools would be continued and increased, and gather multitudes of the heathen into the fold of Christ. But now those pleasing hopes are dashed, and my expectations are blasted. The churches do not sustain the missions. The few missionaries in the field are not supplied with the means they need for efficient action: and more laborers cannot be sent. And the schools, O, I cannot think of it without bitter grief, some of them are dismissed already, and the dear children sent back to heathenism; and others still must go.

"And why is this? Are the members of our churches unable to sustain the missions. No; they can spend their money for that which is not bread, and their labor for that which satisfieth not. They spend it in beautifying their estates, ornamenting their houses, embellishing their furniture, decorating their persons, gratifying their appetites, and seeking the pleasures of this world in a thousand ways; and many put it at interest, invest it in some other way, that it may accumulate, and become, it may be, a plague to them in their old age, or be squandered by their heirs. They may not be able, as the times are, to support the missions, without practicing more self-denial than they have been accustomed to; but they could do it, if they loved the souls of men as Jesus did, or as they love their own pleasures, and the commendations of a pleasure loving world.

"What adds the bitterest sorrow to my grief is that Christians know the state of the heathen, and the sad results to the missions, if they are not sustained. This makes the case appear hopeless. It seems as if every possible means had been used to excite an interest in the cause. The degradation, misery, and wickedness of the heathen have been plainly set before them. They have heard how God has opened the way before missionaries; and the heathen, in many places, are pleading for missionaries, and for Christian books, and schools. They have been told how heathen children can receive a good religious education in three years, for only one dollar a year, or two cents a week for each scholar; and that many of those now in school must be dismissed for want of this small sum, if the missions are not better sustained. They have been told, too, how young men can be supported in boarding schools and seminaries, where a majority of the pupils become hopefully pious, and are made heirs of glory, and many of them become teachers and preachers of the gospel, for only one dollar a month. And it is all in vain. Their contributions do not increase, but diminish. The ruin is coming; and they see it, and seem to say, 'Let it come,' let the children be sent back to their pagan homes, and let the young men cease their preparation for usefulness.

"The sympathies of Christians have been appealed to till they respond but feebly, if at all, to the appeal. Motives for exertion and self-denial in this work have been set before them, till motives seem to have lost their power to move. Facts have been presented, cheering facts, such as make angels rejoice at the success of the work, and sad facts respecting the sin and misery of the heathen, enough to break a heart of stone; but they make not Christians willing to give up their pride and pleasure. What new appeal can be used? What more powerful motives are there to be employed? What more stiking facts can be addressed? I know not.

"So evident is it that a large majority of Christians follow the world in its sensual, proud, and expensive habits, that my sadness returns too often for my feeble health. I long to go forth and be among the heathen again: for then my mind will be occupied with other things, and what has caused me more sorrow than all things else, except my own sins, the sight of Christians living for this world, and not seeming to care much that heathen millions perish, will no longer vex my eyes, nor pain my heart.

"Your brother in Christ, ———."

This is an affecting appeal. But can we expect it will move the church when the senior proprietor of the paper containing it ranks as a rich man among the merchant princes of this commercial metropolis? Suppose every reader of this appeal should say: "I will give when I have 'laid up treasures on earth,' and hoarded as much as those who publish it," how soon would missionaries be sent all over the world?

The following testimony is from Harris' celebrated book entitled "Mammon," which has been very highly commended in this same Observer.

"The GREAT MAJORITY of Christian professors may be seen, from age to age, *pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them* They seek their worldly prosperity. They know of nothing equal to that. EVERY THING IS MADE TO GIVE WAY TO THAT. The cause of Christ itself must wait for that; and is only held secondary to it. What! neglect any thing which tends to increase their gains!—they would deem themselves mad to think of it; even though the salvation of an immortal soul had to wait in consequence. And thus while God has to complain of them as slothful in his service, MAMMON CAN BOAST OF THEM AS AMONG HIS MOST DILIGENT AND DEVOTED SERVANTS."

The above relates mainly to laymen. Could such things be true, if they were "*looking*" for the speedy personal coming of Christ? Or could an Old Pastor bear the following testimony respecting his brethren?

From the Cabinet and Visiter.

I observed in a paper recently, a report of the doings of a Presbytery, lately in session Among other things, it was stated that the members felt greatly embarrassed, to account for the fact that so few "Lay Delegates," were present. I also notice, by your paper, of Nov. 1 that there were very few delegates in attendance at the late meeting of the W. R. Synod.

Now I think, I can somewhat relieve the difficulty of the brethren, by stating what two Laymen recently said. They were both professional, and intelligent men, and stood high in the estimation of their respective (Presbyterian) churches. They said "they had been sent by their Churches, several times, as delegates to Presbytery, but *they always came home heart-sick*, for they found the time taken up by some of the prominent ministers in battling each other, on some subject of little importance; and the spirit of the whole seemed to be, to show how ably they could argue down, and beat their opponents, and even turn the laugh of Presbytery upon the vanquished party—and that, as a matter of fact, so little was done to edify the Christian mind, and prepare the heart for serving God, that they had become disgusted, and did not wish to attend Presbytery again."

This feeling, I have reason to *know* is *quite prevalent*, for the course pursued at these meetings of Presbyteries, and Synods is *correctly stated* by these Laymen, as I *well know*. For example, I understand that at a late meeting of the Genesee Synod, N. Y., two ministers, both, I believe, D. D's, and both pastors of Churches in Buffalo, spent much of the time in a debate on the question—Is perfectionism on the increase, or on the decrease, in the land? Now I ask, of what interest is this to the Churches, let it be settled as it might? If true Godliness increases, that is sufficient to the Churches, without naming sects.

If ministers mean to attract the attention of Churches, and induce the "Lay brethren" to attend their meetings, they must so conduct those meetings as to render them instructive to the pious mind. *When they do this*, we shall hear no complaint on account of the absence of the lay brethren. AN OLD PASTOR.

Contrast all this with the Christianity of the first three centuries, when, as Mr. Hatfield truly told us, Christians were constantly looking for their beloved Lord to return. "By their fruits ye shall know them."

According to the foregoing testimony, the great majority of Christian professors, are not disposed to do the will of the Lord. They are therefore very unsafe guides in reference to unpopular and self-denying truth. The Lord has said, "If any man will do his will, he shall know of the doctrine, whether it be of God." Reader, claim this promise, search your heart, and then search the Scriptures, in the fear of the Lord, and you shall understand. If you would not be led by blind guides into the ditch, listen to their condemnation in the words of the Lord; "If ye love the world, the love of the Father is not in you." "How can ye believe, who receive honor one of another?" "If ye have not the spirit of Christ, ye are none of his." He made himself of no reputation, and took upon him the form of a servant. The Lord was wise and kind, when he told us to watch, wait, look and pray for his return. Reader, if you love Christ, you will keep these commandments of his.

SECOND ADVENT CONFERENCE AT AKRON, OHIO.

Brother Fitch, in giving an account of this recent meeting, says:

I have just returned from Akron, Summit Co., where we have had a most delightful conference of the believers in the second advent. We spent two days together, the morning in the relation of Christian experience, and afternoon and evening in preaching. It has truly been a precious season The Holy Spirit was truly present, shedding abroad the love of God in our hearts, and we found ourselves sitting together in heavenly places in Christ. The experience of the brethren gave abundant evidence that they had been enlightened into the truth respecting Christ's immediate coming, only by the teachings of the Spirit of God. It seems to me that the mass of professing Christians at this day, have come to feel that they have no need to have "their understandings opened that they may understand the Scriptures"—no need to have "the eyes of their understanding enlightened that they may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints"—no need of being "guided into the knowledge o His will in all wisdom and spiritual understanding;" but that philosophy, and rules of criticism, and laws of interpretation, and principles of exegesis, are sufficient to lead them into all the depths of God's wisdom and knowledge which is treasured up in the Bible, without coming to God to have their eyes anointed "with eye salve that they may see." It is, however, a blessed peculiarity in the believers of the second advent, that they feel that they did not apprehend the truth on this subject, until they were taught it by the Spirit of God. It is true that there are not wanting those in high places in the church, who are ready to deride them for their reliance on the teachings of the Spirit, and to say that they are deluded, because they believe themselves to have been taught of God on this subject, but it is a blessed consideration that the Spirit of God sheds a light on which those who receive it can rely. While the wisdom of this world is foolishness with God, and God hath confounded the wisdom of the wise, and brought to nothing the understanding of the prudent, that no flesh should glory in His presence, He has been faithful to reveal the things of His kingdom to babes Most willing are we to be reckoned among the weak things of the world, that so we may be in an attitude to be taught of God.

One thing is noticeable among the friends and believers of the second advent, that before they enjoy a light on the subject which fills and satisfies their souls, they are brought to a full and cordial surrender of all the interests of their being to Christ, and feel ready to lay reputation and every thing else at His feet, and count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord. It is emphatically in that state of mind that they receive light respecting His glorious appearing, and when they receive it they are filled with peace with God, and joy in the Holy Ghost. This was true of the dear brethren who told us of their religious state at Akron—and it was sweet indeed to listen to the relations which they gave of their religious state, and of the joy with which they were looking forward to the coming of the Bridegroom.

The believers in the second advent, generally, are now looking continually for the coming of the Lord. While some think that the period of His own ascension is a probable time when He will come for the deliverance of His people—and others, that the anniversary of the feast of Pentecost, when the Spirit was poured out, may be the glad time to favor Zion by the return of the Lord—others are feeling a deep interest in the declaration of our Saviour, "in such an hour as ye think not the Son of Man cometh." The fulfilment of prophetic events, and the termination of prophetic periods, show us beyond mistake, that His appearing in the clouds of heaven as lightning, is near, even at the doors; and we will therefore endeavor to "gird up the loins of our minds, and be sober, and hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ, and be continually as men that watch for the coming of the Lord. Our faith shall not be in vain in the Lord. C. F.

BR. BROWN'S EXPERIENCE.—Brother Brown having written out his experience respecting entire consecration, and the Advent doctrine, they are now published and ready for delivery. Our friends who wish to attain a high standard of Christian character, which should be our highest aim, will find this a valuable reference. It is also accompanied by several letters from brother Cook of Middletown, Conn, which adds much interest to the work. Price 12½ cents.

For the Midnight Cry.

THE BETTER TIMES,
OR THE EARTH REDEEMED.

BY L. D. FLEMING.

"Nevertheless, we, according to His (God's) promise, look for new heavens, and a new earth, wherein dwelleth righteousness."—2 Peter 3 : 13.

The Scriptures of divine truth present to the eye of the true Israel of God a most animating prospect. Relying upon the promises of Him who cannot lie, they look forward with a full assurance of the consummation of their fondest hopes. If they are depressed while looking abroad upon this sin-cursed earth, beholding the ravages which sin has made for six thousand years—if they groan within themselves while they see their promised possession desecrated by all the evils that sin has brought into the world,—they are animated, on the other hand, while looking forward to "the redemption of the purchased possession," the earnest of which they have in the Holy Spirit. This earth is promised to God's people for an everlasting inheritance: to be possessed by them *forever, even forever* and EVER.

I propose to show from the word of God, that the earth, renewed, is to be the home and heaven of the saints, FOREVER,—that it is to be redeemed, and restored, and totally exempted from all the frailties and miseries to which its inhabitants are now heirs.

What devastation and wretchedness has sin spread over the fair heritage of God's people! The earth and all its appurtenances were, when brought from the Creator's hand, pronounced VERY GOOD.

Man, the crowning piece of God's workmanship, was made upright, and placed at the head of *all* things on the earth. This earth was *designed* for man's abode. It was made for man, and man was made for it. It was adapted to his nature, and his nature was adapted to it. This is evident from the fact, that God pronounced all good—VERY GOOD. Also from the fact, that, subsequent to the revolt of man from God, the burden of God's promises to His peculiar or faithful people, have all been concerning this earth. God said, Gen. 1 : 26, "Let us make man—and let them have dominion—OVER ALL THE EARTH." The WHOLE EARTH belonged to the territorial dominion of man. But this dominion was lost by the first Adam, in consequence of

SIN.

"SIN entered into the world, and DEATH by sin; so DEATH passed upon all men." By sin, and its consequences, death, the earth was cursed—its beauty tarnished—and its rightful Sovereign supplanted. Discontent, rebellion, hatred, sickness, sorrow, pain and death, became the patrimony of man. Man lost his LIFE, and his heritage or kingdom. And now, the only hope of the race, was in a

SECOND ADAM.

If the FIRST ADAM was put in possession of THIS EARTH, as his inheritance and dominion, and by sin lost it, with his life,—then the SECOND ADAM, will of course redeem and possess the lost dominion, the *identical* dominion; otherwise he cannot be the *second*. If Christ is put in possession of a *new territory*, of that *new territory* he will be the *first* and not the *second* possessor. If Christ be the *second* Adam, then *this earth* must of *necessity* be the territorial dominion which he shall inherit. The idea which in these modern times, is so prevalent in the church, that this earth is to be left by Christ and his subjects, to the enemy, or perhaps to a total destruction at last, is a violation of the whole tenor of the word of God. On this subject, the church has evidently lost sight of the great lights of revelation. Her hope has become untangible—her ideas are vague and beclouded—her inability to apprehend what she tries to apprehend, paralyzes her energies, weakens her faith, exposes her to the assaults of her infidel enemies, leads her to forget her high and holy calling, makes her worldly-minded,—preferring the world as it is, to what her beclouded apprehensions seem to promise her hereafter. How truly doth the poet say—

"Thy very Bride her portion
And calling hath forgot"

The first Adam having lost the earth, with his life, which is necessary for the possession of the earth, the second Adam came to redeem both the life of man and the territory. "The first man, Adam, was made a living soul; the last Adam, a quickening spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. 15 : 45, 47.

Since the fall of the first Adam, the dominion has been in the hands of wicked Gentile powers, and will there remain till He whose right it is to reign, on the throne of his father David, shall come and take possession of his kingdom, and reign forever. The kingdom is Christ's by promise, which promise was made to Abraham, and renewed to Isaac and Jacob. See Gen. 12 : 7; and 17 : 7. Paul says, Gal. 3 : 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Now, what was the promise made to Abraham? Why, Paul says, that he should be "*heir of the world.*" Rom. 4 : 13. The promise made to Christ in Ps. 1 : 8, is that he should have "*the uttermost parts of the earth* for his possession." Again, in Dan. 2 : 35, in speaking of the *stone* which was to smite the image on the feet, which alludes to Christ, Daniel says, it "became a great mountain and *filled the whole earth.*" Also in Dan. 7 : 27, it is said, that "The kingdom *under the whole heaven*, shall be given to the saints of the Most High."

It should not be forgotten, that the promise made to Abraham, was vouchsafed to him *personally*, as well as to his seed. The promise was, "I will give it to *thee* and to thy seed," *i. e.*, all the land that could be seen, or, as Paul says, "*The world.*" But Abraham has never yet possessed the promised inheritance. See Acts 7 : 5, "And God gave Abraham none inheritance in it: no, not so much as to set his foot on; YET HE PROMISED THAT HE WOULD GIVE IT TO HIM FOR A POSSESSION, and to his seed." Now, *how* can this promise be fulfilled to Abraham, except it be in the resurrection? If it is to be fulfilled in the resurrection, then this earth, renewed, is what is *promised* to God's raised and glorified people. But, perhaps, it will be objected, that this earth is to be destroyed by fire, and that we are to have a "*new earth*," and consequently *this earth* is not the promised inheritance. 2 Peter 3 : 3—13, gives us a perfect solution of this difficulty. The apostle speaks of the world that then was, as having perished—as being destroyed—and that in like manner, the present world is reserved unto fire, to be destroyed. But in all this the identity is not destroyed; for although it be burned with fire, and changed as a vesture,—the heavens rolling together as a scroll, and the elements melting with fervent heat, yet, its identity will not be lost, any more than that of the renewed saint, in the glorious regeneration. Like the glorified saints, the earth will be *regenerated*—RENEWED—REDEEMED, but not annihilated. The saint is a "*new creature*," without having lost his identity—so, likewise, we shall have a "*new earth*," without losing the identity of the one we now inhabit. Hence, it is clear that the *identical* earth which we now inhabit, will, when renewed, be the inheritance of Abraham and his seed. "If we are Christ's, then WE shall be Abraham's seed, and heirs according to promise." God's people have an *earnest* of the promised inheritance. Eph. 1 : 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were SEALED with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Now, an *earnest* is not the thing of which it is a pledge. It is given as a token—an indubitable assurance that what is promised *shall be fulfilled*. Peter declares, that by fire the elements of this world shall be dissolved, but adds, "Nevertheless we, *according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness."—

WHERE is this PROMISE? See Isa. 65 : 17, "Behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind," *i. e.*, shall not come "*upon the heart*"—shall not be desired. (See the margin.)

I am aware that this passage has generally been applied to a temporal millennium, but Peter does not so apply it, neither does John the Revelator. In the 21st of Revelations, in speaking of the New Jerusalem state, he uses almost the same language as does Isaiah, and they all three evidently refer to the same thing. And this passage in Isaiah being the only one of the kind in the Old Testament, except Isaiah 66 : 22, which is a continuation of the same subject, must be the one to which Peter alludes. An *insuperable* difficulty, in applying it to a temporal millennium, is found in the 19th verse, where God says, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." A temporal millennium contemplates a state in which there will be *dying*. And I ask, will there be no weeping and crying, where there is death? That cannot be. In the NEW EARTH we contemplate

THE BETTER TIMES.

1. Because there will be none of the wicked there. "The wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it," Prov. 2 : 21, 22. "Evil doers shall be cut off,—the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.—Their inheritance shall be FOREVER.—But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. But such as be blessed of the Lord, shall inherit the earth; and they that be cursed of him shall be cut off.—The righteous shall inherit the land, and dwell therein FOREVERMORE." Ps. 38.

2. Because the Lord will be there to dwell with his people, and there will be no more *sin*, MISERY, or DEATH.

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the *tabernacle* of GOD is with men, and he will DWELL with them, and they shall be his people, God himself shall *dwell with them*, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more DEATH, neither *sorrow* nor *crying*, neither shall there be any more *pain*; for the former things are passed away."—Rev. 21.

These glorious "*better times*" shall have no end. "The saints of the Most High will take the kingdom and possess the kingdom *forever, even forever and ever*." "Israel shall be saved in the Lord with an *everlasting salvation*; they shall not be ashamed nor confounded, *world without end*." The Lord's dominion "will be an *everlasting dominion, which shall not pass away*, and his kingdom that which shall not be destroyed." "He shall reign over the house of Jacob *forever*, AND OF HIS KINGDOM THERE SHALL BE NO END."

Who, I ask, that loves the Saviour, does not long for his coming, and for the establishment of "the better times?" Who, that looks abroad upon the present state of this sin-cursed world, does not gladden in the

glorious prospect, of the speedy coming of our rightful Sovereign, to establish his kingdom and scatter earth's dark night away? Who, but a rebel, could be displeased with such a change? If our affections are where they should be,—if we have yielded to God the whole tribute of a generous heart, the agonizing prayer of the soul will be, "AMEN, EVEN SO COME LORD JESUS, COME QUICKLY."

How truly can the heart that is right with God, adopt the words of the poet and say,

"How long, O Lord our Saviour,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

For the Midnight Cry.

VERSION OF DANIEL II.

The following article claims to be nothing more than the result of a careful collation of the common English translation with the original. That original is Hebrew, from the commencement to the words found in the fourth verse, "O king"—(Malcâ.) The remainder is Chaldaic—(Arâmith) or the eastern Syriac.

1 AND in the second year of the kingdom of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was agitated, and his sleep was ended for
2 him. And the king commanded to call the sacred scribes, and the magicians, and the sorcerers, and the astrologers, to show the king his dreams. So they came and stood before the king.
3 And the king said to them, dreaming I have dreamed, and my spirit was agitated to know the dream.
4 Then spoke the astrologers to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation.
5 The king answered and said to the astrologers, the thing hath gone from me: if ye shall not make known to me the dream and its interpretation, ye shall be cut in pieces, and your houses shall be
6 made a dunghill. But if ye show the dream, and its interpretation, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and its interpretation.
7 They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.
8 The king answered and said, Truly I know that ye would gain the time, because ye see the thing
9 hath gone from me. But, if ye will not make known to me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me its interpretation.
10 The astrologers answered before the king, and said, There is not a man on the earth that can show the king's matter: therefore *there is* no king, lord, or ruler, *that* asked such a thing of any sa-
11 cred scribe, or magician, or astrologer. And *it is* a difficult thing that the king asketh, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh.
12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of
13 Babylon. And the decree went forth that the wise *men* should be slain; and they sought Daniel and his companions to be slain.
14 Then Daniel answered with prudence and wisdom to Arioch the captain of the king's guard, who had
15 gone forth to slay the wise *men* of Babylon: He answered and said to Arioch, the king's captain, Why *is* the decree *so* hasty from the king? Then
16 Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.
17 Then Daniel departed to his house and made the thing known to Hananiah, Mishael, and Azariah,
18 his companions: that they would entreat mercies from the God of the heavens concerning this secret; that Daniel and his companions should not perish with the rest of the wise *men* of Babylon.
19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the
20 heavens. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom
21 and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom to the wise, and know-
22 ledge to those who are intelligent: He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.
23 I thank and praise thee, O God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast made known to us the king's matter.
24 Therefore, Daniel went in unto Arioch, whom the king had appointed to destroy the wise *men* of Babylon: he departed and said thus to him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show the interpretation to the king.
25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, who will make the interpretation known to the king.
26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known to me the dream which I have seen, and its interpretation?
27 Daniel answered before the king, and said, The secret which the king hath asked, the wise *men*; the magicians, the sacred scribes, the astrologers,
18 cannot show to the king; but there is a God in the heavens who revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy
29 head upon thy bed are these: As to thee, O king, thy thoughts came up *into thy mind* on thy bed, what should come to pass hereafter; and he who revealeth secrets maketh known to thee what shall
30 come to pass. But as to me, this secret is not revealed to me for wisdom that I have more than all the living, but in order that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart.

THE DREAM.

31 Thou, O king, didst look, and behold a great image. This huge image, whose brightness *was* excellent, stood before thee; and its appearance *was* terrible.
32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.
33 His legs of iron, his feet, a part of them was iron,
34 and a part of them clay. Thou didst look till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay,
35 and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great
36 mountain and filled the whole earth. This *is* the dream; and we will tell its interpretation before the king.

ITS MEANING.

37 Thou, O king, *art* a king of kings: because the God of the heavens hath given thee the kingdom,
38 the power, and the strength, and the glory. And wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee ruler over
39 them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall
40 rule in all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and crusheth all *things*, and like iron that shattereth all these, shall it break in pieces and
41 shatter. And whereas thou didst see the feet and toes, a part of them of potter's clay, and a part of them of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou didst see the iron mixed with miry
42 clay. And *as* the toes of the feet a part of them *was* of iron, and a part of them of clay, *so* the kingdom, a part shall be strong, and a part broken.
43 And whereas thou didst see iron mingled with miry clay, they shall mingle themselves with the seed of man: but they shall not cleave one to another,
44 even as iron is not mingled with clay. And in the days of these kings shall the God of the heavens set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, *but* it shall break in pieces and make
45 an end of all these kingdoms, and it shall stand for ever. Forasmuch as thou didst see that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and its interpretation sure.
46 Then the king Nebuchadnezzar fell on his face, and prostrated himself to Daniel, and commanded that they should offer an oblation and sweet odors
47 to him. The king answered to Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, be-
48 cause thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.
49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

NOTES.

Verse 2.—"Astrologers."] Hebrew *Casdim*. This word usually translated Chaldeans, has a special signification, that of astrologers. The nation was particularly devoted to astrology.

Verse 18.—"Rest of wise men,"] or "the remnant of the wise men."

Verse 32. "Brass."] Chaldaic, *nechâsh*. This word, like the corresponding Hebrew *nechashett*, is used for copper, and likewise for a factitious metal composed of copper and tin, which admitted of being tempered and wrought into armor, spears, swords, and various cutting instruments. The article, which is now termed brass, was unknown to the ancients.

Verse 33.—Although the word "clay" has been retained, yet the original term *chasaph*, (as well as the phrase *chasaph tinah*, ver. 41, "miry clay,") signifies *baked-clay* or *earthenware*, and not *soft clay*, as the English reader might suppose from the language of our common version.

Verse 35.—"Mountain,"] *Toor*. This word signifies either *a mountain* or *a rock*. PHILO.

SCOFFERS ARE SIGNS.

Bro. J. N. T. Tucker, a well known philanthropist, writes:

SENNETT, Feb, 26. 1843.

"I became more fully convinced that the end draweth nigh, as I witnessed the madness and unprecedented folly of the enemies of the hoped advent. O, what obliquity must that man's heart be afflicted with, who, like many of our "great men," can join in the scoffing and ridicule heaped upon this solemnly interesting subject, so far as the wicked are concerned."

The editor of the Christian Herald, a Baptist paper at Detroit, Mich, has been impressed with the same thing. He speaks in the following sensible manner.

"SECOND ADVENT.—We can hardly avoid *trembling* at some things which are going the rounds of our public prints, and thence pass into the mouths of the world, on this solemn subject. There is, to us, no sign that seems so much to portend the approach of that dreadful day, as the coming of scoffers. Indeed, it has become almost impossible, at least, here at the west, to ascertain the truth of matters that have any connection with this subject, and especially with the conduct of the expectants of Christ's speedy coming. Stories of ascension robes, spending nights in grave-yards, in order to ascend with the company of the rising dead, and hundreds of other reports of fanatical conduct, most of which seem to have occurred at a distance from the place where the reports are most current, and probably *at a distance from every other place*, are rife throughout the country.

With reference to these things, we wish to advise our brethren to get their information from that Chronicle of both past and future events, which, in too many instances, lies neglected upon their tables. The Bible does not change with the changing wind, but when we once get the import of its prophetic instructions we may prepare for, and confidently expect, the event. Will pastors take up the subject, not for the purpose of supporting or demolishing a theory, but to arrive at truth? If any wish to know Mr. Miller's views, or those of his friends, their only safe course will be to get them from their own works."

THE MIDNIGHT CRY.

THURSDAY, MAY 11, 1843.

"THAT DAY AND HOUR."

We think the words of Christ are greatly perverted when he takes pains to give warnings respecting a certain event, *on purpose that its coming may be perceived*, and yet says, "Of that *day* and *hour* no one *now knows*." Is it not a monstrous abuse of language to say that Christ meant to have the event take us all by surprise, —that he wished and resolved to have all his pains go for nothing,—his warnings prove useless, and his exhortations to rejoice in the prospect, mere idle talk? When he told us to take heed LEST that day should come upon us unawares, did he mean nothing?

"O, that was about the destruction of Jerusalem," says the objector.

Indeed! you forget that it is part of the same discourse, and if the warnings relate to the destruction of Jerusalem, so does the declaration, that no one knew the day or hour. Let us suppose, for a moment, that the language *did* all relate to the destruction of that city, which has been so absurdly considered the great subject of the New Testament prophecies. How would our modern theologians explain it? Of course they would say, the warnings were designed to give notice of the coming events to those who should heed them, that they *might not be taken by surprise*. The declaration that no one knew the day or hour would teach them to be ready at the *first* warning, for then the event might be constantly looked for till it should come. This is the tenor of Scott's note on Matt. 24 : 36—41. He says :

"Some expositors explain these words exclusively of the day of judgment, as being emphatically 'that day;' and the context denotes that Christ intended to lead the thoughts of the hearers, and of those who should ever read this prediction, to that solemn occasion : (*Notes*, 42—51, 25,) but might not this be done, with reference also to the precise day and hour of Jerusalem's destruction? Even this was not declared either to man or angel, so far as we can learn; but the disciples were warned to expect and be ready for its approach, and to mark the signs which had been given them. (*Note*, *Mark* 13 : 32.) For it would resemble the deluge, in that it was expressly predicted, and some general intimations were given concerning the appointed season when it would take place, with instructions how to escape. Yet men in general would not believe, or take warning; but, being occupied about the employments and satisfactions of life, they would be overwhelmed and destroyed by its unexpected coming; just as the inhabitants of the old world had been by the flood. Even when two persons were in the same place, or about the same business, one of them would be destroyed, and the other escape : as one would be watching and observing 'the signs of the times:' and the other carelessly neglecting them."

Now let us apply the same principle to the still greater event, of Christ's personal coming, and all is plain. On this subject, a sister in Maryland, has just written to us the following appropriate suggestions :

Br. J. V. Himes,—I should not venture to send you these thoughts, but that they occurred to me the other evening, when privately supplicating at the mercy seat, and strongly impressed my mind.

Unto all who sincerely and prayerfully desire to know the truth, but are prevented from studying the prophecies, by the declaration, Mark 13 : 22—"But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, (his humanity) but the Father." And Matthew 24 : 36. I would say that to my mind the 5th chapter of Revelation confutes all arguments founded on those texts, against our knowing when the second coming of our Savior "is nigh even at the doors." Matt. 24 : 33. We there read, (Rev. 5 : 1—4,) "I John saw in the right hand of Him that sat on the throne a book written without and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose the seals thereof?'" &c. 5th and 6th verses, "And one of the elders said unto me, 'Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof," &c. 7th v. "And he came and took the book out of the right hand of Him that sat upon the throne." 9th and 10th verses, "And they sung a *new* song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou *wast slain* and hast redeemed us to God by thy blood." A part of the prophecies that follow are made known by the opening of the seals of this book of destiny, as some call it, or volume of prophecy, as it is called in the margin of my bible. Any one that will attentively read Rev. 1 : 1, must understand that not only this but the whole book is a revelation that God gave to Christ *after he had finished his work on earth and ascended to the Father, and that he gave it to Him to show to his servants what will come to pass*. A reference to history will show that the fulfilment of these prophecies helps to unseal the prophecies of the Old Testament: those I mean that remained to be fulfilled after the first advent of Christ, and were consequently carried out in the New Testament: for, those not repeated in the New, we may rest assured, had already been fulfilled.

S.

"THEN SHALL THE END COME."—Mark, who wrote later than Matthew, reports Christ's words thus: "And the gospel must first be published among all nations." Doddridge applies this and Matthew 24 : 14, to the destruction of Jerusalem and the end of the Jewish state; and he adds this note, to show the fulfilment of the prophecy:

"It appears from the most credible records, that the gospel was preached in Idumea, Syria and Mesopotamia, by Jude; in Egypt, Marmonica, Mauritania, and other parts of Africa, by Mark, Simon and Jude; in Ethiopia, by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Posthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmonia, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about, to Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul and Britain; in most of which places Christian churches were planted in less than 30 years after the death of Christ, which was before the destruction of Jerusalem."

Modern objectors find no fault with the tenor of this note, although it assigns but one preacher to many millions of people, but they are strengthening the modern rejectors of the gospel, by assuring them they will have the privilege of spurning it till it has been actually presented to every human being. But Christ made no such promise.

When God destroyed the world by a flood, he warned them by one man only. When he destroyed Sodom, the warning was carried by angels to one man who repeated it to his sons-in-law, but they scorned the warning. The rest of the citizens did not personally receive the message, but they showed such a rebellious temper, that we cannot suppose they would have heeded it, if given them.

All which the Lord foretold concerning the preaching of the gospel has been fulfilled, and it is the part of wisdom for us to regard the message we have received, and convey it rapidly to others, instead of nullifying it, because we do not know that all have heard it.

Our brother of the Religious Telescope, in Ohio, writing against our views, says:

"Those who are at all acquainted with the history of the Gospel, must know that more has been done for the last 30 years for its universal spread, than was accomplished for ten centuries previous to that time. God has put it into the hearts of men of wealth, and they have given their thousands, for the express purpose of translating the Gospel into the different languages of the babbling earth, that all, according to the Saviour's own delaration, should hear for themselves; and now, with a few exceptions, the Scriptures, in part, are translated in every language and dialect under heaven."

From these facts, we infer that we are living in the "time of the end," and that soon shall the end come. We beg our brother not to be found with the lulling message on his lips, "The end is not yet."

Defer not a good purpose.

The Opening of the Tabernacle in Boston.

On Thursday last the Tabernacle was opened for public worship. Its completion had been retarded by many untoward events, over which its friends had no control, but which were doubtless permitted for good; and we doubt not but that it has been opened at the very time when Infinite Wisdom would direct. We were gratified with the presence of an immense assemblage from this and the neighboring towns. The presence of so many of our friends from different, and some distance places, and so strong in the faith, was most cheering to us. We perceived a large number of the clergy of this vicinity present, and also a great number of the candid citizens, who do not see with us. We think there could not have been present, less than 3500 in all; and all seemed highly attentive to the exercises, and pleased with the appropriateness of the house thus opened.

The address of the Committee was read in connection with prayer and singing. Brother Silas Hawley, preached an able and appropriate discourse, to which the immense audience listened with evident gratification for more than two hours. The discourse was from Ezk. xxi. 27.—"I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." It will be published shortly, that all may be instructed by it.

Those present seemed evidently happily disappointed in the neatness and plain simplicity in which the Tabernacle is finished, it being so appropriate for the preaching of the gospel, and such a striking contrast to the gorgeous and velvet cushioned churches where "to the rich the gospel is preached."

The services in the evening were attended by a crowded house, and several interesting addresses were made by ministering brethren from abroad. The day itself was most delightful, and everything passed off in the most pleasing manner. To God be all the glory.—*Signs of the Times.*

BROTHER WHITING---CORRESPONDENCE.

NEW YORK, April 5, 1843.

DEAR SIR,—We the undersigned, having heard it reported from various sources, that it was not generally believed that you had embraced the Second Advent doctrine, we take the liberty to propose a few questions for you to answer, that the public may know what sentiments you do entertain on the above subject.

AMOS S. MILLER, M. D.
DANL. E. STEARNS, M. D.

—

1st. Do you understand the four divisions of the image in Daniel 2, and the four great beasts in Daniel 7, as referring to four universal empires, and if so, what empires are alluded to?

2d. Does the vision of the 8th chapter refer to the same kingdom, and wherein does the little horn of this chapter differ from that of the 7th?

3d. Will you give us your exposition of Daniel 8 : 14—"And he said unto me, Unto two thousand three hundred days, then shall the sanctuary be cleansed," —and also of Daniel 9 : 24, in reference to the seventy weeks, and the anointing the Most Holy?

4th. Have we any evidence that thi world is about 6000 years old?

5th. Do you think it possible to know the day and the hour, or even the year of the coming of the Son of man, and the end of these wonders?

—

WILLIAMSBURGH, L. I., April 13, 1843.

Gentlemen,—I answer your questions as follows:

To the first—Yes. The empires are the Babylonian, Medo-Persian, Greek, and Roman.

To the second—The vision in the 8th chapter refers to the same kingdoms, with the exception of Babylon, which are described in Daniel 2 and 7. The little horn is the same one which is noticed in the 7th. [*Note*. Different views may present different aspects of the same anti-Christian power.—ED. CRY.]

To the third—The 2300 days are used for years.

The "cleansing of the sanctuary" is described in 2 Thess. 1—12. Compare Eph. 2 : 17—22. The 9th of Daniel furnishes the date from whence we are to reckon the 2300 days, viz. "the going forth of the commandment," which is recorded in the 7th of Ezra —in the seventh year of the reign of Artaxerxes, B. C. 457. The 70 weeks of the ninth of Daniel are a part of these days, both having the same commencement,—the former are *cut off* from the days, this being the *only proper* signification of the Hebrew verb *nechtak*. If the phrase Most Holy (Kodesh Kodothim) be referred to the Saviour, it points to the fact that the Spirit descended on him at his baptism.

To the fourth—The weight of testimony is in favor of the period of 6000 years.

To the fifth—I believe that prophecy indicates the year, but not the month, week, day, or hour.

Respectfully yours, &c. N. N. WHITING.

Messrs. Miller & Stearns.

DR. WEEKS' CRITICISM.—The exultation caused by the Dr.'s articles has been premature. A display of Hebrew and Greek rules, does not prove that a man is correct or infallible. After Bro. Cook's communication on page 62 was in type, a friend, to whom the original languages is familiar, handed us the following:

ANOTHER MISTAKE OF DR. WEEKS.

In one of his recently published lectures, the Doctor has given us a criticism on Acts 13 : 20, in which he insists that the phrase, "about the space of four hundred and fifty years, until Samuel the prophet," is not designed to teach us that 450 years transpired between "the division of the land by lot," and the era of Samuel. To make this position good, he resorts to a rule of the Greek Grammar, (founded, by the bye, on the usage of the language of the classics,) which requires that if a word signify the *duration of time*, it should be put in the accusative case; but if a *point* of time when an event occurs, it must be put in the dative. Now as the words *etesi tetrakosiois pentekonta* (400 years) are in the dative, the Dr. feels quite confident no doubt that his position is inexpugnable. We request his attention to John 2 : 19, 20—where the *duration of time* is expressed by the *dative case* precisely as in Acts 13 ; 20 —"Jesus answered and said unto them, Destroy this temple, and in three days (en trisin hêmerais) I will raise it up. Then said the Jews, Forty and six years (Tessarakonta kai hex etesin) was this temple in building, &c." PHILO.

[According to Dr. Weeks, this phrase must mean, *After* 46 years the temple was in building, &c.—ED. CRY.]

CONFERENCE AT HARTFORD, &c.

DEAR BROTHER HIMES,—The Conference of Advent believers which commenced in this city on Tuesday, closed Thursday evening. Present, brethren Cook, Batchelder, Barry, and Brown.

Our meetings were held in the City Hall until yesterday, when we occupied the house of the First Baptist Church. The attendance on these meetings has been very good, and so far as we may judge from outward appearances, those who have been present have listened with much candor and seriousness. At the close of the services yesterday morning, brother Cook baptized twelve willing converts, all of whom are looking for the blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. The brethren in the faith have been greatly refreshed and encouraged by what they have heard and experienced. I find their number larger than I had supposed—the aged, the middle-aged, and the young, make up the blessed band. They are what might be termed a good class of Advent believers, that is, they are intelligent and pious. It has been said that none but the weak-minded embrace our views. This I deny. However, it is ordinarily the common people that receive the truths of the gospel, and I am willing to be ranked among them. God has made religious truth for this class, and not for philosophers exclusively. Had he deposited truth where the learned and the scientific alone could have discovered it, how few could have ever become acquainted with the way of life and salvation. How surprised I am, that we have all along been soaring so high after truth, just as though we were so many astronomers, seeking for some new world in the far-off heavens, a discovery of which is essential to a perfect knowledge of the material universe. Why truth, and all the truth necessary for our good here, may be found by any mind that will stoop low enough to pick it up. Cold reason will never find out God unto perfection—philosophy, unaided, could never trace the path to heaven for a single soul; and if the philosopher would enter there himself, he has got to come down from his giddy height, and enter thither by the same narrow, humble way, with the most untutored mind. The Christian scheme abases the pride of the wise. How common it is for us, when endeavoring to instruct such in regard to the plan of salvation, to present before their minds the *simplicity* of the gospel plan; and on the other hand, how natural is it for them to stumble at it, because they can discover none of man's wisdom in it. "The Jews require a *sign*, and the Greeks seek after *wisdom*," &c. Now, if these first, and, to the carnal heart, most humbling principles of our religion, are recognized and enforced by us in the great work of regeneration, they ought always to be kept in view in the investigation of all truths that affect our state *after* conversion. How much are any of us in advance of the Corinthian Christians, to whom Paul said, I have fed you with milk, and not with meat, &c.

I do not despise learning, nor do I pretend to more than ordinary ability in discovering the truth of God's word. I think I have sought to let the Bible speak in its own simple tongue. Still, I now see that I have sometimes erred in daring to try its doctrines by my own poor reason alone. Now, the Bible talks to me in the simplest strains, as though it took it for granted that I am just what I confess myself to be—a poor, ignorant sinner. I still aver that I read in it the doctrine of the glorious advent of my Saviour immediately at hand—and I solemnly maintain before High Heaven, that by the united agency of the Word and the Spirit, I have been taught this precious and sublime truth. God has seemed, too, to show me all the other great truths that cluster around it: he has shown me just the condition of the world, the church, and the ministry, until my soul could no longer bear the sight. He has given me a view of his holy law, with bold and impious man for 6000 years trampling it under his feet—and shown me, as never before, the blood of his Son spurned and rejected, until Justice and Love have seemed to rend the heavens in their cry for the immediate and sudden destruction of a guilty world. Never before have I had *fellowship with Christ in his sufferings*—never have I felt before as though I could weep my soul away at the feet of Jesus, as I have seen the indignity heaped upon him while he was on his mission of mercy to earth, and the manner in which his offers of love have been treated while he has been seated on the mediatorial throne. Oh, how can my soul any longer submit to his suffering further indignities from graceless, wicked man! And here I might ask, why is it that God has given us, and that without any effort on our part, just such views of his law, of the love of Christ—in a word, just such views of all truth, as reasoning before hand, it would appear that we ought to have, in order to qualify us to sound the Midnight Cry. Why has he been so particular as to make his Word blaze with instruction, not upon one point only, the doctrine of the Second Advent, but on all those points that are remotely connected with it?

Much is said about having charity for those who do not think with us; and certainly we ought to exercise it towards all who are humble seekers after the truth, but to none who are *wilfully ignorant* of it. We ought to have just such charity for them as we do for impenitent sinners, of whom there are two classes—one that seems half disposed to be Christians, and the other determined not to be Christians at all. I believe that to be a Second Advent believer, it is just as necessary that the aid of the sovereign and gracious power of God should be called in, as in the act of conversion. The cases are very analogous. Why, says the sinner, I do not see proofs of the inspiration of the Scriptures. Another says, I do not see conversion and future punishment taught there; and another, I do not understand what you mean by experiencing religion. But soon, perhaps, God's Spirit begins to move, conscience is alarmed, the sinner is convicted, he is converted—he is in a new world. He says, I have awoke from a dream; why did you not arouse me, and cry in my ear—*destruction!*

Just so as to this doctrine. I know not why I was opposed to it, nor why I did not see the proofs of it before. I am glad that I am converted; and it would be as difficult to convince me that it is not of God, as to convince a young convert by argument, that all that he professed to experience when first converted, is not of God. As I have said once, so I say again, it may be God's purpose to select only a portion of his servants to give the cry, while he keeps it a secret to others. Hence our opponents ought to have charity for us, for we *may be* doing God's will:—for one, I am solemnly persuaded that I am.

As to an "abusive spirit," I candidly think that the other side need to be cautioned a little more than ourselves. I will not be abusive—it has never been my disposition to be; but can I do otherwise than to speak of things just as God, without any effort or desire of mine, has shown them to me? Ought not our brethren to allow that God *may* have shown us the conviction of the world and the church in a light in which they themselves do not see it? I am no man's echo. God seems to have been my sole Teacher of late, and I speak just as he teaches. I implore my dear brethren not to abuse us either in private or in public, and not to treat us as though we were Mormons. A little time will correct our error, if indeed it be an error. Really, they ought to be grateful to God that there are so many in all our churches throughout the earth, that adhere so rigidly to the word of God as our guide—that love the appearing of the Saviour, and are ready, even at a "false alarm," to arise and trim their lamps, and make preparation for the reception of the Bridegroom.

Affectionately yours, F. G. BROWN.

RESTORATION OF ISRAEL.

DEAR BRO. SOUTHARD,—There is one Scripture argument for the restoration of the carnal Jews, that I do not remember to have seen noticed. At any rate, I am confident it has not received that attention which it merits. Perhaps some reference to it may be of service to Dr. Brownlee and others, who teach that "God's ancient covenant people, the Jews, are to be gathered in, and with them the fulness of the Gentile world."

In the 16th chapter of Ezekiel, the 46th, 53d, 55th, and 61st verses, *Jerusalem* is thus addressed—"And thine elder sister is *Samaria*, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand is *Sodom* and her daughters. *When* I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to *their former estate*, and Samaria and her daughters shall return to *their former estate*, *then* thou and thy daughters shall return to *your former estate*. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for *danghters*, but *not* by *thy covenant*."

From these passages it appears that when Sodom is restored to her former estate, *then, and not till then*, will "Jerusalem, which is in bondage with her children," be restored to her former estate. But when will Sodom be restored? Let brother Jude make answer. Verse 7—"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, *are set forth for an example*, suffering the vengeance of ETERNAL FIRE."

"But," asks the Judaizer, "does not Paul say all Israel shall be saved?" Yea, verily. But he also says, "They are not all Israel who are of Israel." "He is not a Jew who is one outwardly." "The children of the flesh are not the children of God; but the children of *the promise* are counted for *the seed*."

Yours in the hope of Israel,

Brooklyn, Ct. SAMUEL S. SNOW.

PREDICTIONS OF THE END IN DAYS PAST.

It is often said by the opponents of the advent, as evidence that the present is not the "midnight cry," that similar expectations have been frequently entertained in every age, since the first promulgation of the gospel: and in proof, various dates are given when it is said such has been the belief.

It is however one thing to *say* that individuals entertained such views, and that it was believed in certain times long past: but it is another thing to *prove* by *ancient* books or records, that such was the *fact*. When any one asserts that a certain man at a certain period predicted a similar event, it is useless to attempt to disprove it; for to prove a negative is impossible. The whole proof of most of the instances adduced, of predictions of the end of the world, are based entirely upon mere newspaper *assertions*, a mere *say* so, being the only proof offered.

Now unless such assertions can be substantiated by indisputable proof, by reference to the chapter and verse of authentic histories, written in the times when those dates and persons can be authenticated, it will follow that no weight whatever can be attached to them. These considerations at once show us that but little confidence can be given to the greater number of the instances enumerated of such predictions. This reduces the actual number of such predictions to a very small compass.

Of actual predictions which have been made at various periods, and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany, during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world *before* the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in *time*, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in *this world before* the resurrection. The same was also held by the *Cocceians*, a sect founded by *Cocceius*, a professor of theology at Bremen in Germany, and who died A. D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events, and not of the end of the world; so that the catalogue of such instances is still further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief: or at most had extended in a very small circle, and were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfilment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private *impressions*. They have guessed, judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.

The above remarks have respect to particular predictions of the end, and not to the universal looking for of the coming of Christ, which has been in all ages since his first advent, till *these last days*. Our Savior commanded his children to live continually *watching* for his coming: and we find that in accordance with this injunction, his followers have from that day to the preaching of a temporal millennium, continued to live in accordance with such an expectation, without having their eye on any particular time. Even the twenty-third article of the Saybrook Platform, adopted by the churches of Connecticut, A. D. 1708, teaches us that we should "shake off all carnal security, and be *always* watchful," and "be *ever prepared* to say, come Lord Jesus, come quickly;" and with this agree the Savoy confession of faith and the Westminster, which were the basis of the congregational churches of New England. Also Joshua Spaulding, of Salem, who wrote in 1796, testifies that "as late as the great earthquake in N. E. many Christians were looking for the second coming of Christ; and with this expectation, they arose and trimmed their lamps. Many Christians were then in the exercise of faith like that related of the Rev. and godly Mr. P—, who, awakening from sleep, said to his consort, "My dear, the Lord has come; let us arise and go forth to meet him." Mr. Spaulding further states, that he had the testimony of elderly people, who were alive in his day, that they remembered when the doctrine of a temporal millennium was *first* preached: so that till the last century, Christians were continually looking for the coming of Christ, at any time; but this continual expectation is not to be classed with predictions of particular times for that event.

After deducting from the list of predictions in days past those which have reference to other events, were instances only of individual or a limited belief, or are not supported by reference to any work written at the time when such predictions are reputed to have been given, it will be found that the entire catalogue itself has almost vanished. Indeed it is doubtful whether more than THREE instances can be produced, well authenticated, where a particular period for the consummation has been a general belief. Viz. soon after the days of the apostles, in the eleventh century, and at the present time.

The primitive church believed that this world would terminate at the end of six thousand years from creation. St Barnabas, Papias, Ignatius, Polycarp, and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six thousand years, immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.

Again, at the end of the tenth century, a belief prevailed that when our Savior was crucified, satan was bound, that the one thousand years of Rev. xx. then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon, the army of Otho became unmanageable, and hid themselves in cellars, &c.

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will also fail, for never before has the belief been based upon such a union of Scripture evidences, as at this time.

Our Savior says, Luke xii. 35—38, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

As he did not come at the first watch immediately after the days of the apostles, or at the second watch in the eleventh century, and as only three watches are referred to by him, let us be ready, so that when he comes at the THIRD WATCH, we may be found of him in peace.—*Signs of the Times.*

LETTERS.

Again we are obliged greatly to condense our cheering letters. A Brother in Portsmouth N. H., writes:

"Through the mercy and goodness of God, we are again permitted to hear Brother Brown, who has formerly labored in this place; since God in such a wonderful manner visited him by his Holy Spirit, he has been striving in a number of places to proclaim the Midnight Cry, and the blessed news of salvation! Last week he felt it his duty to visit Porthmouth once more, to proclaim the Saviour's speedy coming, to the people for whom he has offered many prayers, and shed many tears! He commenced a course of Lectures on Thursday evening at the Chestnut st. Church, which were continued through the week with good success; God crowned the meeting with his special presence and glory; and we trust many who were unacquainted with God were led to see the necessity of speedily forming an acquaintance with him: on the first evening he related his experience, and spoke of the peace and joy he felt on receiving this blessed truth. He said that it is the current report that he is insane; but he never was so far from insanity, and never had such control over his intellectual powers, as he has had for two months past.

"I beleve the people generally are satisfied in regard to the truth of his statements. On the Sabbath he preached at the Middle st. Church, where he has labored in years past; he took up the objections generally urged against the doctrine of the coming of the Lord at hand, and endeavored to show by the word of God that they weighed nothing comparatively against the doctrine. O praise the Lord that light from Heaven is beginning to dawn on this subject, that whereas to many it was once dark and mysterious, now it is clear as the sun in its meredian splendor. Ministers are beginning to give this subject a candid and careful examination; and souls, in view of the solemn scenes which are before them, are seeking an interest in Jesus, and a cover from the storm which is already gathering."

Brother B—, Postmaster at Richwood, O, writes:

"Will you please explain the following, viz: Daniel has a sure promise that he shall stand in his lot 'at the end of the days;' will not therefore the 2300 days be entirely accomplished and ended before Daniel will stand in his lot, or in other words before the judgment shall set; it appears to me, from the above, if I am correct, that *Christ* will not appear until the 2301st year shall usher in."

[*Ans.*—Christ may come *before* the *end* of the days, when probation will close, which is represented by the Master of the house shutting the door, *after* which many will stand without the door and knock. Of that coming, no one knoweth the DAY or *hour*, and for it we are commanded constantly to *watch*. Our brother's view of the promise to Daniel may be correct, and the same faithful Being who has fulfilled his promises with such wonderful accuracy hitherto, will vindicate his faithfulness in the last, most glorious one.—ED. CRY.]

"Bros. Prior and Haynes, have both been lecturing in this place and neighborhood for several weeks on the second coming of Christ; the result has been a great revival; 50 joined the church here, and in Middletown, a small village near this place, many have been added to the church; but I am not able now to state the precise number. Judge Strong, of Marysville, (our county seat,) was here and lectured for us during

the progress of our meeting. I saw in one of the Midnight Cry's, a communication of the Judge's."

See letter of Silas G. Strong, Mid. Cry, April 7. We now first learn the office of the writer. It adds nothing to his true greatness, but we are pleased with his modesty in concealing it.

A WATCHMAN IN KENTUCKY.

Brother Marsh, our fellow laborer of the Palladium, has forwarded us the following, which he had just received.

"I have examined the all-important subject of the Second Advent at hand, with some interest ever since I received the Palladium last Spring. As soon as I looked at it with an unprejudiced mind, I was *forced* to admit that the prominent features in the doctrine I could not *reason* or *explain away*, and do justice to that conscience that will ultimately accuse or excuse me in a coming day. As I profess to be a free thinker and my own expositor of God's Law, and allow *no man* or set of men to bias or control me in this matter, farther than I think I find *Thus* saith the Lord, I must confess that the more I examine the subject the deeper the conviction sinks in my heart, that the doctrine has God's word for its foundation, and is entirely without the reach of jealous vindictive sarcasm and sophistry: based upon the *sure word* of *Prophecy*, the *Rock of Ages*—the word of Truth that *never faileth*.

"My struggle was long and incessant to evade the force of its truth. I have learned more clearly the coiling, subtle serpent-like disposition of the human heart. I now feel that this awful day, (though glorious to the Christian,) will speedily come. O Lord have mercy upon a guilty world. O thou insulted and inflexible Judge of quick and dead, shed abroad the saving influence of thy Holy Spirit, and let thy matchless power be made known in the salvation of a wicked and Hell-deserving world. Save, Lord.

"I have expended much time and money for the acquisition of the Medical science, am young and my worldly prospects were blooming. But deep calleth unto deep, and recently He that hath promised to fill the treasures of those that follow him has reconciled *all*. The love of the world is hourly receding from my heart, and my prospects of ultimately reaping a rich harvest in the kingdom of God daily brightening. O that I may be found worthy, that when the Savior again shall stand upon Mount Zion, and the 7th and last trump shall sound her shrill notes, and all the virgins arise from their dusty beds, I too may strike my golden harp, and tune it anew on Eden's plains.

"I have long heard the sweet invitation of God's Spirit, saying, 'this is the way, walk ye in it,' and I have always in return said, *not so, Lord*, until a few days past. I am now resolved to spend the remainder of my days in the service of God. For the future I intend to give the Midnight Cry in Ky. O Lord help, for thy help is greatly needed; for the godly man ceaseth and the faithful fail from among the children of men. The doctrine is entirely new here. I am all alone in this matter in this county. J. JAMES."

An aged brother in Pitcher, Chenango county, writes:

"The Midnight Cry has been read with interest and profit by me and many others. I have lent them all over the neighborhood. You have sent me many more papers than my money came to. I must send this letter without the means to help you print the Midnight Cry, for I am a poor man 73 years old; I am deaf as a stone—have not been able to hear a human voice for many years. The Midnight Cry is a feast to my soul. Under these circumstances do I not need something? If any of God's dear children send you money to send the Midnight Cry to those who have not the means to pay for them, please to remember me. I know not how to do without them.

"I think you would like to hear a little of the result of Second Advent Lectures in this region. Our beloved Brother Daniels from Massachusetts, came to Cincinnatus and commenced a course of lectures in the Baptist house. He had full meetings. Elder Swan is a believer in the Second Advent near, and some of his Church. Then Bro. Daniels went on the hill six miles south-east of Pitcher, and gave a course of lectures, and the result is glorious; a great reformation took place. There are a great many young converts, and the reformation still continues. Last Sunday evening, 40 spoke,—all coming along in the faith of the Second Advent near. So we see the doctrine is approved and blessed of God.

"Bro. Daniels came to Pitcher, obtained the Baptist house, and preached three lectures. The clergy opposed and the people would not attend. He closed the second day at one o'clock. He spent the afternoon with Bro. Crandall, with whom I have been closely connected in the doctrine of holiness, for years. He has a large family of children. Two of them are married and have families, but they were at home. In the course of the afternoon, no less than three of them were converted to God. All of his family are now converted, down to two or three little children. It is a house of great rejoicing—it is a little paradise on earth. They can sing praises to God and pray together with one consent. The Clergy in Pitcher are constrained to say the fruits of the second advent doctrine are good, though the doctrine is false. Dear brother, can a corrupt tree bring forth good fruit?"

Extract of a letter from Missouri.

"I am earnestly and prayerfully seeking for light on the subject of the Second Advent near; and most of the human aid I have been able to obtain to enlighten my mind on this subject thus far, has been from some dozen of the late numbers of the "Signs of the Times," and a few numbers of the "Midnight Cry," which have lately come directed to this office. I am convinced that the event is nigh even at the doors, and that the doctrine of a temporal Millennium which I have so long held, is not supported by the Scriptures. My prayer is that I may come to a right understanding of the whole subject, and as time may be short, I feel that what is to be done must be done quickly. I have had so many calls upon me for the few numbers of papers that I have received, that I have been compelled to let many of them go before I have examined them as much as I could wish."

Brother Clapp of Akron, O., writes:

"Our Pastor of the First Congregational Church, James D. Pickands, has been absent from us about two weeks. He has been presenting the subject of the Second Advent to the people of Canton, a village 20 miles south of us. The Lord has blessed his labors abundantly. A goodly number of the impenitent in the place have been converted to the doctrines of the Cross, and many of God's children have been led to embrace the whole truth, and are living daily with the expectation of seeing the Lord. The Methodist minister, Mr. McCue, of C., has come out boldly, and is now proclaiming the speedy coming of the Saviour. He preached for us yesterday, (Sabbath,) and was not afraid to commit himself on the subject."

A writer in Georgia says:

"There are none here who read Miller's Lectures who can show wherein he is wrong, and many have faith to believe in the early coming of Christ."

An aged brother in Vernon, N. Y., who has been a diligent student of the Bible from his youth, writes:

"I have lately seen brother Miller's book, published in 1835, wherein he has given his views of the time of Christ's second coming, from his diligent search of the prophecy of Daniel, and comparing the other prophecies with what is revealed in the New Testament by the Evangelists, the Apostles, and John the Revelator, I think in such a harmonizing chain of proofs, that it cannot leave any room for doubt on the subject. I have so far fallen in with the belief, that I can say that the thought of Christ's speedy coming gives me much joy, and it does comfort my poor heart that I can say, Come Lord Jesus, come quickly, amen.

"I would farther add, that I am not ashamed to espouse this cause before the world, and to contend earnestly for this faith, although I meet with strong opposition, and am sneered at by some. But none of those things move me, so that I can find the truth. I am willing to own my ignorance. I do not pretend to know a sentence of grammar. It was not taught in our common schools when I was young. But I am thankful that for more than thirty years I have been to a high school, and have had a Divine teacher, together with the best school book that ever was printed—the Bible. I am in my 79th year."

A writer in Birmingham, Ohio, says:

"Admitting that your chronological dates are wrong, you will have the pleasure of looking back upon your past course through life, and of knowing that you have been the means, through Christ, of causing hundreds and thousands to 'emerge out of nature's darkness unto God's marvellous light.' Yea, even now, you can revert with pleasure to that passage which says, 'They that turn many to righteousness, shall shine as the stars for ever and ever.'"

A subscriber enclosing two dollars from Pennsylvania, says:

"I have been receiving your most excellent paper, the Midnight Cry, for some length of time, and it has been of great good to my soul. I have received more light through your paper on the Scriptures, than I have received from the sacred desk in years that are past. It has been to me a key, and has unlocked many passages that appeared to me very dark and intricate, which now appear to me plain and intelligible, and prove a blessing to my soul."

A writer in Canada says:

"I have got a look at the Midnight Cry—vol. 2, Nos. 7 and 8. It is handed from house to house with great care. Some are scoffing, and many are listening with care, comparing their Bibles, and proving the same to be truth; thus it stirs up divisions wherever it goes."

LETTER FROM NEW HAVEN.

Not many learned are called; nevertheless, there were a *few* such who believed on Christ at his first coming. Here we see a student who sat at the feet of our modern Gamaliels, confessing his faith in unpopular truth. We publish it without the knowledge of brother Himes, and do not think it necessary to suppress the personal acknowledgments it contains.

"DEAR BROTHER HIMES—I am much surprised that you have not long since received some frank acknowledgment of the good effected, through the blessing of God, by the labors of brother Miller and yourself at New Haven. Whether this delinquency has been occasioned by the fact that your efforts were not duly appreciated, or by a culpable negligence and ingratitude, is not for me to determine. As the period is now passed in which I conceive this ought to have been done, it will perhaps be sufficient to state, in respect to the general results, that the powerful and glorious revival, which commenced under your labors, continued for some two months with almost unabated interest. In view of this fact, no one will wonder at my disappointment in having hitherto seen no public acknowledgment nor expression of gratitude.

"But what is still more astonishing to me, is, that religious communities at large, so far from being willing to acknowledge their indebtedness to the labors of individuals, who love to dwell upon the Second Advent of Christ, not only choose to disclaim them, but effectually to reject this glorious doctrine. That the generality of churches and ministers do virtually reject the doctrine in question, I think is evident; for they not only fail to dwell upon it themselves, but close the doors of their sanctuaries upon those who wish to proclaim it. If they do not in theory wholly discard the doctrine of Christ's second coming, still they place the event so far in the future, as to utterly nullify its influence on the mind. It is dreadful to think of the treatment which this subject has received from Christ's professed followers. He has frequently and emphatically declared, 'Behold, I come *quickly*.' What then must be the prospects of the mass of nominal Christians, in view of the following test? 'Whosoever is ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of his Father and the holy angels.'

"But I wish more particularly to acknowledge my personal obligations for the good which eventually accrued to myself from attending your meetings. During the week which you spent in the place, my former views, which accorded with those of the church generally, were shaken. In addition to this, I contracted a relish for the important subject discussed, which led me to a protracted investigation. After devoting my whole attention to the examination of both sides of the subject for five weeks, my convictions were so deep that Christ would soon come to destroy the world and deliver his people, that I could no longer conscientiously remain, and continue my regular studies in College. I was well aware that the Faculty might perhaps consider their institution disgraced, and well knew that fellow-students would pity my so-called imbecility, and ridicule what they imagined to be my credulity. In addition to this, I expected that much esteemed patrons would be disappointed, and become alienated

for ever. But barter my conscience I could not, and to remove my convictions of truth was impossible. The course of duty, therefore, being made plain, I commenced spreading before the people the evidence which convinced me that Christ will speedily come. In doing this, and presenting other practical truths, as circumstances seemed to demand, I have now spent the happiest three months of my life. My convictions that the course I pursued was right, have been very much strengthened, not only by farther investigations of the general subject, but by the violent opposition manifested on the part of those destitute of the spirit of Christ, and the blessings with which God has owned his precious truth.

"That the second coming of Christ is 'at hand,' 'even at the doors,' I am scarcely permitted to doubt And that the evidence for believing the event will take place this year, vastly preponderates over all opposing that has yet been presented, and with which I am acquainted. I as freely acknowledge to be my belief.

"For the evidence, in view of which my sentiments have been thus revolutionized, I am, of course, most indebted to the Bible. But for the suggestion of many of these evidences, and for the impulse which led me to a long and careful examination of this subject, I am indebted to brother Miller and yourself. Receive my warmest thanks, and be assured I shall ever cherish towards you the most grateful emotions.

"Brother Dean, of the present Senior Class, and Brother Gurnsey, recently of the Junior Class, who were engaged in studying this subject at the same time with myself, were forced to adopt similar conclusions. I am authorized by them to say, that they have since found no reason for changing their belief. They have both fearlessly sounded the 'cry' in different parts of the State.

"Yours in the hope of Christ's speedy appearing,
"ASAHEL A. STEVENS."

WESTERN NEW YORK.—LETTER FROM A PASTOR.

"*Dear. Bro. Southard.*—The glorious truth, that the coming of the Lord draweth nigh, is making some progress in Western New York. Bro. Beach, under God, has done a blessed work for us in spreading the truth in most of our principal places: yet much remains to be done, or that day will come upon thousands unawares. According to my feeble abilities, I endeavor to answer some of the many calls for lectures; though for reasons that have answered my own conscience before God, I have not left my own people on the Sabbath to give the 'cry' to others. I have many more calls for lectures than I can possibly answer and retain my charge.

There are some five or six good brethren in our little Church, who are waiting the coming of their Lord, and who delight to go with us to sing the songs of Zion. By this, they add much to the interest of our meetings.

The dearth is great, the 'Macedonian Cry' is long and loud for help in Western N. Y. We want some strong men; strong in God; mighty in the Scriptures, to visit our cities and principal towns. Why do brethren thus pass us by? Multitudes are ready, yea anxious to hear. We have also the living arguments of which Peter spake in his second epistle, 3: 4. We have Antiochus-men, we have Dr. Weeks-men, we have 'literalists' and spiritualists,—we have a representation of almost every shade of sentiment in Christendom.

Presbyteries, Synods, Associations, and Consociations, are reeling and rocking as if drunk with a spirit of contention and division. Old organizations are splitting in pieces, and new ones are forming. Jealousies, strifes of words, heresy-hunting and the like, seem to characterize many of the meetings of ecclesiastical bodies in the region, while the heart of humble piety is compelled to weep and bleed in secret places. In looking at things as they now exist, we are induced to raise the enquiry—Had Paul any reference to the Church in his second epistle to Tim. 3: 1—5? It is painful in the extreme, to speak of these things, and much more so to witness them. But the day is near at hand when they will all be proclaimed as upon the house-tops. In the midst of all this commotion, let the glorious truth of our Savior near be proclaimed, and "the wise shall understand." The righteous will hear and heed the voice.—John 10: 27, 28.

We are making efforts to get some one or two of the brethren who are prepared thoroughly to discuss this subject, to visit this region. We want Bro. Himes—Bro. Miller—Litch—Brown—Southard—Fleming—Fitch—or others. Will not, cannot, some of those dear brethren "come over and help us?" If we can get help, and the Savior does not come before, we propose to hold a general meeting in a beautiful grove just west of our place, about the sixth of June, or soon after. If brethren could come so as to spend some week or two previous in visiting Palmyra, Rochester, Brockport, Albion, Lockport, Niagara Falls, Buffalo, Batavia, Le Roy, and as many other places as they were able, and then close their visit by a general convention in some central part, many thousands of souls, it is believed, might be much benefitted by the visit. Every facility we could afford to aid them in the work, we would most cheerfully render. If any of these brethren, or others can come, will they not advise us by the earliest mail?

Yours, in the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ,
L. P. JUDSON."

REPLY.

Several brethren have been looking at western New York, with great interest, and will make arrangements to visit that section as soon as possible.

THE CAUSE IN NEW JERSEY.

The writer of the following, is a young brother from Philadelphia.

"*Dear r Bro. Southard*—At your request I furnish you with a short account of my labors at Great Egg Harbor. An invitation was received from a very warm hearted brother, who resides there, and had been a subscriber for the "Signs of the Times." He had wakened some interest in the subject himself, so that the way was in a measure opened for the spread of the truth. The glorious appearing of the Lord Jesus Christ, the truth which stands so prominently out in the Scriptures, but has been so strangely buried of late, has there run and been glorified. I lectured in seven different places, at Leedsville, Bargaintown, Smith's Landing, Absecum, and elsewhere, and a great interest was awakened in the advent near, very little opposition was made, and that little only by worldly professors. The truth appeared to take especial hold of the unconverted. Many of the most hardened sinners in the place have become anxious for their salvation, and are seeking the Saviour. Many have believed and are now with us, 'looking for that blessed hope.' At the last meeting which was held previous to my leaving them about twenty arose for prayer, and about one half of this number were males. I expect to return, and resume the efforts which have been so successfully made, as soon as practicable.
Yours in hope,
THOMAS J. MELLISH.

BROTHER CALDWELL, writes, (April 25,) from Cincinnati, that the call for lectures is great, the excitement is increasing—souls are obeying the gospel—he was to commence a camp meeting in New Richmond, in two weeks.

PLYMOUTH BRETHREN.

Some months ago, we had occasion to purchase a quantity of Bibles at a store where a young Englishman was clerk. In conversation respecting our views, he mentioned that the Plymouth brethren, in England, are firm believers in Christ's coming *near*, though they do not understand the prophetic periods as we do. He added that they were noted for their benevolence and brotherly love. Those who have large incomes live frugally, and give the surplus to the poor.

This information awakened a curiosity, which has been increased, but not gratified, by two or three brief allusions to them we have since seen. The last New York Observer adds the following to our stock of knowledge respecting them, but its readers are not informed that they are "Adventists."

THE DARBYITES, OR PLYMOUTH BRETHREN.

From a publication of high Calvanistic sentiments and of great circulation, called "*The Gospel Standard*," we extract the following account of the above sect, which will be interesting to our readers:—

"We laid before our readers a short time ago, a sketch of Puseyism; we propose in our present number to present them with a similar outline of the views of the Plymouth Brethren. It is probable that many of our readers may not know them even by name, although there are few localities into which they have not more or less penetrated. We shall therefore give a slight sketch of their origin, and then a short account of their views.

"They are called, then, Plymouth Brethren, from the place of their head-quarters, that town being the residence of the originators of the party; and as they disclaim everything of a sectarian nature, and will not allow themselves by any name descriptive of views of doctrine, modes of Church government, opinions of an individual, or other usual sources of a distinctive denomination, they speak of themselves as Brethren. Their chief originators were members of the Church of England, some being seceding ministers, and others, educated at the University, but never ordained, as the term is, by a bishop.

"Their leading men are, or were (for we have no very recent information), Mr. Wigram, Mr. Newton, and Mr. Darby. The two former were educated at Oxford, but not ordained; the last is an Irish Clergyman, who has seceded from the Establishment some ten or eleven years. All three are men of talent, and the latter of a mind peculiarly original, reflective and penetrating. Pallid in countenance, emaciated in figure, careless even to shabbiness in dress, disregardful of the common conveniences of life, possessed of martyr courage, liberal, even to the utter wasting of all his property, to the poor, and full of kindness and benevolence, Mr. Darby is well fitted to draw admiration from all who look much to the externals of religion. And when to this we add, that he possesses a mind deeply reflective, a memory remarkably conversant with Scripture, a life spotless, an energy unwearied, a devotedness to one subject rarely equalled, and a power to influence inferior minds not often found, we shall not wonder that, though not the first originator, or the most known, he is the real leader of the Plymouth Brethren.

"Our limits will not permit us to sketch, in a similar manner, the other two whose names we have mentioned, though we have materials for the purpose; nor to do more than enumerate Sir A. Campbell, Mr. Harris and Captain Hall, as also leaders of the party of whom the former is a Scotch baronet, the second a seceding clergyman, and the third late a Captain in the navy, and a son of Dr. Hall, the late Dean of Christ Church, Oxford.

"To these names we may add that of Mr. Beverly, so well known some years ago as the author of several clever and satirical pamphlets against the Church of England, and that of the Hon. Mr. Parnell, the eldest son of Lord Congleton, lately Sir Henry Parnell, and one of the late Ministry. We have mentioned these names, not to gratify carnal curiosity, but as presenting a remarkable feature. Nearly every name we have mentioned is, in some way allied to the aristocracy of this country.* Movements really of God have rarely commenced with the high-born and the well-bred. Fishermen and tent-makers, tanners, tinkers, cobblers, weavers, and coal-heavers, have been more usually called of God to be apostles and ministers. We will do the Plymouth Brethren the justice to acknowledge that they disclaim any such title to worldly esteem, but that they have such a hold upon the natural prejudices of men, is a fact which their disclaiming cannot alter. At any rate it cannot be said that God has chosen the poor of this world to commence that spreading movement which originated at Plymouth. And again, they are nearly all men of education, and some of considerable talent and learning, which further throws a conspicuous hue over them This advantage, (if such it can be called) they do not disclaim, nor cast aside with the preceding one. Appeals to the original languages, quotations from Church History, and a general strain of learned allusion, are frequent in their writings. The *Inquirer*, a periodical which, from internal evidence, is clearly in their hands, contains articles which show the highest cultivation of the mind, and written not only in a most forcible and eloquent style, but full of expressions and allusions which, to ordinary readers, would be almost unintelligible.

"It does not seem to be in unison with God's usual modes of dealing, that he should choose the wise in this world to originate or accomplish such a revolution as the principles of the Plymouth Brethren, if carried out, would effect in the churches."

"* Mr. Wigram is the son of a baronet who died worth half a million of money: Mr. Darby is the brother of the member of Parliament for East Sussex: and Captain Hall is the grandson of a Peer."

Our readers will be amused with the different style of opposition on the two sides of the Atlantic. Here, when an old farmer spends many years in searching the Scriptures, which were "written for our learning," and strives to obey the injunction which accompanies Christ's reference to Daniel the prophet, "*Whoso* readeth, LET HIM UNDERSTAND," it is considered insufferable presumption. "He actually talks about what Maccabees says in his first book," say our theologians, while one curls his lip in scorn, another raises his hands in astonishment, and a third exclaims—"Such an ignoramus set himself up as an interpreter of prophecy!" "His ignorance is most profound," adds Dr. Weeks. Thus conclusively our theologians argue, and very self-complacently conclude that Mr. Miller can't read the Bible so as to find out what it means.

What a happy thing it would have been if he had lived the other side of the Atlantic. He would exactly suit the "*Gospel Standard*" there. Oh, that we had known the different states of things on the

two sides of the ocean, before! We might have sent brother Miller to be introduced through the "great circulation" of the "Gospel Standard"—and received in his stead the relations of peers, whose great "talent and learning" being highly extolled, (of course,) by the Observer, Evangelist, Baptist Advocate, Christian Advocate and Journal, &c. &c., would have carried conviction through the land!

Thus we should have reasoned in the sunny days of childhood, before we had learned that "earth is sick, and heaven is weary of the cold and hollow words, with which from age to age, profession mocks performance." The Lord has cast each one's lot aright. The same people who found a pretence for saying John the Baptist had a devil, rejected Christ for a pretence directly opposite.

Reader, we beg of you not to be ashamed of Christ's words, though uttered by one who relies for their correctness on our common translation, which the Observer has lately eulogized in extravagant terms, when it had occasion to condemn a translation favoring another sect.

We should be pleased to get more information respecting the Plymouth brethren, and if this falls into the hands of any who can give it, they can entitle themselves to our gratitude, by furnishing it.

PICTURES OF THE TIMES.

"Distress."—The business community of this country have been for a long time floundering in a quagmire of distress and difficulty.—*True Sun.*

"In the last days men shall be covetous."—One of the leading causes of the difficulties and disasters which we have recently experienced is selfishness.—*Ibid, April* 26.

Extract of a letter from Erie county, in the northwestern part of Penn., dated April 8th:

"The snow is now a foot and a half deep, and almost all our hay, straw and grain are gone, and very many of our cattle are dead already. I have seen many cattle whose owners told me that they had not tasted of any thing but browse for two months. The destitution among the poor is much greater than we are accustomed to see in this country. *Pecuniary distress among all classes is* much greater *than at any previous time.*"—Jour. Com.

Violence.—A St. Louis paper "gives warning that if the Missouri slaves continue to be carried off by the Illinois Abolitionists, the citizens of Missouri will revenge themselves by burning the houses of their Illinois neighbors."

Violence and Boasting.—The style of the following, from the daily Chronicle, illustrates the prevalent morals, even in what is called the most moral city in the world,—in the heart of New England:

Cowhiding.—A Mr. Fenton, who keeps a dry good store in Boston, was cowhided by a Captain Bascom, in Washington street, on Thursday morning. There was no seduction, or breach of promise in the case, but simply a cart load of furniture. These assaults are getting quite common in the Puritan city, and the Times man feels some alarm lest his turn should come next. He says:

"We view with apprehension the tendency of the age towards violence, and the lukewarmness or positive approval with which a personal castigation is looked upon. For all our boasts about the intellectual progress and mental enlightenment *of the age*, we think it exhibits a strong propensity to turn back for examples to the days when might made right, and when, if every bully was not a gentleman, every gentleman was a bully."

The progress of Lynch law is steadily onward.—*Newark Daily Advertiser.*

Condition of the South-West.—A letter from a gentleman in Louisiana says:

"The country is in a state of suffering of which you can form no idea. Every day negroes and houses go under the hammer, and the people, who decamp with their slaves for Texas, are driving us mad. Properties are at a price that is null. The folks know not what saint to pray to. We now pay off the old score of folly, financial and political. There wants nothing to cap the whole, but general repudiation, and that will come."

Delirium Tremens, and Murder.—Aaron Bachelder has been convicted of the murder of his wife at Providence, R. I., and recommended to mercy. He was evidently acting under the influence of delirium tremens when he perpetrated the murder.—*Tribune.*

A Brother Murdered.—A man named Horace Rifford has been arrested in Wayne county, N. Y., charged with having stabbed his brother while intoxicated, and injured him so severely that he died of his wounds.—*Ibid.*

The pressure of the times, the losses by banks, by the explosion of stock bubbles, and the depreciation of property, have, as we all know, caused many touching and painful cases of distress. The rich have become poor, the easy in circumstances have been *reduced to want.—Phila. Enquirer.*

"Men's Hearts Failing."—There are clouds in the political horizon which portend evil. They overshadow the whole country. A storm is gathering before which the stoutest frames will tremble, and it will be well for the American people—for the cause of constitutional liberty throughout the world—if there be stout hearts and clear heads to meet the shock and turn the moral tempest aside.—*Ohio State Journal.*

"Distress," Building and Feasting.—The Correspondent of the National Intelligencer says: "You may see at the head of the letters from Athens, in the London papers, in large characters, these phrases—'Greece; declaration of national insolvency; new loan wanted.' The Greek loans in London and Paris prove nearly as miserable as the American; meanwhile, gorgeous palaces are built for king Otho, and his majesty's balls and operas vie with those of the British and French capitals."

What a beautiful thing is the social system of a bankrupt kingdom. Starvation for the million!—"Banquet, song, and dance and wine," for the Nobles.—*True Sun.*

From the Huron Reflector, Norwalk, Ohio.

The Times.—There never was, and probably never will be a period, when "hard times" will not be a subject of complaint, we can, however, safely aver that the history of the present generation will utterly fail of exhibiting *such wide-spread desolation*, such universal poverty, as that which now afflicts this nation. It is not an imaginative distress. It is *severely felt* in the total loss of business among thousands of mechanics,—the depreciation of produce, to such a degree that the farmer is hardly paid for his actual labor,—and worse than all, the increased value of public and private indebtedness rendered doubly pressing by the dearth of means, and the diminution in value of property.

We have been most singularly blessed with peace, general prosperity, abundant harvests, and all the means of national wealth, and yet, a war, a pestilence or famine could have scarcely more deranged the pecuniary affairs of the people. Every interest seems to be crashing. Every profession, and every kind of business is languishing for support, and almost every second man one may meet, is oppressed with debts, to pay which, some officer of the law is either levying upon property, or perhaps trusting to the renewed promises of payment which the debtor hopes may be effected when the times change.

Many remember their former increase of imagined wealth, only as a vision of the night, a day dream of wild speculation, which has vanished, leaving its sting behind. Commerce lies prostrate,—agriculture valuless, and the mechanic arts suspended! What has been the cause of such unparalleled adversity?

"Violence."—The state of the times may be judged of from the headings of our common newspaper articles. In the True Sun, of April 25th, the items in one column are in the following order:

(1) A Fight between two Governors.

This disgraceful and savage conflict was between Gov. Thomas, of Maryland, and his father-in-law, Gov. McDowell, of Virginia, who used an umbrella "with *marked* effect," upon his "*Hon.*" son-in-law.

(2) Shocking murder in Virginia.

(3) Indian Murders in Iowa.

(4) Horn, the supposed murderer.

(5) The Robber of the Western Insurance and Trust Company caught.

(6) Trade with Nassau. A *Pirate* off Cape Antonio.

After these "fights," "murders," "robberies," &c., the next four items relate to a "festival," a revolt at Havana, in which 500 persons have been shot, or hung themselves, *besides* 300 who are put to death by law,—a runaway treasurer,—and falsehood.

"Eating and Drinking."—"Distress and Perplexity."—At a meeting of the National Temperance Society at Exeter Hall, London, the Hon. J. S. Buckingham, in the course of a very interesting speech, said:

"In the present distressed state of the country—and he could state, from a personal examination, that for the last twenty years there had not existed such intense distress—in the manufacturing districts, it was of the greatest social and national importance that the principle of total abstinence should be inculcated. *Many families were subsisting upon a shilling a week a head*, thousands were forced to take refuge in a union house, while others, whose sense of self-respect would not permit them to solicit charity, sunk into their graves. Was it not lamentable to think that, with such a state of things subsisting, £53,000,000 [250 *millions of dollars*] a year should be expended in intoxicating liquors? He considered the existing state of distress as an additional reason why every one should curtail his own expenditure. This country was highly blessed in a physical and moral point of view, but still it lay under the disgrace of being the most drunken nation in Europe."—*Boston Temp. Journal.*

Contrast this distress with the riotous feastings, luxury and extravagance of the nobility and gentry of the kingdom, and the picture of the "last days," will be complete.

"Idleness."—It is often said that the times are strangely altered; and certain it is the people are. It was once thought honorable to be constantly engaged in some active and useful avocation—but now-a days it is thought honorable to be idle.—*Exchange Paper.*

"Men's hearts failing."—The British papers give the following index to the severe "distress" and "perplexity" of these last days:

"*Insanity.*—It appears that within the last twenty years the cases of the above dreadful malady have MORE THAN TRIPLED."

In England, the whole number is 14,000, in Wales 1000, in Scotland about 4000, and in Ireland, more than 8000!! This insanity is a sign of the times. No one attributes it to Millerism.

The news from China for several weeks, has chiefly related to the proofs of the exasperated feelings of the Chinese, in consequence of their humiliation under British power. The news from Canton up to the 17th of Dec. last, is thus summed up, in the Daily Herald:

"It shows that the difficulties between the Chinese and English are far from being settled. War seems to be re-kindling in that quarter with great rapidity.

"This new but not unexpected phase in the aspect of affairs in the Celestial Empire began with a most horrible butchery of one or two hundred British subjects who had been unfortunately wrecked on the Chinese coast. It then assumed the shape of a terrible riot in Canton, which resulted in the total destruction of the English factories, and the loss of several lives. We give an account of this in which the revengeful, bitter feeling of the Chinese against the English, is seen throughout. It had become unsafe for foreigners to reside in Canton, and the English have now the worst part of their crusade against China to perform. A renewal of the war appears inevitable."

Effects of the Doctrine.—A postmaster in Alabama writes: "It causes more people to search the Scriptures than would otherwise, and seems to make men more honest and punctual in their dealings.—Men ought to be directed to the truth of the end daily, by something to stir them up, for there are too many unthoughtful of the end of time, or of death, in our country, for our government to stand unshaken long. Indeed, it already totters, from the forgetfulness of God and his kingdom."

Romanism in Illinois.—A missionary of the A. H. M. Society, writes, from the interior of Illinois as follows.

"The Catholics are making settlements upon farms about us, and among us. Their influence is sensibly felt in the elections in our country. One is elected senator to our State Assembly. And if their increase goes on as formerly, they will altogether controul us. I sometimes feel alarmed at the indifference, and even evident satisfaction evinced at their coming in among us. We will pray for our country, and labour to enlighten men relative to the enemy. But alas! many will never be convinced of danger until it is too late.

From the Signs of the Times.

Dangers which Believers in the Doctrine of the Second Advent should avoid.

So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary, the devil, goeth about like a roaring lion seeking whom he may devour. He is peculiarly anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and, others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren, therefore, guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in connection with the Second Advent, and a preparation therefor, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impressions and visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God. We therefore should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. Jer. xxiii. 28, 29.—"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. James iv. 11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. 2 Cor. x. 12—"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh he standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that to do what he will, it is no sin. Many have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race, a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed-time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

DR. WEEKS' CRITICISM ON ACTS 13: 20.

In order to prove an error in the chronology which makes the world's age 6000 years, Dr. Weeks was obliged to explain away the declaration that God gave his people Judges about 450 years. If he had succeeded, the proofs of Christ's coming near, would not have been materially weakened; but the following remarks will show how completely he failed.

Dr. Weeks has quoted Greek rules to establish his view of this passage, viz. to express *time when*, the word used is in the *dative*, and the time *how long* in the *accusative*. He has also quoted other passages to prove the use of the rule, but he has not referred us to any other sentence of a similar construction with this, neither do I believe he can do it in the New Testament. Here the language used expresses both time when, and how long.

Will the Dr. be so kind as to inform us with regard to the "rule" which should apply in such a case?

But it seems to me that this verse is in itself plain enough, without reference to any parallel passages. Let us take the Dr.'s own translation, which I believe to be correct, thus—"And after these things, about years four hundred and fifty, he gave Judges, until Samuel the prophet" 1st. "And after these things," here is *time when*; 2d. "Until Samuel the prophet," here is time how long. Now what is the leading idea in this verse? Certainly the giving of Judges? When did this happen? After the things mentioned above. This governing idea, then, must decide the question with regard to the "case" used. It should be, as it is, in the dative.

Were it not true that time and room are both too precious, I should like to notice some others of Dr. Weeks' "mistakes," but it is not worth while. I am satisfied that none but those who desire to disbelieve, will be induced to do so by his articles.

I have been most deeply interested in chronology, and have spent weeks during the winter in studying upon it, and the more I study the more I am convinced of two things; one is, that no chronology extant is correct, (I mean of the time before the Crucifixion,) and the other is, that God has preserved in the Bible a record and material sufficient for that purpose, and if we take the testimony of any other witnesses, we shall inevitably be led into error. Impressed with this conviction, I have searched the Scriptures, until I am prepared to submit to the public a chronology from Adam to Christ, drawn entirely from the Bible, which, with the time since the Crucifixion, will show the world to be at least 6000 years old at the close of 1842. W. D. Cook.

WORDS OF THE TRULY WISE.

"The wise shall understand."

Miss Caroline Fry is one of the most spiritual writers of the present age. She is the author of "The Listener," "Christ our Example," "Christ our Law,' "Scripture Reader's Guide," "The Table of the Lord," and other excellent works. In her "Daily Scripture Readings," she remarks upon Luke 21: 25—36, as follows, after applying the preceding prediction to the destruction of Jerusalem:

"The remainder of the prophecy is ours: it is we that are to see, to know, and to be prepared. Do we say, as they did, when shall these things be, and what sign shall there be of them? We have read the answer.—In our variable seasons, we do not know the exact day in which the fig tree and all the trees will shoot forth; we watch them; and when they do begin to open, we know that summer is at hand. It is in like manner we are to expect and to observe our Lord's approach. Admit that we do not know, and cannot know the day; we have some intimations, though obscure ones, of the period, and plainer indications are to be seen as it approaches. When we begin to see them, we are to know that it is coming. Such is God's command, forbidding altogether the supposition that we either cannot or need not know. The only question left for us to ask is, do we see them? Are those things beginning to come to pass which are to precede the coming of the Son of Man with power and great glory? By comparing the peculiar character of our times, and the events that mark it, with the description of the last days in this and other parts of Scripture, we may form some opinion on the subject. If we think it is so, the mistake, should it prove one, can do us little harm. The expectation is to make us happier, and the preparation to make us better. 'Then lift up your heads.' Yes, in the face of this foretold destruction, at the very beginning of this distress, this perplexity, this failing of men's hearts for fear, the Christian is to lift his head in holy confidence that his redemption draweth near, the redemption of his body from the dust, and of his soul from death. 'Take heed to yourselves.' Your want of observation will not postpone the day. Your unreadiness will not prolong the time. As a snare shall it come upon the unobservant, the unwilling, the unaware. While as it was of old, in the fulfilment of the first predictions, so will it be in the second. There will be some of whom not a hair of the head shall perish, 'who shall escape all these things.' Once it was those who were hated of all men for Jesus' sake. It may be so again; but certainly it will be those who watch and pray always, that they may be accounted worthy 'to stand before the Son of God.'"

In remarking on the 20th of Revelation, she says:

"There are then two deaths and two resurrections, distinct in time, and distinct in the subjects of them, with a definite interval between. The narration is so succinct, so explicit, as to the order in which the events are to succeed each other, it seems extraordinary there should be so much difference of opinion about it. Happy indeed are they who have part in the first resurrection. We may be mistaken in the time of its occurrence, and the mistake be harmless. Not so, if we mistake as to our share in it."

A PORTRAIT OF AVARICE.

"In the last days perilous times shall come, for men shall be lovers of their own selves, covetous [Christians will become selfish lovers of money---*Wakefield's Translation.*]

We meet with the following in *George Borrow's* narrative of travels in Spain and Portugal, entitled, "*The Bible in Spain*"—a work of much interest. It shows the Jews of this day to be as that same people were in the days when Jeremiah lamented, that "every brother would utterly supplant"—and as other people generally, have been, and still are. For, in Avarice, there is "neither Jew nor Gentile." It is essentially the same in all under its dominion, varying merely in mode, circumstance and degree. Behold the picture! in the article following. By receiving the Spirit and Precepts of Christ, you may be

freed from it—made "free indeed" from the debasing, wicked servitude.—*Disciple.*

Jews in Lisbon.—It is said there is honor among theives, but this is certainly not the case with the Jews of Lisbon, for they are so greedy and avaricious, they are constantly quarreling about their ill-gotten gain, the result being that they frequently ruin each. Their mutual jealously is truly extraordinary. If one, by cheating and roguery, gains a cruzado, in the presence of another, the latter instantly says, "I cry halves." and if the first refuses, he is instantly threatened with an information. I was one day in the shop of a Swiri, or Jew of Mogadore, when a Jew from Gibraltar entered, with a Portuguese female, who held in her hand a mantle richly embroidered with gold. "Good day, O Swiri," said the Gibraltar Jew, in broken Arabic; "God has favored me to day; here is a bargain by which we shall both gain. I have bought this mantle of the woman almost for nothing, for it was stolen; but I am poor, as you know; I have not a cruzado; pay her the price, and we will sell the mantle, and divide the gain." "Willingly, brother of Gibraltar; I will pay the woman for the mantle; it does not appear a bad one," replied the Swiri, and threw two cruzados to the woman, who left the shop. "Thanks, brother Swiri," said the Jew of Gibraltar, "this is very kind of you. Now let us go and sell the mantle—the gold upon it is alone worth a moidore—but I am poor and have nothing to eat; give me, therefore, the half of that sum, and keep the mantle; I shall be content." "May Allah blot out your name you thief!" replied the Swiri. "What mean you by asking me for money? I bought the mantle of the woman, and paid for it. I know nothing of you. Go out of my doors, dog of a Nazarine! if not I'll pay you with a kick." The dispute was referred to one of the sabios, or priests; but the sabio, who was also from Mogadore, at once took the part of the Swiri, and decided the other should have nothing. Whereupon the Gibraltar Jew cursed the sabio, his father, mother, and all his family. The priest replied, "I put you in nduí." a kind of pugatory or hell. "I put you in seven nduis," retorted the incensed Jew, over whom, however superstitious fear (of the priest's curse) speedily prevailed—he faltered, became pale, and drooping his voice, retreated, trembling in every limb.

REFORMERS.

The following excellent sentiments are none the worse for coming from such a source. The editor of the "Observer" now calls us "pestilent heretics," for advocating precisely the same sentiments promulgated by Luther. Writing some time previous to the year 1546, Luther said:

"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above 300 years longer; for God's world will decrease and be darkened, for want of true shepherds, and servants of God. The voice will soon be heard, 'Behold the Bridegroom cometh!' God neither will, nor can suffer this wicked world much longer, but must strike it with his judgments of the day of wrath, and punish the rejection of his word."

In his Commentary on John 10: 11—16, "Other sheep I have," &c., he remarks: "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

Now hear the "Observer" speak:

DO RIGHT.

Even with the Bible in his hand it is not always that a wayfaring man finds the path of duty as plain as he would like it. He must examine his Bible and seek light from heaven, and with great watchfulness and prayer, endeavor to learn the way. But having learned the path of duty, let him rest assured that he is in the path of safety.

Sometimes very good men are in great fear, lest their conduct will involve them in trouble, though they have acted in the fear of God, and with the interests of his church in view. The best of men are sometimes timid. And as *doing right* promises danger, and doing wrong promises peace, they are under strong temptation to waver, to compromise, to submit, when decided and manly action is demanded.

Look at Luther. Not peace only, but honor, wealth, power, all that the human heart lusts after, might have been his, had he been willing to do wrong. Shame, persecution, death, all that the human heart dreads as evil, was before him as the reward of doing right. What was his choice? Despising the cross like his Master, and enduring the shame, he preferred to do right, and the result is on the world's records of the triumphs of the good.

Look at every Reformer who has stood up against the errors of the church or the world, or both. Though victory is certain, because God is on the right side, it is not certain that he who strikes the first blow will live to strike the last. Nay, it is more than probable that, like the forlorn hope in storming a city, the foremost will fall. Before an impression is made on the public mind, the pioneers may be crushed under the ridicule or reproach of the many, but the seed they sow may bear fruit after many days. They may be consumed in the fires of public indignation, but by and by sparks from their ashes may kindle a flame that shall never be extinguished. "The good that men do" is not always "interred with their bones."

Now we have not put these two words at the head of these few lines as the text for a sermon, but for a short exhortation to ourselves and others. Let us learn our duty and then do it. The consequences are with Him who has laid his commands upon us. It is ours to do right, his to over-rule the consequences. Perhaps we shall suffer present loss and obloquy; perhaps our good will be evil spoken of; our motives maligned and misrepresented; and there is no trial more painful to a good man than to have bad motives imputed as impelling him to a duty which he performed reluctantly because he could not excuse himself. But what of all this? They called the Master, Beelzebub; and what will they not call his disciples?

Do right. Only be sure that the path is that of duty, and the way is clear. You may encounter opposition; you may make enemies; you may lose friends; but you cannot lose you best friend, and you cannot fail of final and glorious triumph.—*N. Y. Observer.*

THE POPE IN AMERICA.

"The Pope in England!"—is the startling head of an article that has gone the round of our sectarian papers, announcing a rumored intention of the pope to visit England, with a speculation by some on the probabities and results of the visit. We assure them the pope has already visited England, and has come even to America. Of course we do not mean by, 'the Pope,' what *they* do, the mere piece of flesh and blood which bears this personal appellation—but we mean that *Spirit and Power* for which that personality, which they call the pope, stands the accredited, acknowledge *visible sign.* It is of no consequence what the mere *sign* of that Power is, whether a living or a dead automaton, the shape of a man or a beast, a lump of flesh or of wood or wax, a substance material or immaterial, a body personal or a body corporate—whether it be called pope, church, minister, council, presbytery, association, conference, synod or assembly. Under whatever name it passes it is essentially and effectually 'the Pope'—the 'Man of Sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.'

Which of the denominations in this country does not this? Which of them is not this Pope? They avow themselves, each one of them, the Church—and that in virtue of their organization and descent, as Rome does. They have not the audacity to pretend that they are the Church of Christ by a living faith that makes them holy, living members of Christ's spiritual body, which is his true Church. They don't *profess* to be such, but make their organizations, and forms and successions to be instead of faith that works by love and purifies the heart, and sit themselves in the place of Christ, over the consciences and destinies of their subjects. This is the Pope—in America—in all the sects. The organization, in its creed, successions, forms and ministries, is made to be salvation, instead of Christ.

Mr. Sedgwick of the Rochester (N. Y.) Presbytery, was lately tried on a charge defined by Presbytery as follows:

'Embracing, teaching, and propagating the doctrine of entire sanctification, or perfect obedience to the moral law, as a rational object of pursuit in this life." On this charge they excluded him from the Presbytery, erased his name from their records, dissolved his pastoral relation to the church and people of his charge, contrary to the wishes of both, and declared his pulpit vacant!"

"A pastor in Ohio said to a parishioner who had embraced the doctrine of entire sanctification,' Brother—I *know* you are not sanctified.' 'How do you know it, may I enquire?' replied the parishioner who had learned to ask a reason even of a minister. 'Why,' said the pastor, 'if you were, your face would shine like Moses, so brightly I could not look upon it. 'Is this a scripture test of sanctification?' asked the parishioner. 'I think' said the pastor a little disconcerted, 'that it is a scriptural test.' 'Was Christ sanctified, and always so?' asked the parishioner. 'Undoubtedly' replied the pastor with impatience. 'but what has that to do with the question in hand?' 'Only this,' said the parishioner, 'his face, so far as I know, never shone but once so that his followers could not look upon it!' This confounded the pastor, who replied with warmth, 'This spirit of dictation to ministers which is creeping into the church is insufferable. You and Mr.——make it your business to dictate to me what I shall preach, and what not, I'll have no more of it.' 'I only asked'—replied the astonished parishioner, 'a reason for an assumption which would strip fiom me a pleasing hope.'"

The Oberlin Evangelist, from whose full account of the two foregoing instances we extract, in its editorial on the dismission of Mr. Sedgwick says:

"What more could the Pope himself do? Especially in this country where the laws and the public sentiment prohibit a resort to the tortures of the Inquisition and the stake? And that public sentiment restrains others as much as the Romanists—else who could tell where this spirit of proscription would stop, even among professed Protestants? * * In this country, where the law and public sentiment will not tolerate the faggot, we would as soon fall into the hands of 'His Holiness,' as into the hands of some great sticklers for Protestantism. Neither could inflict any bodily tortures. But both could and would bring a man's character to the stake, and send him out with the mark of infidelity to the doctrines of the Church upon him. * * We repeat then, that we would as soon be in the hands of the Romanists, as in the hands of certain Protestants under the charge of heresy. And we would sooner be in the hands of a civil court than in the hands of either, simply because we should expect that some regard would be paid to justice."

The order of Jesuits and the Inquisition are regarded perhaps as constituting the most odious features of popery. But the essence of both these pervades all the sects of this country. No need of a separate order of Jesuits where the whole sect generally practice upon the principles of that order—nor of a distinct institution of an Inquisition, where the whole denomination, by its leaders, is in effect an Inquisition. That the sects are so in their various corporate capacities, and in the personal character of the greater part of their members, especially the leading ones, the richer and more influential ones, is manifest. Jesuitical policy and fraud, and Inquisitorial intolerance and tyranny, characterize them in their corporate and individual character, and in their ecclesiastical, political, social and pecuniary relations.

This is the Pope in America. What matters, whether he be called Pope or Protestant. "A rose by any other name would smell as sweet"—and Popery, by any other name should be equally odious. It is the existence and exercise of the worst passions of human depravity, under the name of religion. It is the Man of Sin, in the place of God. How absurd the manifestation of so great a horror at it under the name of Popery, by those who have the same thing under the name of Protestantism! Why not take the form and the name of it, while they have its substance and its practice? They will take the name and the form, when there shall offer more advantage to their selfishness by it. And we believe nominal Papacy will in a few years, should the world continue, offer more advantages to those who have its spirit, then Protestantism can, in this country even. The sects are all training for it. In England the return to the Romish church is commenced and rapidly progressing. We believe that were time to continue, the American Sects would likewise return to the Mother—abandoning their Protestantism as a family quarrel, which they would terminate in a reconcilement, with a return to their Mother's house which will offer greater facilities for their adulteries with the world. Then they would be in name, what they are now in character. We speak not of the few true Christians in them—to whom the voice cries, "Come out of her my people."—*Disciple.*

A Meteor.—The Savannah, Ga., papers of the 28th ult., contain accounts of a meteor of great size and brilliancy, seen from that city on the evening previous. It perfectly illuminated every part of the city, and was described by a watchman to be as large as a hogshead.—*Aurora.*

SIGNS OF THE TIMES IN ENGLAND.

While so many are talking about the Millennium just about to begin, our readers will bear with us if we give line upon line respecting the signs of the fulfilments of all the marks which show that these are the last days when men shall have "the form of godliness, but deny the power thereof"

A private letter from a member of a popular Baptist church in London, to his brother in this country, dated February 5, 1843, has just been shown us, from which we copy the following striking statements:

"The numbers at John street are much increased, and are now verging on 700 members. Would to God I could also tell you of a proportional increase of the graces of the Holy Spirit, but here I fear I must not lay the flattering unction to my soul; yet I believe we are no worse off than ALL THE OTHER CHURCHES IN BRITAIN, who seem, one and all, to abound much more in *profession* than *possession*. . . As to matters of religion here in England, they are by no means in a more healthy state in general, than when you crossed the Atlantic. . . Matters are getting worse and worse—and worst of all, I find the National Church is fast verging towards Popery; for Puseyism, as it is called, is, in my opinion, crossing the Rubicon towards it. Political matters are also worse and worse, and the cry of millions in this country, (and many of those millions, too, are those who fear the Lord,) daily ascends to heaven for that daily bread *which they have not*, and which the unfeeling hand of selfish avarice and grasping rapacity, alone prevents their having."

PUSEYISM—GLOOMY FOREBODINGS.

The Baptist Advocate of January 28, contained the following article:

CONDITIONS AND PROSPECTS OF THE EPISCOPAL CHURCH IN ENGLAND.—AS DESCRIBED BY ONE OF HER MINISTERS.—

I have just received a copy of Mr. Bickersteth's Sermons on the Permanence and Progress of Divine truth, lately published. At p. 4, he speaks as follows:

"Having proved elsewhere that Rome is Babylon, and Popery the great apostacy predicted in the New Testament, and this being testified again and again in the authorized documents which our Society circulates, I need not here detain you by proving it. To those who judge thus, the situation of the Church of England at the present moment, will be seen to be one of deep anxiety. The enemies without her assailed her, and she gathered strength by all their attacks upon her. But there are, alas! within us, those who have forsaken and who oppose the pure faith established amongst us by our Protestant forefathers; and being within us, I have no hesitation in saying that I think our danger from them on that account is the greater. There seems, to our beloved friend the Bishop of Calcutta, something judicial in the rapid spread of these opinions. In the language of prophecy, there is to be expected at this period an unclean spirit from the mouth of the false prophet. It comes forth under the sixth vial, seducing men back again to the apostacy; and the beginning of this we have therefore especial cause to watch against and dread. The occasion was given by our grievous departure from the purity of Protestant truth restored to us, at the Reformation, while we were glorying ["boasters"] in the name of Protestants. Without the trials and conflicts through which our forefathers passed; without their rich experience, deep knowledge, sound faith, ardent love, lively zeal, and heavenly joy; their holy reverence for God's word, and their unfeigned humility; their honor to his ordinances, and submission to the powers placed over us by him; having only a name to live, we thought highly of ourselves as faithful witnesses to the truth, and were trusting in a traditionary faith, without its living power. Well then was it that such unfounded hopes should be broken in pieces on the one side by the recklessness of infidelity, and on the other by a fresh revival of that from which we thought ourselves delivered. Well have we merited to be chastised with a fresh rise of infidelity, and of the apostacy, in our own borders. *Thine own wickedness shall correct thee, and thy blackslidings shall reprove thee.*

["*Hearts failing for fear.*"] Our present situation is very perilous. Under the general calmness, quiet, and security, and under the apparently peaceful worldly prosperity of Europe, and under the undisturbed surface of society, in nominally Christian countries, there is, as the word of God will lead every thoughtful student to expect there would be (1 Thess. v. 2—4,) the elements of destruction. There is a wide, deep, and ruinous ignorance of the blessed truths of the Gospel, full of evil and mischief; from it comes the unclean spirit of lawlessness, hating all restraint, restless, dissatisfied, given to change both in Church and State, nationally disowning God, speaking evil of dignities, an easy prey to those who promise liberty, while they themselves are the servants of corruption. There is yet a deeper evil in the unclean spirit of infidelity, coming from Satan himself, casting off as much as it dare of God's own word, and putting forth empty and vain substitutes for the living waters which God has provided. In perfect contrast with these evils, a revulsion from them, and an intended opposition to them, though having affecting points of union, is a most rapidly diffused contagion of error, which corrupts the simplicity of the Gospel, unduly magnifies outward ordinances, judges and condemns with severity even those who love Christ, if they dissent from an Episcopal Church; and will, in its result, if diffused and enforced, bring on us, as its forerunner the Laudian school, did, in the great rebellion, the very destruction which it expects to avert.

[*Puseyism.*] Those who have so grievously departed from the spirit of our Church, that they openly testify that they hate the Reformation, while they honor the Roman Church, and who thus show that they think more highly of the predicted apostacy than of that heavenly gift, Reformation truth, have also got possession of many peculiar advantages, in influential situations, in wealth, in public journals and periodicals, and in many excellent natural endowments, with great zeal and earnestness, and readiness to make large sacrifices; and they have used these advantages for disparaging the Reformers and their doctrines, and for diffusing that which the corruption, the pride and self-righteousness of the natural heart prefer to God's truth, though full of grace and mercy. Unless the Lord, then, open his armory and bring forth fresh weapons for the battle (Jer. i. 25,) and mightily interpose for us, England is in imminent and peculiar peril, from our sad neglect and abuse of our many special privileges and blessings. We are in great danger of losing the shield of Protestant truth, and of sinking back again into [Popery,] that which God accounts among the abominations of the earth, which has its issue in avowed infidelity and rebellion against God, and on which his last most dreadful judgments are denounced—judgments that must now be near at hand."

RICH MEN.

"How hardly shall they that have riches enter into the kingdom of heaven."

How seldom is this preached in these last days, when men are "covetous," and especially need the solemn caution! The papers have just announced the death of a man who laid up treasures on earth, amounting to six millions of dollars. How could this be done without a constantly increasing love of the world? If ministers were faithful to such men, would they not tell them that they were stewards who must soon give an account of their stewardship, and that every one is a fool who layeth up treasures for himself, and is not rich towards God. When he could grasp his money no longer, he gave a few thousands for benevolent objects, but divided the millions between his son and two daughters, exposing them to temptations which render it hardly possible for them to enter into the kingdom of heaven. A religious paper in noticing his death, makes only the following remark—"He was regarded as a useful citizen and excellent landlord." From the same paper we clip the following

MUSINGS.

BY MRS. SARAH J. HALE.

I wonder if the rich man prays—
And how his morning prayer is said:
He'll ask for health and length of days—
But does he ask for "daily bread?"

When at his door, in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand;

And when he tells his piteous tale,
Of sickly wife and children small;
Of rents that rise, and crops that fail,
And troubles that the poor befall;—

I wonder if the rich man's thought
Mounts free, as nature's hymn, to heaven,
In gratitude, that happier lot
By Providence to him is given.

And does his heart exult to know,
He too, like heaven, hath power to give?
To strengthen weakness, soften wo,
And bid hope's dying lamp revive?

And when around his gladsome hearth,
A troop of friends the rich man greet,
And songs of joy and smiles of mirth
Add grace to flattery's homage sweet;

I wonder if his fancy sees
A vision of those wretched homes,
Where want is wrestling with disease,
And scarce a ray of comfort comes.

O world! how strange thy lots are given—
Life's aim how rarely understood!—
And men, how far estranged from heaven,
If heaven requires a brotherhood!

For the Midnight Cry.

THE NEW EARTH.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet 3: 13.

When this our globe that hath so long to sin's dark reign been given,
Is blotted as a cursed thing, from out the host of heaven;
Oh, then from his untiring hand who gives creation birth,
Another yet more bright will spring, a new and joyous earth.

To faith's pure eye, its hills and vales in beauteous robes appear,
Its gushing rills all luminous, its silent waters clear;
And verdant boughs and blossoms fair, within the vista rise,
As shaded erst the lovely walks, and bowers of paradise.

Yet more transcendant beauty still attunes the heart to praise,
And bids the joyful lips break forth, in ever grateful lays;
The same that wakens joy in heaven—its highest, noblest worth,
Unsullied beams of righteousness, adorning that new earth.

Thrice blessed orb! from every mount and every glen shall rise,
A quenchless flame of perfect love, accepted sacrifice;
Each hallowed morn, and noon, and eve, seraphic notes will bear,
And he who cover'd Sinai's top, shall dwell in glory there.

The "morning stars" in lofty songs will yet again unite,
And all the sons of God raise high their shouts of pure delight;
Yea, God himself will call it good; and that bright work divine,
Amid the countless gems of light, for ever more will shine.

A. C. J.

LETTERS RECEIVED FOR THE TWO WEEKS ENDING MAY 9th.

POSTMASTERS.—New Castle, Tenn.; Delaware, N. Y., 25 cts. each.—Syracuse, N. Y.; Cummington, Mass.; Frenchtown, N. J.; Shippensburg, Pa., 50 cts. each—Oxford, N. Y.; Perry's Mills, N. Y.; Verona, N. Y.; Topsham, Me; Middleport, N. Y.; Gosport, N. Y.; Charlton, N. Y.; Attica, N. Y.; Pultneyville, N. Y.; Bennington, Vt.; So. Orrington, Me; Ellerslie, Geo.; Derry, N. H.; Bethel, O.; Crete, Ill.; Middleton, Pa.; Norwalk, O.; Leverett, Mass.; Warrior Bridge, Ala.; Bruceville, Md.; Hillsboro, O.; Franklin, O.; Royalton, Vt.; Augusta, Geo.; Wheeling, Va.: Fishkill, N. Y.; Cranberry Creek, N. Y.; Hudson, O.; Waterbury, Vt.; Princess Anne, Md.; Richmond, Vt.; University of Va.; Lansingville, N. Y.; Syracuse, N. Y.; Washington, Pa.; Wales, Mass.; Canton, O.; Berlin, Pa.; Hamilton, O; Ontario, N. Y.; Whitehall, N. Y.; Worthington, O.; Conesus, N. Y.; E. Plainfield, N. H.; Shelbourne Falls, Mass.; Bethel, O.; Belleview, Geo.; Crawfordville, Ind.; Ottawa, Ill., $1 each.—Strafford Corner, N. H.; Bellbrook, O.; Victor, N. Y.; Binghampton, N. Y.; Perry C. H., Ala.; Akron, O.; New Glasgow, Canada E.; Bristol, Conn.; China, N. Y.; Old Point, Comfort, Va.; Lockport, N. Y.; Harrisburg, N. Y.; Petersburg, Geo.; Bridgeport, N. Y., $2 each—Dayton, Ala.; Gorham, N. Y.; Walpole, Mass; Greenville, N. Y., $3 each.—Augusta, Ill., $5.—Pomfret, Ct.; Montpelier, Vt., $10 each—Strafford Corner, N. H.: Warren, N. Y.; Ea Florence, N. Y.; Danville, Ky.; Waynesboro, Pa.; Lowellville, O.; Ea. Greenwich, R. I.; Fort Decatur, Ala.; Albany, N. Y.; Brooklyn, Conn.; Richwood, O; Union Mills, N. Y.; Powder Spring, Geo.; Randolph, Tenn; Southington, Ct.; Painsville, O.; Cape May, N. J.; St. Louis, Mo.; Russia, N. Y; Delphi, Ind.

INDIVIDUALS.—Lydia Seymour; Wm. Hathaway; C. Mickle J. James; Geo. A. Avrey; W. T. Hyde; Wm. R. Perry; (your paper has been regularly sent;) W. Hutchings; Jesse L. Page, $1 each—J. M. Barstow; R. W. S., of O.; John Ferrer, Jr; Warren Sparrow; Hiram Shipman, $2 each.—Elizabeth S, of Md.; A. A. Partridge; Elisha Mitchell, $3 each.—S. March; Jonas D. Johnson, $5 each.—Chas. Clapp, $8; J. C. Derby, & Co., $10; Sage & Brother, $14 87; D. Burgess, $15; George Smaller, $25.—A. I. Williamson; E. Brown; T. M. Hall; J. V. Himes; H. Heyes; S. P. Moses; Geo. Phelps; D. Burgess; L. D. Fleming; Enoch Blackman; Wm. Cummings; J. F, Columbus, Ind; Sam'l. S. Snow; J. F. Goff; Geo. N. Roberts; H. Campell; John Kilton; Jas. Robertson; Greene & Scott; Milo Boswick; C. Morley; D. Burgess.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, MAY 18, 1843. No. 9.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

A GOLDEN SENTENCE.—The following, from Matthew Henry, on Luke 12: 45, 46, is worthy of being printed in letters of gold, and placed where it would strike the eye of every human being every day: "OUR LOOKING ON CHRIST'S SECOND COMING AS A THING AT A DISTANCE, IS THE CAUSE OF ALL THOSE IRREGULARITIES WHICH RENDER THE THOUGHT OF IT TERRIBLE TO US."

LECTURES

Will be continued at the corner of Catharine and Madison streets each evening (except Saturday) and three times on the Sabbath.

New and Interesting Books.

BR. BROWN'S EXPERIENCE.—Our readers do not need to be told that this is intensely interesting. Letters of Br. Cook are added, making in all a valuable pamphlet of 72 pages. It should be put into the hands of all who know what heart-religion is. Price 12 1-2 cents.

BR. STARKWEATHER'S NARRATIVE.—This is a pamphlet of 48 pages, containing copious references to the Scriptures which have a bearing on the great question of Christ's coming this year. It is highly prized by those who have read it, and should have a wide circulation. Price 10 cents.

SEVEN YEARS' INSURANCE.—The false statement that the Tabernacle at Boston has been insured for seven years has been repeated by many newspapers. We are authorized by the Secretary of the Committee to say the building is insured for one year, *as a matter of necessity*, for the security of the payment of expenses. A company *offered* to insure it for seven years, but the offer was declined.

A Second Advent Camp-Meeting

Will commence, (the Lord permitting,) on Thursday, June 1st, at Forked River, in the township of Dover, Monmouth county, N. J., in a grove on the farm of David S. Parker.

Br. J. McChesney, Br. Salters, and others, expect to be present.

Editors in New Jersey will confer a favor on their readers by copying the above.

[Published by request.]

LARGE CHAPEL OF THE N. Y. UNIVERSITY.—Discourses in the above Chapel on the *Unfulfilled Prophecies* of Scripture, by the Rev. Mr. Shimeall, every Sunday evening. Services commence at quarter past 7 o'clock. Next subject in the series: Scriptural account of *Antichrist*. Part II.—Number of Antichrists—Prophetic symbols which denote them—Foundation necessary to their right application, &c.

N. B.—To be accompanied by large diagrams, &c.

THE CAUSE IN ENGLAND.

We have received another communication from our brother, R. Winter, of England, and who was converted to our views at the East Kingston camp-meetuig.

He writes that he is preaching, and printing, and scattering abroad light upon this subject, and God has greatly blessed his labors. He has found many precious souls ready to receive the truth. Many who were living in their sins, have turned to the Lord, and are waiting with joyful anticipations for his glorious appearing. He has a press in London, in operation, which supplies different booksellers. He has printed 2000 of Miller's Lectures, 2000 Fleming's Midnight Cry, 6000 Clue to the Time, 2000 Fitch's Reasons, 3000 Evidences of Christ's Second Coming; and many others which they have extracted from the "Signs of the Times."

He says, "We are at work all the time, and many preachers have received the truth by reading these works. I preach about the streets with my chart hoisted up on a pole. Another preacher and myself are passing all through the country. Others are proclaiming the cry. Methodists, Baptists, and Independent preachers have embraced the doctrine, and are at work. We intend to hold a Second Advent Camp-Meeting in May, if time continues; but if the Lord comes, we will hold it in the new earth. The way is now prepared for any of you to come over if the time is not too short. They will more readily receive this doctrine in England, than in America. I have preached about the streets of London, our books are flying about, and are making quite a stir in this great city. Some have written against us, but have found themselves not competent to refute Mr. Miller's arguments; and their writings against him, have caused many to look into it, embrace it, and then proclaim it.

"I have written to Mr. Pratt, of Lowell, but received no answer; if you can, please tell him to write me a letter immediately. I have written to others, but had no answer. One man who has embraced this truth, has expended £45, in circulating publications. We are now raising a fund that we may circulate them freely all over England. Pray for us, and give my love to all the friends of the cause in America. I thank you for your goodness in conferring so many favors upon me; I also thank all my other friends, for the help they gave me to come over here. The Lord will reward them. I believe I shall soon see you again, in the new Jerusalem. Our friends want to see Mr. Miller here; they say he shall want for nothing if he will come. He would be a great blessing to England. Do send us a good lecturer, although the time is short, yet the field is white for the harvest."

A MODERN THEOLOGY SERMON.—The last National Preacher contains a Sermon on the Triumphs of the cross, in opposition to the *modern* theory of Second Adventism. By Hubbord Winslow, successor to Dr. Beecher. It is mostly made up of glowing assertions, and flights of fancy, in opposition to Christ's words: "Broad is the road that leads to death."

If, by "second adventism," he means the doctrine that Christ's personal coming is to be constantly looked for and *expected*, the term *modern* is sadly misapplied.

ADDRESS TO THE PUBLIC,

AT THE OPENING OF THE TABERNACLE, BOSTON.

God, in his providence, has permitted us at length to realize the accomplishment of this long-hindered work—the erection of our Tabernacle. The object for which it is specially designed, the plan and character of the edifice, together with the unforeseen, and of course uncontrollable circumstances which have marked its history thus far, have combined to make it the subject of general public interest. We have no doubt, however, that more important purposes have been effected by its delay than could have been by its earlier completion. It has been the means of calling attention to the views intended to be promulgated in it, though mirth or malice may have employed the means, at the same time that the story of its varying fortune, as the representative of a most important cause, has served as a test upon the candor and Christian liberality of the public; and although a source of perplexity to its friends, we trust it has not been without some salutary influence upon them. Well, let God's work be done in his own way, whether our plans succeed or fail. In this case, however, the work was begun with a view to the glory of God, as well as our own convenience in his worship. He has directed the circumstances of its history, and we would say, as Solomon said of the more wonderful and imposing temple, at its dedication, "The palace is not for man, but for the Lord God."

Of our views as believers in the Second Advent doctrine, as declared to the world by Mr. Miller, all certainly must have heard. And although they have been widely promulgated in accordance with the means God has given us, still, as we had reason to expect of a certain portion of the community, who are too indolent or self-conceited to read with candor that which has not the sanction of popular favor, or perhaps offended that the truth and reasonableness of what they have read, gave them every thing to fear, and determined to oppose the doctrine as they must, if at all, with sophistry and falsehood, our views are not unfrequently misrepresented. It may not be amiss, on the opening of the Tabernacle, to give a brief exposition of our position.

With the Synopsis of Miller's Views, already published to the world, all Second Advent believers in the main agree. In the application of particular prophecies, there is often a variety of views, but which in no case affects the fundamental principles of our faith.

It has been generally supposed that the passing by of a mere point of time would test the truth or falsity of our views. This is by no means the case. Our views are based upon Divine truths, which will be none the less true, however great a lapse of time may intervene before their fulfilment. That much time will intervene, we do not believe; but till the fulfilment of the events for which we look, we shall even hope and pray, "Come, Lord Jesus, come quickly."

We will not knowingly embrace any principles not plainly taught in the word of God; and if we cannot stand on the plain letter of that word, we choose to fall.

In believing that this earth, regenerated, is to be the eternal abode of the "children of the resurrection;" and that the great and glorious promises of Isaiah and the other prophets, which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our

Saviour prior to Origen, who flourished in the middle of the third century.

Bishop Newton says "the doctrine of the millennium was generally believed in the first three and purest ages: and this belief, as the learned Dodwell has justly observed, was one principle cause of the fortitude of the primitive Christians—they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

In the first two centuries, there was not an individual who believed in a resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received from *those who saw our Lord*, and heard of him respecting those days.

Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, states that it was the received opinion of the primitive church, from the days of the Apostles to the Council of Nice, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the Reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp, bishop of Smyrna and disciple of John, Justyn Martyr, Irenæus, Tertullian, bishop of Carthage, Cyprian, Lactantius, Methodeus, bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c., who were contemporaries and successors of the Apostles. This belief was adopted A. D. 325 by the Council of Nice, which consisted of 318 bishops from all parts of Europe, Asia, and Africa. In the Reformation, this was the belief of Tyndal, Knox, Melancthon, Luther and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, the learned Joseph Mede, Fletcher, Horsley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise must be the next great event in historical prophecy, when have been fulfilled all the events predicted, which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium, and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, "Lo, this is our God, we have waited for him, and he will come and save us." We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Saviour come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the "fulness of times;" in the fulfilment of all the prophetic periods, none of which have yet been shown to extend beyond A. D. 1843. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the Advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly "at the very doors."

The public have been deceived by the secular and religious press, with regard to particular days and months that it is said the Savior was expected. There are too many difficulties in the way of fixing with certainty on any particular day, to render it safe to point to such with any degree of positiveness, although, to some minds, more probable circumstances may seem to point to some particular days, than others. When these days have been named by our brethren, they have been only their own individual opinions, and not the opinions of their friends. The cause is therefore not responsible for any such limited views and calculations.

We occupy the same ground that we have always occupied, in accordance with the title page of all Mr. Miller's lectures, viz. that the second advent will be "ABOUT the year 1843." The 23d of April to which all of our opponents have looked, was never named by any of our friends, but only by our enemies. To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Edee state, and restore to the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, and wresting its alphabetical and common sense meaning; or by the sneers, scoffs, sarcasms, of those who oppose us—the only forms of opposition with which we have to contend.

When it is shown by sound argument, and the sure word of God, that no personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord: and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, as understood by the apostles and their immediate successors. To the law and testimony we appeal: for we expect none other things, but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions, or dreams, mere impressions or private revelations. "We have a more sure word of prophecy, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God: for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

We have no sectarian designs; our sole object is to convince the churches and the world that the Bridegroom cometh, that all who will may prepare for his glorious appearing. We never have, nor do we now recommend that any leave their respective communions. We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations. Our standard of Christian character and fellowship, is to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have opportunity.

Second Advent believers are found in all branches of the Christian Church, and when we come together we all meet on common ground. We therefore deem it highly improper that any professed Second Advent believer should make his peculiar individual or sectarian views prominent in his professed Second Advent labors. We claim no right to dictate to any one what shall be his individual belief, or in reference to his ecclesiastical relations. We have no ecclesiastical relations; and wish none. We permit all to worship God according to the dictates of their own conscience; and expect the same privilege for ourselves. We have nothing to do with any of the contested doctrinal points that agitate the churches; nor have we approved the introduction of personal and private speculations, which may have led to unprofitable discussions.

It has been claimed by our opponents that the tendency of these views is to produce insanity. But it is questioned whether a single case can be produced where a *believer* has become insane on account of such belief. Those who cannot appreciate the truth may suppose them insane, as some of old were supposed to be full of new wine, and Paul was said to be mad; or those whose views only rest on dreams and impressions may exhibit insanity in their excesses; but these are not principles we advocate. It is also believed that fewer cases can be found of insanity, in connection with Second Advent views, in proportion to the believers, than can be produced in connection with ordinary religious teachings. The promises we present are so glorious and cheering, being none other than those the primitive church were told to comfort each other with, that to the humble inquirer after truth, they would be much more likely to restore to sanity, than to render insane; and such it is believed have been their practical tendency.

The above is a condensed statement of our views and expectations; we will now give the object for which the Tabernacle is opened. This has been erected for the accommodation of those citizens of Boston, and vicinity, who may wish to come and learn from the word of God the reason of the hope that is in us. It will be occupied principally for lectures, where, it is intended, the truth shall be presented in a clear, rational, and candid manner, so that it may commend itself to the reason, and good sense of all impartial hearers, and taking root in their hearts, lead them to repentance, that they may bring forth the peaceable fruits of righteousness. We intend to permit here no extravagances, but have every thing done decently and in order, so that those who assemble may not only have their hearts benefited, but their minds enlightened; we repudiate all fanaticism. Our wishes are to reach the heart through the intellect, rather than the feelings. We therefore cordially invite all disposed to an impartial examination of the Bible, to come and hear for themselves. "Come now, and let us reason together," saith the Lord.

For the Midnight Cry.

LETTERS OF ISAAC TO ABRAHAM.

Read the following attentively: it is excellent.—ED.

My Dear Father.—In the following numbers, I will attempt an examination of the "promises made to the Fathers," and also of certain passages in the Hebrew Prophets, to which you refer—and which are supposed to contain unfulfilled predictions of the restoration and prosperity of the Jews according to the flesh.

I undertake this with the greater pleasure, as the peculiar privileges of the Jews, and particularly their restoration to the land of Canaan, are subjects upon which we have conversed much, and on which until lately we were agreed.

I admit, if the carnal Jews are to possess the land of Canaan, according to the terms of the original promises, *in a mortal state*, it must prove fatal to the doctrine of our Lord's speedy coming.

As the shortest and most satisfactory way which occurs to me of arriving at truth in these matters, I proceed to enquire —

1. Whether the original promise of Canaan as a possession, made to Abraham and his seed, regard his descendants according to the flesh *only*, or *chiefly*, or in any sense *as such?* And,

2. Whether these promises regard the present life *only* or *chiefly?* The first promise made to Abraham and his seed is recorded in Genesis 12: 6, 7. After passing through the land, "when the Canaanite was in the land," the Lord appeared unto Abraham and said, "Unto thy seed will I give this land." Again, Gen. 15: 14, 15.—"Lift up now thine eyes and look from the place where thou art; northward and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it and to thy seed forever." Gen. 15: 18.—"Unto thy seed have I given this land from the river of Egypt to the great river Euphrates." In Gen. 17: 8, the language in which the promise is repeated varies somewhat from the preceding, but chiefly in that it is more expressive and definite: "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger—all the land of Canaan for an EVERLASTING *possession.*"

It is not questioned that the seed of Abraham are heirs of these promises. But that reference is had in them, to his seed *according to the flesh, only* or chiefly or in any sense *as such*, is denied. In Rom. 9: 6—9, Paul declares 1. "That they are not all Israel who are of Israel." 2. That all the seed of Abram (carnally) are not children—that the children of the flesh are not the children of God. 3. "That the *children of promise are counted for the seed.*" In the 27th verse, Paul expresses a hope that "a *remnant of Israel* would be saved." That is—that of the multitudes of Jews,

—some would embrace the Lord Jesus—the "Hope of Israel," and in Him, inherit the promises. He dared to hope that a *remnant* only would be saved!! In Rom. 2: 25—29, Paul declares "he is not a Jew who is one outwardly: but he is a Jew who is one inwardly—and that is circumcision which is not in the flesh, but in the heart." Does not the Apostle here teach the doctrine, that regeneration is necessary to heir-ship?

In Gal. 3: 4, Paul teaches distinctly, that the blessings of Abraham, (or promises to him) were designed to reach the Gentiles through Jesus Christ: and in verse 16, that the promise to Abraham and his seed *do not include any out of Christ.* It may be asked why the law was given to the Jews, with so strict a discipline, if it did not secure to them the blessings promised to the Patriarchs? In verse 19 of this chapter, Paul anticipates and answers the question as follows: "the law was added *because of transgressions, till the seed should come to whom the promises were made.*" But reading through the chapter carefully, pause at the 29th verse. "*If ye be Christ's then are ye Abraham's seed, and heirs according to the promise.*" If the condition of heirship is not here clearly expressed, and if that condition is not regeneration, then I cannot understand language. Any person reading carefully the 2nd, 4th and 9th chapters of Romans—the 3d and the 4th chapters of Galatians, with their connections, and still thinking that according to the teaching of this Apostle, any nationality or form of religion could constitute an unbeliever, a child of Abraham, or an heir of the promises—cannot be convinced by any thing I can find time to say now on this subject.

It is true the Jews have affected to consider themselves the peculiar favorites of God. When John came in the wilderness of Judea preaching and baptizing, the Pharisees and Sadducees *demanded* the rite at his hand, because they were children of Abraham after the flesh. But John reproved them, and taught them that they were none the more acceptable to God because they "had Abraham to their Father." See Mat. 3: 7—10. The greatest enemies of our Lord claimed to be children of Abraham—and there is a sense in which he allows the claim.—John 8: 37. But in the 39th verse, he tells them IF THEY WERE *children of Abraham they would do the works of Abraham: and because they did not the works of Abraham, the Savior declares they are children of the Devil.* Can the children of the Devil inherit the promises of God!!!

Peter was slow to learn that the promises included any but Jews according to the flesh, until the sheet was thrice let down from Heaven. Finally, from a careful examination of this subject in the New Testament Scriptures, I should be disappointed if any unprejudiced mind did not arrive at the following conclusions. 1. That all the promises made unto the Fathers, centre in the Lord Jesus Christ, and will be fulfilled in him. And 2nd. That God has made no difference in this matter, between the Jew and Gentile, the same Lord over all is rich unto all who call upon him.

In my next I will attend to the 2nd question, and if the Lord spare us, endeavor to show, that the promises to the Fathers cannot be fulfilled in a mortal state.

Your son in hope, ISAAC.

For the Midnight Cry.

THE TRUE SEED AND TRUE KINGDOM.

With unequalled and most absorbing interest, I have been engaged for two years past in investigating *for myself* the prophetic Scriptures. One by one, my old prejudices have melted away, and now, with most undoubting assurance, I am waiting for the coming of our Lord.

How such an unscriptural and fanatical notion ever entered the mind of any good man as that of the conversion of the world by preaching, has been a matter of intense curiosity to me. I myself believed it, not because I had satisfactory evidence, but because it was instilled into my young mind with my earliest catechetical instruction, and because it grew with my growth, and strengthened with my strength. Why I was thus taught,—why such an opinion had crept into the church—why it now sways the best and purest minds, controls our theological seminaries, gives the tone to almost all preaching, and in fine, directs the entire benevolent action of the day—this to me is a worse *locus vexatissimus,* than that which so harasses Prof. Stuart.

The root of the evil is undoubtedly to be traced to the insane love of power and fame, which is the besetting sin of human nature. But so far as scriptural interpretation is concerned, it seems to me, that the doctrine of the conversion of the world, and the restoration of the Jews, is to be imputed specially to a radical misapprehension of the Abrahamic covenant. Be it ever remembered that this Promise made to the spiritual Father of all believers, is the leading text of the Scriptures. Upon this the Psalmist, in sweetest strains of heavenly music, hangs with pious, delightful hope. Isaiah, "rapt with seraphic fire," looked through the vista of dark ages to come to the Land of Promise. The more sombre and mournful strains of Jeremiah, are ever and anon lightened up with gorgeous visions of the glory promised to his pious Father Abraham. Job, covered with loathsome sores, forsaken for a time of his God, was not bereft of the hope inspired by this promise. Through the thick darkness that surrounded him, he too caught a dazzling glimpse of his Lord and Redeemer, the Son of Abraham. All the Prophets of the Old Testament, delighted to follow the leading of the Holy Spirit, and break away from the utter and final desolations of the natural descendants of Abraham, into the "glorious light and liberty" of his spiritual children. And when, under a better dispensation, the apostles of our Lord preached the speedy fulfilment of this great and precious promise, they took particular pains to show that it involved at once all the hopes of the good and all the fears of the bad. And lest the poetic rhapsodies of many of the Old Testament writers should be misapprehended, they furnished plain, prosaic, and ample comments, to make assurance doubly sure, that the gracious covenant of God with Abraham reached down to the end of time, the resurrection of the dead, the coming of Christ, and the restitution of all things to more than their pristine glory before the fall.

The seed of Abraham, who are they—or rather, who is it? Why, JESUS CHRIST. Eighteen hundred years ago, this Son of Abraham came to this his estate (in reversion) and most graciously and benevolently promised, that all who would believe on him, should be joint heirs with him to his great and glorious inheritance. He told the Jews, his kindred according to the flesh, that they were the real children, not of Abraham, but of the Devil. He sent his disciples, (for a few believed on Him) with this good news to all parts of the world; namely, that he had come unto his own natural kindred, but they had received him not, and that therefore he would extend the blessings of this heirship to all men, Jews and Gentiles, who would believe on Him. But first, said He, I must suffer and die, and be laid in the grave. You also must suffer in this, the Devil's world, and also die and be buried. Many other generations of believers on me shall also suffer persecution, and be laid in the house of death. But mark! remember!—watch! I shall rise from the dead—I shall despoil death and him that hath the power of death—I shall ascend to my Father and your Father. But I shall surely come again to my inheritance at the appointed time, and I will not tarry. I have given three of you, (Peter, James and John,) an exhibition of my power and coming on the holy mount of Transfiguration. Be not dismayed when you see me die on the cross. I shall conquer death, and come again to this world. Watch! watch! watch!! Daniel and all the Prophets have spoken of me, and of my glory as a King and conqueror. Read, mark, reflect, and watch! I shall come speedily and suddenly, and bring my saints with me to eternal glory!

Come thou and behold the kingdom of God. See in this promise, the rest that remaineth to the people of God. If you are a meek and righteous believer, you shall inherit the earth for an everlasting possession, as co-heir with Christ. Let nobody cheat you out of this eternal inheritance. Be not satisfied with a thousand years' possession. Let the dead bury the dead. Let the Jews get back to Palestine if they can. But do thou hope only in the resurrection of the dead. Let a faithless church convert the world if they can, but do thou arise and follow Christ, and look for Him, who is your life, to appear from heaven. You shall not be disappointed. "Hope on, hope ever." If He come not this year, look for Him still. Be thou sure, that Christ will surely come, and will not tarry. He will confound the vain calculations of those who rashly trust in Rothschild, and dare to narrow down the infinite promises of God to the insignificant compass of a Millennium of doubtful triumph. W.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?

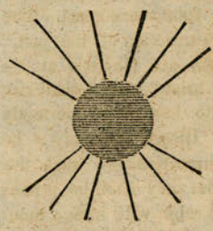
It is vanity to wish to live long, and to be careless to live well.

For the Midnight Cry.

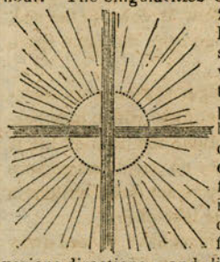
"SIGNS IN THE HEAVENS."

Brother Southard,—Having just returned from Patchogue, Long Island, I would say that the account you lately published of the appearance of two suns at a time, is corroborated by persons in that place. Several credible witnesses of Patchogue, two of whom I questioned myself on the subject, affirm that, some months ago they saw an exact image of the sun, at about three quarters of an hour high, which so remained for the space of an hour before the sun-rise, in a clear east, though it did not enlighten the earth, as the natural sun does on rising. It finally disappeared, by going into a cloud, just as the true sun was also seen to arise below it. Some six or eight other persons, they say, witnessed the same.

Other credible witnesses, of the same place, on being visited for the purpose, made open declaration, that they and others, saw on Saturday evening, April 29th, between nine and ten o'clock, a very *brilliant* light in the north-west, brighter than the moon, which increasing and diminishing in size, sometimes appeared nearly as large as the moon itself, apparently two or three hours high, which continued something like three-fourths of an hour. And what was most singular, they say that there were streaks of fiery light, resembling red hot bars of iron, which emanated from it, upward and downward, to a considerable distance, some of which would remain for a minute or so, and then vanish. Its disappearance was sudden and at once, and at a time when brightest.



The same witnesses, with others, testify that some six or eight weeks ago, they saw very nearly the same image or appearance of the moon, in the west, somewhat above the horizon, which continued, as they thought, about an hour. The singularities of it differed from that of April 29th, in its having streaks of light, much more red than itself, of apparently three inches width, which passed directly through its centre, forming a perfect cross, and extending beyond the edge of it, twice the diameter of the light, with several spots like blood on its surface. Its size, like the other, increased and diminished, with occasional seeming sparks of fire thrown out from it in various directions; and, like the other, its disappearance was sudden and all at once.



That I may not seem alone responsible for the above, I refer you to Br. B. Matthias, Pastor of the Cong. church, in Patchogue, who is knowing to all this testimony, and spends this week in our city.

While my hand is in, I give you the following account of another phenomenon, which I took a few months since from the lips of the witnesses, at their residence, who sanctioned this account, on its being read to them, viz:

☞ "Mr. Asahel Towner and family of Oxford, Ct., now solemnly affirm that in the summer of 1828 they saw a very white breadth of light, which lighted the earth, so that they could see to pick up a pin on the ground in the middle of the night. The light, they say, rose gradually in the E. N. E., and came over head even to the horizon of the W. S. W., which seemed to them of the equal width of 4 or 5 yards, and so remaining for several hours. And while the latter end of it sunk below the horizon, the first end appeared to rise to the height of an hour. Waves of dark or light arose in the same belt of light, from both ends of it, and met over head, one succeeding another as often as every minute or two. It disappeared about midnight. Many others, they say, witnessed the same sight, and that they saw an account of it published in the papers afterwards, as having appeared in other places."

And let me say further, that in a town of my late residence, there were three very respectable witnesses, who affirmed five years ago, that they saw in the dead of night the natural full moon with apparently two other moons of something like half its size, hanging just below, or closely connected with it, which appeared for about an hour. One witness was a person watching the sick, and the other two were, a physician, and the man who came after him to visit the sick in another section of the town. They were much reserved in speaking of the phenomenon, choosing not to be considered weak-minded by their neighbors.

None of the witnesses to the foregoing phenomena, so far as is known, were believers in Christ's Second Advent at hand. Let all make their own comments.

HENRY JONES.

New York, May 9, 1843.

THE MIDNIGHT CRY.

THURSDAY, MAY 18, 1843.

SECOND ADVENT CONFERENCE.

Tuesday morning, May 9th, the Conference met at the corner of Catharine and Madison streets. Among the brethren present, were N. N. Whiting, F. G. Brown, J. V. Himes, T. F. Barry, N. Hervey, S. S. Brewer, J. Litch, George Storrs, B. Matthias, J. Reed, A. A. Stevens, M. Bacheldor, J. B. Cook, D. Plumb J. Marsh, Thos. J. Meltish, H. Jones, J. McChesney, L. D. Fleming, J. R. Gates, &c. &c.

J. V. Himes was chosen chairman, and L. D. Fleming Secretary, with whom N. Southard and E. Jacobs were constituted a committee of arrangements.

The subject of the resurrection was then discussed in a Bible class. It was agreed that the Bible teaches two distinct resurrections, which, in the 20th of Revelations are clearly shown to be 1000 years apart. The various references to "the resurrection of the just," the resurrection of "those who are Christ's at his coming," and "the dead in Christ," who "shall rise first," and the like, all seem to harmonize perfectly with the text in Revelations: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years;"—"but the rest of the dead lived not again, *till the thousand years were finished*," plainly showing that then they will live again.

It is common for the writer of the Revelations to take up one line of events, and follow it down to the end, and then take up another, and go over the same space of time again.

In Rev. 20: 11—15, two judgment scenes are seemingly brought to view. In the first, which may harmonize with the first resurrection, the book of life is opened. In the second scene, no righteous persons are mentioned, but whosoever was not found written in the book of life was cast into the lake of fire.

It was objected that the sea must have passed away at the first resurrection, when the righteous begin to reign with Christ, Rev. 20: 11 and 21: 1, yet, in the second scene, when the wicked are judged, the sea gave up its dead. To this, two replies may be made:

1. The sea did not appear, because it had sunk to the centre of the earth. The earth was made to *appear* at creation by the retiring of the waters, and they may all retire, so that in the new earth, there may be no body of water but the pure river of the water of life. In Ps. 24: 2, it is said of the earth,—

"For he hath founded it UPON the seas,
And established it UPON the floods."

The same view is confirmed by Job, 38: 8,—

"Or who SHUT UP THE SEA with doors."

In this view of the subject, the sea, being the receptacle of the dead, would naturally be mentioned, as giving them up, but in any other view, we can scarcely understand why *the sea* should have such prominence.

2. "*Sea*," in Rev. 21: 1, may be figurative. The wicked are compared to a troubled sea; or it may indicate commotion, confusion, turmoil. This view is confirmed by the fact that the sea was made at first, when man was innocent, and pronounced good, and in "the times of restitution," (Acts 3: 21) it may be restored.

Adjourned to half-past 2, P. M, when Bro. T. F. Barry gave an interesting address.

Evening. Bro. J. Litch gave an address on the history of the Second Advent cause—its rise—progress—success, &c., which was listened to with very deep interest for two hours. We expect its publication.

Wednesday, 10*th*. Met at half-past 10, A. M., and held a Bible class on the question of the Jews' return—or *who* are the true Israel. Much interest was manifest, and light elicited. Adjourned to half-past 2, P. M.

Afternoon. After a season of prayer, an address was given by J. V. Himes, on prophetical history.

In the evening, Professor Whiting, of Williamsburg, gave a very important lecture on the influence of Neology, upon the faith of the church in the Bible.

Thursday, 11*th* inst., at 10 A. M. Met and devoted a season to Bible study and enquiry on the subject of the New Jerusalem. Rev. 21: 9—27 was read—compared with Zech. 14. By comparing views and collating scripture, much light and interest were drawn out.

Mr. Himes then proceeded to make suggestions respecting immediate efforts for extending the truth in Western New York, Ohio, and elsewhere. A committee was accordingly chosen to present resolutions on the subjects he had referred to, consisting of N. N. Whiting, J. V. Himes, and L. D. Fleming.

In the afternoon, it was determined to spend the time in giving a relation of experiences on the subject of the speedy coming of Christ.

Brother Reed, of New Hartford, N. Y.; Brother M. Bacheldor, of Wallingford, Conn.; Brother B. Matthias, of Long Island; Brother Stevens, from Yale College; Brother Hervey, of Mass.; Brother Cook, of Middletown, Ct., and Brother Barry, of Portsmouth, each related personal narratives of the process by which they had been led to embrace the truth; and their experience in preaching it. The audience were intensely interested, by the manifest tokens of God's providence in guiding those who were willing to receive his truth with humble faith, and preach it with unshrinking reliance on his protection. As several of the brethren had not spoken, it was decided to spend the next afternoon in a similar way.

Evening. A large assembly was addressed by Bro. Brown, of N. H. Text, Heb. 10: 21, "Let us hold fast the profession of our faith without wavering." The discourse was one of great interest, evinced by the most profound attention of the audience.

Friday, 12*th*. Met for the purpose of considering the best mode of forwarding our glorious enterprise, when the following resolutions were adopted:

PREAMBLE TO RESOLUTIONS.

Believing the Second Advent of our Lord Jesus Christ is now "at the door,"—and being fully aware that we may have only time to *resolve* on doing, yet we deem it our duty to "*occupy* till" our Lord "come," and to be found doing when he comes;—in this view, we unite in the following:

CINCINNATI AND VICINITY.

Whereas the state of interest, on the subject of Christ's speedy coming, and the calls for light on the subject by way of lectures, &c., from Cincinnati and that region of country are so pressing; and whereas Brother J. B. Cook, late of Middletown, Ct., is at liberty to travel abroad and preach the glad tidings of the kingdom at hand; and as he is acquainted in that part of the country, having preached for a time in that region, some years since, and regarding him as a brother fitted, in every respect, to occupy, successfully, that important field, in connexion with brethren Caldwell, Bennett, and others, we would heartily recommend that Bro. Cook go to that section, and unite with our brethren in giving the midnight cry. We would also recommend that Bro. Stevens, late of Yale College, New Haven, accompany Bro. Cook to that important field.

WESTERN NEW YORK.

In consideration of the state of affairs, touching this subject,—and the numerous and pressing calls in Central and Western New York, we would recommend that measures be taken to present the claims of Christ's speedy coming, throughout that populous region. This we apprehend can be best accomplished, by opening a book room, and commencing a weekly paper at some important point, by which means a flood of light may be thrown upon that region. The city of Rochester strikes us as the most eligible. We would suggest, also, that connected with these facilities, lecturers be enlisted to give the alarm throughout this whole field.

THE SOUTH.

Whereas, there have been urgent and repeated solicitations from the South, for lectures upon the subject of the 2d advent—and whereas, the existing prejudices and jealousies of the South on the subject of slavery, renders it difficult and next to impossible, for us to meet those solicitations,—Therefore

Resolved, That we heartily express our deep sympathy with our brethren there who are interested on the subject, and are looking for the coming of the Lord; and we would most gladly go to their help could it be done. As it is, we earnestly pray the Lord of the harvest to raise up laborers among themselves, against whom those jealousies may not exist, and send them forth to give the midnight cry,—while we will most cheerfully do what we can for them by furnishing publications on the subject.

Bro. Matthias then presented the claims of Long Island to an appropriation of efforts, to proclaim the gospel of the kingdom there. He proposed a camp-meeting as an important means. It was committed to the N. Y. Association to arrange the plan, &c.

Adjourned.

Afternoon. Brethren Jacobs, Whiting, Plumb, and others, related their own experience, and brother Himes made some interesting remarks on the concessions which our opponents have made to Jews, Papists, Universalists, and Infidels, in their zeal to oppose us, so that they have given error a great advantage, and the question naturally comes up, What will *they* do, to oppose Popery and Infidelity if Christ does not come?

In the evening, brother George Storrs addressed a large audience on the popular fallacy respecting the descendants of Abraham, (in the flesh,) after which the brethren separated, praising the Lord for the evidences of his presence during the meetings.

LONG ISLAND CAMP-MEETING.—Brother Mathias has made arrangements for a camp-meeting, to commence Monday, June 5th, near Hempstead, on the ground of Mr. Pettet, one mile south of the railroad depot. More full notice hereafter.

ENGLAND.—It will be seen that brother Winter is doing what he can, in a humble way, to spread the cry in England. We have a strong desire that an effort should be made to arouse the old world. A mission was recommended, at the New York Conference; but the calls are so urgent from every part of our country, that we fear it will be impossible for any of our efficient lectures to leave. The question will be decided at the Boston Conference.

☞ Agents and Subscribers to the Midnight Cry, will confer a special favor by making a prompt remittance of what is now due.

We are in special need of all that is due us, to meet our bills.

WHAT CONSTITUTES A MILLERITE?

We were conversing with one of the editors of a popular religious paper recently, respecting the manner in which Christians, 200 years ago, habitually spoke of the coming of Christ. Among others, we referred to Baxter, as one who was constantly looking for that great event.

"He, doubtless, meant his own death," said our learned brother.

We then quoted some of Baxter's language, to show that he was speaking of Christ's coming from Heaven, but still he said—

"I don't believe Baxter was a Millerite."

This was a pleasing definition. A Millerite, then, according to this, is one who habitually looks for Christ's coming. The believers in the advent in 1843, are but a branch of the great family. Let us look over the past 1800 years, and see if we can find any Millerites.

Mr. Shimeall, in his recent Sabbath evening lecture at the University Chapel, said the doctrine that Christ's coming to introduce the Millennium is held by eminent bishops, presbyters, and laymen of the established

church, in England. We know this is true. The Church of England Magazine, recently received, has a sermon on this text,—"When the Son of Man cometh shall he find faith on the earth?" Here is an extract:

"O may we be enabled by the Holy Spirit to set our hearts on a better world, and have our treasure in heaven—in that heaven 'from whence we look for the Savior, the Lord Jesus Christ!'

"Do we indeed look for him, my brethren? Do we sufficiently think of that great day which we profess to expect? The apostles speak of it much more frequently than we should imagine, if we judged by the little mention of it in sermons and religious books. I for one take shame to myself for having too seldom spoken of it. Without pretending in the least to fix the time of Christ's second coming, we might let our minds dwell on the certainty that there shall be a time. To do otherwise is in effect to fix the time in a certain sense; it is to say that it will not be in our days, and we no more know when it will not be than when it will be. Come when it will, the prospect of its coming is meant to be most useful to us. It is meant to awaken us when falling asleep—to comfort us when awake, but weary. The struggle with sin is hard and wearisome, but it may end at any moment. Not only may death end it, but THE SAVIOR HIMSELF MAY COME; not only may our part which God has given us to act be over, but the stage itself may suddenly be cleared of all its actors, and the great theatre of this world be closed forever. O for faith to REALIZE these truths! O for such a holy, heavenly frame of mind, such a devotion of all our powers to God, such deadness to the world, that we may be able to look on the possibility of such an occurrence, not only calmly, but with joy and consolation! Happy, thrice happy, is the man who can use the petition in the Lord's prayer, 'Thy kingdom come,' in this its largest and sublimest sense!"

In one of the early sermons of Whitefield, on Mark 13: 33, written about 100 years ago, he says:

"Yet *a little while*, and the Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming, with his face brighter than ten thousand suns. * * * Watch, that is, be on your guard, and keep your graces in continual exercise, for, as when we are commanded to watch unto prayer, it signifies that we are to continue instant in that duty; so, when we are required to watch, in general, it means, that we are to put on the whole armor of God, and live, *each day, as if it were our last.*

"And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, and could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that contained in the text. Watch, therefore, my brethren, I beseech you: by the mercies of God in Christ Jesus, *watch*; be on your guard; 'Awake, ye that sleep in the dust; for ye know neither the day nor the hour when the Son of Man cometh;' perhaps today, *perhaps this midnight* the cry may be made; for in a moment, in the twinkling of an eye, the trump is to sound."—*Whitefield, Sermon* 15, *p.* 500.

In the same sermon he exhorts Christians, in words which are truly appropriate now:

"Watch and pray, at this time especially, for perhaps a time of suffering is at hand. The ark of the Lord begins already to be driven into the wilderness. Be ye therefore on your watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made has awakened the devil and his servants; they begin to rage horribly; and well they may; for I hope their kingdom is in danger. Watch, therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and, instead of owning, like Peter we may be tempted to deny our Master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, *and consider how little a while it will be, ere he comes to judgment*; and then our reproach shall be wiped away; the accusers of us and our brethren shall be cast down, and we all shall be lodged in heaven forever, with our dear Lord. * * Let that cry, 'Behold, the Bridegroom cometh,' be continually sounding in your ears, and begin now to live, as though you were assured, this night you were to go forth to meet him."

"But did not Whitefield refer to death here?" it may be asked. Read the next sentence.

"May the Lord so closely unite you to himself by one spirit, that, *when he shall come in terrible majesty*, to JUDGE MANKIND, you may be ready to go in with him to the marriage."

See the excellent remarks of Caroline Fry, in the Cry of May 11, p. 62, teaching us that we are to expect Christ's coming, and to KNOW the period of it.

MATTHEW HENRY, who died in 1714, aged 52, wrote that "Christ shall appear the second time, to the salvation of those who look for him. He will then perfect their happiness. It is the distinguishing character of true believers that they are looking for Christ. They expect his second coming, and are preparing for it, and though it will be sudden destruction to the rest of the world, it will be the eternal salvation of those who look for it."—*Commentary Heb.* 9: 28.

We might quote pages of similar sentiments from this excellent man, of whom it has been truly said: "His works supercede all eulogium on his character. The mere plans of his sermons and expositions contain more vivid lucid instruction than the finished discourses of many other divines."—See *Enc. Rel. Knowl.*

Please read the above again, and think how our religious editors would be horror-struck if they could quote from Wm. Miller, the sentiment, that it is "the distinguishing character of true Christians that they are looking for Christ." Would it not seem uncharitable towards the present church?

FLETCHER'S SENTIMENTS.—The extract from Fletcher, written in 1775, corresponding so precisely with our views, has excited much attention among the admirers of that godly man. We found the article in a book entitled, "Extracts on Prophecy, chiefly the approaching Advent and Kingdom of Christ, from the writings of Burgh, Anderson, Noel, Irving, Cunninghame, Begg, Madden, Simon, Mede, Campbell, Sabin, Hooper, Pym, Newton, Fletcher, Dodsworth, Goodwin, Toplady, Hawtney, Dalton, Melvill, Bickersteth, Maitland, Keith, Fry, Erskine, Marsh, Stewart, Cowper, Keeble, &c. GLASGOW, Published by James A. Begg; J. Burns & J. Nisbett, LONDON, 1835. In the preface the editor says his "sole desire has been to increase the interest *now awakened* to the Redemer's second and glorious appearing." We might swell this article to a volume.

To be continued.

"MR. MILLER'S ORIGINALITY."

We are anxious the world should know that the doctrine brother Miller preaches is not original with him. It is *undeniable*, however, that no one preached the coming of Christ in 1843—*previous to* 1798. *Since* then, there have been several, *unconnected with each other.* Brother Miller first came to his present conclusion about 1819. Though he was not the first in this belief, he did not borrow it from men. The editor of the Wayne County Herald made a great mistake respecting a pamphlet he recently received, entitled;

"FREE THOUGHTS
ON
THE MILLENNIUM,
OR
GRAND SABBATICAL YEAR OF THE WORLD;
ADDRESSED TO
THE CANDID AND CONSIDERATE,
Whether Skeptics, Jews, or Professors of Christianity.
BY ROBERT SCOTT.

"Behold the Bridegroom cometh."—*Matthew* 20: 6.
"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."—*Daniel* 12: 12.

NEW YORK.
Printed by John Gray, 110 Fulton Street.
1834."

He says: "This pamphlet, written some nine years ago, is evidently the groundwork of Millerism, and deprives Millerism of all claims to originality. Its style is less presumptuous than Miller's, and it appears to be written by a sincere and humble inquirer after truth."

We have mentioned these facts, not because brother Miller seeks honor from men, but we wish to have all men know the whole truth.

☞ Our brother of the Herald will oblige us greatly by sending the pamphlet to this office, as we have not been able to find a copy.

FALL OF THE OTTOMAN SUPREMACY.

Though the fulfilment of the prophetic periods relating to this subject, has deeply impressed many minds, by its striking confirmation of the fact that a "day stands for a year," and that the sixth trumpet has ceased, yet some think we have not brought the facts before the public so largely as we ought. We wish to make no display of man's ingenuity, but the circumstance that Bro. Litch gave his views to the world in 1838, respecting an event which actually occurred in 1840, should certainly draw the attention of the candid to the principles upon which he founded his conclusion, and incline them to regard the signs of the times as iving notice that the seventh trump sounds quickly. Some who have not informed themselves on this subject, have lately expressed their doubts whether such views were ever published before the departure of Ottoman Supremacy, Aug. 11, 1840.

We have in our hands a book with this title, "The Probability of the Second Coming of Christ, about A. D. 1843, shown by a comparison of Prophecy with History, up to the present time, and an Explanation of those Prophecies which are yet to be Fulfilled. By J. Litch, Minister of the Gospel. 'Believe in the Lord your God, so shalt ye be established; believe his prophets, so shalt ye prosper.'—BIBLE. Boston; Published by David H. Ela, No 19 Washington street. **1838.**" The Preface reads thus:

"The writer would here acknowledge himself indebted to Mr. William Miller's valuable Lectures for the leading ideas of the following pages. Although the views of Mr. M. may not be correct on every point, yet, so far as his calculation of time is concerned, the writer can but consider his plan irrefutable. The above named lectures are worthy the attentive perusal of all lovers of the Sacred Scriptures. The writings of Bishop Newton, and of Faber on the Prophecies, have furnished some most valuable information. Also, Smith's Key to Revelations has been read with deep interest, and has afforded many new ideas of the meaning of that deeply interesting book. The historical authorities who have been principally consulted, are Rollin's Ancient History, Gibbon's Decline and Fall, Sabine's Ecclesiastical History, Mosheim's Ecclesiastical History, and Milner's do., Life of Napoleon, by an American Citizen, Mignet's French Revolution, Hawkins' Ottoman Empire, &c. Several valuable Commentaries have also been consulted on the subjects here discussed. In the interpretation of figurative language, the most approved authors have been consulted and generally followed. But in some instances the writer has found reasons for dissenting from the views of all authors with whom he has met.

The motive which has called forth this work may be asked. The reply is, the principal reason of its publication is, the scarceness of Mr. Miller's book, together with the importance of the subject. This work, however, is not designed to supercede any existing work on the Prophecies. The writer flatters himself, that he has presented some new views on the subject, and arranged and illustrated former views and facts, so as to render them more clear and striking; however, on that point a candid public must judge.

All pretensions to a spirit of prophecy, or to infallibility in the interpretation of prophecy, are utterly disclaimed. It has often been asked,—If the event does not come out as you believe, what will you then think? will it not destroy your confidence in the Biole? To this it is replied, NOT AT ALL: the writer has, in the course of his research on this sbuject, seen so much which has been literally fulfilled as predicted, that although all he has written on this subject should prove to have been founded in ignorance, he cannot doubt but the prophecies have a meaning, and that they were written by the unerring Spirit of the Holy One, and will, in due time, be fulfilled. But, at the same time, he must be permitted to EXPRESS HIS FIRM CONVICTION that these *calculations are founded in truth*, and will stand the ordeal they must very soon pass—the unerring test of time. In conclusion, a candid examination of the subject is requested of the reader, before judgment is rendered; he is then at perfect liberty to receive or reject, as the strength of the evidence will dictate. For the purity of his motive in presenting to the public the following, the writer must appeal to that day, of which he writes. He believes that those, even, who

do not accord with the peculiar views herein maintained, will find themselves amply compensated for their pains, in giving the book an attentive perusal.

"To God, and the word of his grace, the author would now commend himself, his work, and all who may read; praying that the spirit of wisdom and of a sound mind may be granted us, to lead us into all truth. The exhortation of the king of Judah (2 Chron. xx. 20) may perhaps be appropriate on this occasion. 'Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.' J. L.

"May 30, 1838."

In commenting on the 8th of Revelation, he describes the rise of Mohametanism, under the fifth trumpet, and says:

This scene changes in the fifth verse, and power is given them to torment, but not to kill the men who had not the seal of God in their foreheads, for five months. To kill, is to conquer, in figurative language; and to torment, is to harass by sudden excursions and assaults. Five prophetic months are one hundred and fifty years, there being thirty days in a Jewish month.

"It was given them after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A. D. 1298. Others, among whom is GIBBON, in his Decline and Fall of the Roman Empire, 1299. He says—Othman first invaded the territory of Nicomedia, on ☞ the 27th of July, 1299. ☜ He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says—'The singular accuracy with which this even is given, seems to indicate some foresight of the rapid growth of the monster.'

"If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but was not subjected entirely to it. The year 1448, Amurath the Turkish sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the Christian emperor's army. But was it so? So far from it, that after a long summer's siege, and a great loss of men, the fall coming on, and rains setting in, the Turks raised the siege and retired. The empire was now left in peace. One would be almost inclined to think the word of prophecy must now fail.

"But the time came, and the word of God was confirmed by the event. 'John Paleologus emperor of Constantinople, was dead, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. This happened A. D. 1449. This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy.' *Hawkins' Otto. Emp.* p. 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster. But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? who had *given* them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a month, and a year; the whole being ☞ FIVE HUNDRED AND FORTY-ONE YEARS AND FIFTEEN DAYS.

"But when will this power be overthrown? According to the calculations already made, that the five months ended 1449, the HOUR, *fifteen days*, the DAY, *one year*, the MONTH, *thirty years*, and the YEAR, *three hundred and sixty years*; in all, three hundred and ninety-one years, and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best. The sixth woe yet continues, and will till the great river Euphrates is dried up, and the seventh trumpet sounds."—pp. 153—158.

Let us compare the points here set forth. The Ottoman supremacy was to depart at the end of the 6th trumpet, or 541 years and 15 days from July 27, 1299. This term expired Aug. 11, 1840, ☞ ON WHICH DAY THE CONTROL OF THE OTTOMAN EMPIRE PASSED INTO THE HANDS OF THE (so called) CHRISTIAN POWERS.

Those who can refer to Zion's Watchman for Feb. 29, 1840, will find the same calculation in substance, with a reference to the book as having been first seen by Brother Miller, in May, 1839.

For the Midnight Cry.

VERSION OF DANIEL VII.

1 In the first year of Belshazzar, king of Babylon, Daniel saw a dream and visions of his head on his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spoke and said, I saw in my vision by night, and behold the four winds of the heaven rush-
3 ed upon each other on the great sea. And four great beasts came up from the sea, different one
4 from another. The FIRST *was* like a LION, and had eagle's wings; I looked until its wings were plucked off, and it was raised from the earth, and made to stand on two feet like a man, and a man's
5 heart was given to it. And behold another beast, a SECOND, like a BEAR, and it raised up itself on one side, and *had* three ribs in its mouth, and
6 they said thus to it, Arise, devour much flesh. After this, I saw and behold ANOTHER, like a LEOPARD, and it had four wings of a bird on its back: the beast had also four heads; and dominion
7 was given to it. After this I saw in the night visions, and behold a FOURTH beast, DREADFUL and TERRIBLE, and exceedingly strong: and it had great iron teeth: it devoured and broke in pieces, and trampled the remnant with its feet: it *was* different from all the beasts that *were* before it:
8 and it had ten horns. I considered the horns, and behold, another little horn came up among them, before which there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 I looked until thrones were placed, and the Ancient of Days did sit, whose garment *was* white as snow, and the hair of his head like pure wool; his throne *was* flames of fire, *and* his wheels burning
10 fire. A fiery river flowed and came forth from before him: a thousand thousands ministered to him, and ten thousand times ten thousand stood before
11 him: the judgment sat, and books were opened. I beheld then because of the voice of the great words which the horn spoke: I beheld *even* till the beast was slain, and its body destroyed, and given to the
12 burning fire. As to the rest of the beasts, they had had their dominion taken away: yet their lives had
13 been prolonged for a season and time. I saw in the night visions, and behold, *one* like a Son of man came with the clouds of the heaven, and came to the Ancient of days, and they brought him near before
14 him. And to him was given dominion, and glory, and a kingdom, that all the people, the nations, and the languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom, *that* shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head terrified
16 me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings,
18 *who* shall arise from the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I wished to know the truth concerning the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth *were of* iron, and his nails *of* brass: *which* devoured, broke in pieces,
20 and trampled the remnant with his feet: And concerning the ten horns that *were* in its head, and the other which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke very great things, whose look *was* bolder
21 than its companions. I had seen, and the same horn had made war with the saints, and prevailed against
22 them; until the Ancient of Days came, and the judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The FOURTH BEAST shall be the FOURTH KINGDOM on the earth, which shall be different from all the kingdoms, and shall devour the whole earth, and shall tread it down,
24 and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be different from the first, and he shall bring down three
25 kings. And he shall speak words against the Most High, and shall oppress the saints of the Most High, and think to change times and law: and they shall be given into his hand until a time and times
26 and the dividing of a time. But the judgment shall sit, and they shall take away his dominion to ruin
27 and to destroy *it* unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all the dominions shall serve and obey him.

28 Thus far *is* the end of the matter. As for me Daniel, my thoughts troubled me much, and my countenance changed on me: but I kept the matter in my heart.

NOTES.

Verse 13, "a son of man"] The Chaldaic word *bar* is not in the *emphatic* state, and hence it is not to be translated "the son," but "a son." Though it refers to Christ, still a *literal* translation seems the most proper.

Verse 22, "and the judgment was given."] In modern phraseology the idea may be expressed thus—"and sentence was given in favor of the saints," &c.

Verse 25, "oppress" *or* "afflict."

BRETHREN CAMPBELL AND HEYES.

These zealous laborers have just returned from a tour of nearly five weeks, in which they have been highly blessed, and have been made a blessing. Several brethren would go out in answer to pressing calls, if the means were furnished. Who will help?

Dear Brother Southard,—In company with brethren Archer and Gunner, we left New York city on the evening of Wednesday, April 12th, and arrived at Fishkill Landing the morning following. We immediately commenced the distribution of tracts, leaving one or more at every house we passed. At Mattewan, we met a number of children, to whom we gave some of the pamphlets—with the swiftness almost of "winged messengers" they carried them to their parents, and in a few minutes the inhabitants of the village learned that "Millerites" were in the place. Brother Langdon, (Protestant Methodist minister) kindly allowed us the use of his chapel to lecture in for two evenings. We had large and attentive audiences On Saturday, we reached Fishkill Village. None seemed, at first, disposed to receive us. A kind brother, however, invited us to his house, (two miles off) and we availed ourselves of his liberality. The day following, (Sunday) according to appointment, brother Campbell and the writer of this, preached (out of doors) to the people of Fishkill. I never addressed a congregation who behaved with greater decorum, or manifested deeper interest in any subject. We held meetings every evening throughout the ensuing week in a large room belonging to Mr. J. Bogardus. God owned His word, the lukewarm were aroused, and the careless awakened. To Him be all the glory.

Mr. Bogardus entertained us at his house; may God reward him and his family at the resurrection of the just for their unbounded hospitality to us. I must not omit to mention also the kindness of Dr. Watson, a gentleman residing with Mr. Bogardus' family. Being very unwell while in Fishkill, he attended and supplied me with medicines gratuitously. We visited Glenham, Hughsontown, Franklindale, Barnigat, and Poughkeepsie—lectured in all those places, and humble as has been the instrumentality, Almighty God has not suffered His word to return unto him void. May those dear friends who witnessed a good confession before gazing congregations, hold fast whereunto they have attained, and may the God of all grace enable them to endure unto the end, that they with us may at last be numbered with the company whose robes are washed and made white in the blood of the Lamb, and therefore live continually in his presence.

H. HEYES.

It is vanity to mind this present life, and not those things which are to come.

From Zion's Herald and Wesleyan Journal.

EXPERIENCE OF BRO. G. F. COX.

EIGHTEEN HUNDRED FORTY-THREE.

I think it was in 1837, when my father-in-law, Rev. Mr. Merrit, put into my hands a small pamphlet, written by brother Litch, containing a short synopsis of Mr. Miller's views on Christ's coming a second time, in 1843. He requested me to examine it, saying, at the same time, he was unable to attend to it. I was, at that time, Editor of the Maine Wesleyan Journal. I gave the pamphlet a cursory glance, and announced in the paper that Mr. Miller expected the end of the world at the time specified. Here the matter rested for one or two years. At length, inquiry becoming rife upon the subject, and finding I must give some answer, I was induced to turn to the prophecy of Daniel. I went to this prophet because, in the first place, his prophecies were in part fulfilled, and in the second place, he had appeared to me the plainest prophet in the Bible. Whenever, however, I turned to him, I did as I had generally done before, examined rather the opinions of other expositors, than the prophet himself. Their views were so diversified, that I invariably turned away with the idea, that I could know nothing about it. But this did not satisfy me. Coming in contact with so many, inquired of at every step—I felt restless for the truth. At length (1840) I said to myself, I am forty years of age. I have been in the ministry nearly twenty years. During that time I have made the Bible almost my exclusive study. I have no doubt God has called me, by his Spirit, to this great work. I have read the Bible somewhat in the original language, trifling to be sure, but to me to be valued at such an hour. I have studied, to some extent, history. And I now said, if I cannot understand the Bible for myself, without note or comment, is it a *revelation* to man? Is Papacy, or is Protestantism true? Must the Bible be expounded by one clergyman among ten thousand, or may we all read and judge for ourselves? Nay, may not the common people know something of these things, by the enlightening influences of God's Spirit? I thought they might. I thought, peradventure, I might also. I laid aside my commentaries, excepting as a rare reference, for matters in history or custom of the ancient world. I betook myself to prayer, as I never did before, to ascertain truth. God has promised me his Spirit. This I sought with all my heart. My first object was to transcribe the prophetic parts of Daniel, that I might first get a birds-eye view of the whole ground, or its outlines. I was surprised to see what force I often beheld in a single word, and that, too, a monosyllable. After looking over this remarkable prophet awhile, I deemed I saw the "consummation" of something not far off, and it looked like the end of the present dispensation. My next inquiry was, the character of the millennium. Of this the public know something of my views at the time. Suffice it to say, I became as satisfied as I well could be, that we can have no millennium in the present state, or as man and society are now organized. I mean, as the laws of nature are impressed upon man and beast, that a change, like "mortality being swallowed up of life," must come upon all, or the same evils must prey upon man, that have preyed upon him from the beginning. And a review of the subject has given me as strong a conviction as I have of the being of a God, that no such thing is allotted to the church in this world, as a thousand years repose and triumph. It is not in the nature of man; it is not in the promises of the gospel. Tribulation belongs to the church *here*; glory *hereafter*.

When I became satisfied that we could have no temporal millennium, I preached Christ at the door, perhaps then, perhaps within a year, or ten years, or a hundred or hundred and fifty, I knew not; perhaps others did or did not; it was not for me to say. But I was not yet satisfied. My mind was not at rest; yet I had peace in my soul. The question was so often put to me, "What do you think of Christ's coming?" I could not well have put it out of my thoughts, and I would not if I could. It was one of too absorbing interest to my soul. I "loved his appearing," and I loved to dwell upon it, as my preaching for the last ten or fifteen years proves.

One day I called at a store in Portland, and a good brother came to me with deep anxiety, to know if Jesus were indeed coming in 1843. I replied to him, I did not know; it might be so; it might not. "Then," said he, "you are non-committal, are you?" I believe he intended me no disrespect, but the reply stung me to the heart. Here I am, I said to myself, as I leisurely walked from him, a minister of Christ, sent to preach his coming again; hundreds believe that day is just upon us; but I know nothing of it; my trumpet hath in it no certain sound. Again I betook myself to the Bible and prayer. I thought, if the time were to be known, peradventure I might know it. I passed many an anxious day. I cried to God for help. A sweet, heavenly light stole upon my heart and upon the Bible, presenting clear views as to the termination of all prophetic periods. New views broke upon my mind from many passages in the New Testament, the dispensation of the "fullness of time," the 24th and 25th chapters of Matthew, the Revelation of John, the two Epistles to the Thessalonians, the Epistles of Peter, the Prophecies of Isaiah, and finally the whole Bible became increasingly interesting to me. I saw, too, that some of the best minds that God ever created, some of the most learned that ever adorned any age,* had regarded it as an established mode of Biblical interpretation, that a *day* in some of the prophetic Scriptures meant a year, that in one instance in Daniel it certainly meant this. I looked upon his Prophecy as a testament or will, and the interpretation of one part in history, as a clue to the other. At length it appeared to me quite certain, that Christ would make his second advent in 1843, or within a few months of it.

I paused and looked at it again and again. I prayed over the subject; I said it is a momentous question, and ought I to take it for granted, without having some divine evidence upon my heart of its truth? I knew that God *had* heard my prayer. He might do it on this great question. I wanted no sign, no vision, no dream. I knew my weakness too well, to believe, if I had such, that it would help me, unless of a remarkable character, and even then it seemed less certain than light from God's Spirit. But all I gained was light. It appeared true. But my brethren thought differently. The whole church, nearly, was on the opposite side. While looking at the church, and some particular brethren for whom I had great respect, and on their account hesitating to believe the truth, those sweet views faded partially from my heart, and I receded nearly to my former place, looking for Christ, I knew not when.

Finding these sweet views vanishing, I became somewhat alarmed. It appeared to me this might be truth. *Christ*, too, was truth; and if I hesitated to believe this through fear or reproach, or against the wisdom of man, or if I rejected this light, I rejected Christ. I humbled myself under his mighty hand, wept before him that any reproach should move me any way, that any thing should move me but God and truth. I then thought I would go over the ground again with care. I began to pray for truth, nothing but the truth, that God would seal this doctrine on my heart, if true, if not, let me see where truth was. I prayed thus in my family, in the public congregation, in private. And I can never convey to any one what a desire I had for many weeks for truth, nor how I longed and prayed that it should go through and through me till nothing was left in me but truth.

Very soon, those sweet views and that cheering light returned. I wept for joy. Yet there was mingled with these exercises strong temptations to neglect the subject and turn from it; but my heart was on it. I finally came back to the place which I had left. I had a clear light on my soul, and not one objection from the *Bible* to the doctrine of Christ's advent in 1843. And the question returned, "Will you believe it?" I again paused, although I did not falter. I said, shall I believe with no other evidence than the Bible, the Bible alone, as I understood it, and what light I could get from the Spirit of God by prayer. I reasoned thus: Do you require sinners to believe your testimony on experimental religion? I do. Do you require them to believe the Bible on its own testimony? I do. What would you do, if you had another testimony? Must not the Bible be the ultimate standard? I answered, yes. Then why not believe it? I was then going to a Sabbath appointment. I was passing over Cape Elizabeth bridge.—The prophetic periods were presented to me in a remarkably clear light, the 2300 days especially, as beginning in the Medo-Persian empire, and ending in 1843; and I said to myself, this appears to me to be the truth of God; offend whom I may, live or die, I will believe God's truth and abide the result. At that moment, although entirely unexpected to me, when I said I will, God helping me, *believe*, a divine substance was put into my soul, "the substance of things hoped for, and the evidence of things not seen," giving me as clear a consciousness of this truth as I ever had of any spiritual truth whatever. It seemed certain it would be so.—Moreover, when I said, I will believe, my heart, as though moved by some other power, (and I know it was,) went out and seized upon this truth as is unexplainable. I could then look up and say with the certainty of sins forgiven, "Though all the world condemn me for believing this truth, I know that *God* does not." And it appeared to me certain that I then obtained the testimony that Enoch did that he pleased God.

Moreover, it inspired me with such meekness and willingness to suffer, and such courage to endure, that I felt as though, if required, I could have lain my head down upon burning faggots, and been burned to a crisp without changing a muscle in me, or as easily as I could have sat down to breakfast. I state it as it then appeared to me, as I then felt it in my heart. And I now doubt not that then I could, though I know I could not have done it of myself. This state of mind remained with me about a week. I then began to reason with the tempter, and ere I was aware, this remarkable something had nearly faded away, although the conviction of the truth remained, and has remained to this day. I want it understood that this was not a sudden flow of joy, not an impression, not a presentiment. Joy I had before, and peace and love. Yet it was accompanied by sweet rest and peace. But it was, what I understood to be the testimony of the Spirit, sealing the truth on my heart, its direct witness.

I experienced religion in 1820, but did not feel certain, doubted, believed, hoped, rejoiced, and again doubted: but after some months I obtained a witness that I never doubted more, no, not for one moment, for 23 years. Some months after experiencing religion, I experienced a deeper work of grace on my heart, but knew not what to call it. I was praying for sanctification, but I doubted whether or not this was the blessing I had found. I continued the pursuit about four years, but could only get at one spot, and questions would come to me, What more do you want? believe; but I doubted. When I did believe, the work was wrought, the fire would burn within me, but again I would doubt. At length, while meditating on the subject, and in silent prayer, a witness came, clear as the light of heaven, so that I have never doubted since but what God once sanctified my soul, although I have often doubted whether at specific periods since, I have enjoyed it. Yet I can come to no other conclusion than, with all my short-comings and infirmities, that I have enjoyed generally and what we mean and what the Bible means by the term holiness and sanctification when applied to man, and that, too, for years.—This witness which followed my believing in the doctrine of Christ's coming in '43, or the ending, then, of the prophetic periods, especially the 2300 days, reaching to the cleansing of the sanctuary, and embracing Christ's second advent, gave me as clear a consciousness of their truth as did the other witnesses of my state in grace, and, if possible, clearer; although I have not always been able to see it with the same clearness that I then did. My faith, however, I think, has never let go its hold, and I now trust it *will not* till the day of consummation. Thus things passed from March, 1842, till the following October, during which time I often felt it my duty to preach on the subject and on the *time* of Christ's coming, moved by the same spirit and the same laws in the selection of my texts, that I trust I have been governed by for twenty years. And I resolved, on this subject, to proceed with great care, and hence I would rarely, if ever, preach on the subject, unless I judged it a particular duty. I was often importuned to do so by my good brethren, but would not; judging, too, from reason, that as I was passing round a district, a single sermon on this subject would not meet the wants of the church.

In October referred to above, we had a quarterly meeting in Orrington: At that time I preached on the subject of Christ's immediate coming, but did not specify the time, only at the door; and that we might *know* that it was at the door, after certain signs had occurred, as laid down in Matthew's gospel, which I contended had come, or were *now* fulfilling before our eyes. The Presiding Elder made some remarks at the close against the doctrine. This threw many of the church into affliction. It gave me a heavy burden. My brethren in the ministry were nearly all against me. I said again, "Is it not possible, after all, that I am wrong?" Well, I thought, if it be so, I shall be glad to acknowledge it. It would really take from me a responsibility that at times seems difficult to bear. I passed three days in solitude. I saw no reason why I was wrong, only the judgment of my brethren and the scoffs of the world. On Thursday, while praying in my family, I had fall upon me a spirit of prayer; this I *know*. It was not the outbreak of my own feelings, for I almost doubted if it were

* Sir Isaac Newton, Mede, Faber, Wesley, Clarke, and others.

right to ask God for any other evidence of the truth than what I had before received. But a spirit of prayer, deep, solemn prayer to God the Almighty, through Jesus Christ, that he would now give me the truth, if it cost me my life, fell upon me, and I felt, while praying, that God *would certainly* grant that petition. I *felt* that he would do it. It was upon me, put into my heart to believe he would do it, and do it quickly. I looked up to God during that day to settle the question. The next morning, while bowed with my family, the same spirit fell upon me again.—It came unexpectedly in both instances. I know it was not myself, and I know it led me to God in a sense unusual in Christian experience. I continued looking to God at every turn till Sabbath evening, when, after my family had retired, I was engaged in secret prayer, when, of a sudden, my mind was carried to the prophetic periods of Daniel, and as quick as thought, every thing seemed demonstrated: and it looked so certain to me Christ would come in 1843, that it appeared *impossible* it should be otherwise, and that all my efforts must be directed to this point. Holiness must be urged upon the Church, and all that was done must be done to prepare her for the coming of Jesus. I arose *satisfied* and at rest. The next morning the same exercise nearly passed my mind while kneeling at my bedside in prayer. My soul now had rest. Although my faith, I believe, has not since been moved, yet like a prudent mariner whose reckoning is about up, within a few days I have gone over the ground again. I have returned with the same result. I am now satisfied if the truth can be obtained from the Bible, I have it. I think, without doubt, though not without temptation, I have the truth. I know I have, if I have the ability to obtain it. I am willing to abide the issue. I have given all for Christ, and, may I not say, all for this one truth. Yes, Jesus will come in 1843. I reckon the solar year as did the Jews. But Jesus *will* come, and may the reader prepare for the blessed moment.

The above, Mr. Editor, is but an item in my experience on the subject of Christ's coming near, for the last three years. I have read nearly every important thing that has been written against these views. My friends have been so kind to me as, that when an article in a newspaper appeared, or a work was published, if it did not come to me directly, it was forwarded by them. In this way, all that could be said against the subject, has been before me. But these works were read, in every instance, I believe, with an increased conviction of the truth as I first received it. This was especially true of Stuart, Folsom, and others of less weight. Neither has my experience been a solitary one. Many have been led in the same way, men of talent and learning, men of piety and sound minds. And, dear brethren, it appears to me, I say again, that we must have the truth as it is in Jesus. Oh, that the church and the world might see it and believe, and get ready for that coming day. A day of darkness as well as of light—a day of gloominess as well as of joy. But I weary, I fear, the patience of the reader. Go, reader, yourself to God; fall upon your knees, cry mightily, for you will meet with many opposing influences. Hold God at his word, that you may know of the doctrine, if it be of God, or if I teach it myself alone. If any man lack wisdom, let him ask of God, who giveth to all liberally, and it shall be given. Give up your reputation. This I had to do. Give up your foolish desire to please men; be willing to bear their reproach; choose the reproach of Christ, and count it greater riches than all the treasures in Egypt. God may bless you with a knowledge of this truth. At least he will prepare you for that day.

"Now unto him that is able to keep us from falling, and present us faultless, before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." G. F. Cox.

Orrington, April 6, 1843.

Letter from South Carolina.—A brother sending $10 for publications, writes concerning those he had before circulated:

"I trust the result of their free distribution has been a blessing to some. I have loaned them out to individuals, for a short time, and by so doing they have obtained a wider circulation than they otherwise would, had I given them to a few. There are many here that have the *name* of being 'Millerites,' but have not the independence to declare it to the world, with the exception of one Dr. C. J. W., who has formerly opposed this doctrine. He has had free access to the Midnight Cry, and the truths there taught—has become a firm believer in the advent nigh.

"'Dowling's Reply to Miller,' has found its way out here, but the absurdities are too plain to be received by a seeker of the truth; for instance, in saddling the 'little Horn' on Antiochus, he says, page 15: 'Thus the abomination of desolation was seen in the temple of God,' &c., 168 years B. C., which Christ directed his disciples to look for as something future, Matt. 24: 15. Please send me Litch's refutation."

For the Midnight Cry.

VISIT TO THE N. Y. CITY PRISON,

CALLED THE TOMBS.

Dear Brother Southard,—Yesterday, in company with two faithful sisters in Christ, I visited the City Prison, to proclaim spiritual deliverance from the shackles of Satan, and speedy salvation to those awaiting with readiness the coming of Christ. We took with us a large number of Second Advent publications for distribution. We entered the Prison yard, and made known our wishes and intentions to one of the keepers. He received and treated us with the greatest cordiality. The doors of the prisoners' cells were unlocked, unbarred, and thrown open successively; and we were allowed to address the inmates with freedom, as long as we wished.

They apparently received our visits with pleasure, and listened to our conversation with serious attention. The hardened wretch, who, when ranging free in community, would spurn the Christian from his presence, here cowered under the faithful application of truth. Some of these convicts would stand speechless, as if covered with shame. Others would, with frank confession of their misconduct, make solemn promises of amendment. Others still, would, with their confessions and promises, give evidence at least of their sincerity, by their tears. Many had been but for a short time engaged in their career of crime, and were of respectable connections. Many, too, had once been members of our orthodox churches. Deep remorse harrowed their souls, as they thought of heart-broken friends, lost reputation, a disgraced church, and an insulted Jehovah.

After spending several hours in conversation, distributing papers, and seeing that the cells occupied were furnished with Bibles, we made a short call at the female department of the Prison. Here the scene was heart-sickening. The regulations of this department were far less deserving of praise than the former. There were indeed separate cells, in which the prisoners could be confined, but they were not. All were romping about the Prison halls, free. Some were sitting or walking, solitary and disconsolate, with the very picture of despair on their countenances; while others were gathered in groups, endeavoring to gratify themselves, in some small degree, by not only childish, but almost idiotic diversions. Their strange gibberish and unearthly laughter, evinced clearly to what an alarming degree their minds had been belittled by profligate lives. We felt that but little could be done for these pitiable objects. I had not one word to say. My companions spent some time with a few individuals, who seemed overwhelmed with grief in view of their miseries, in attempting to apply to their deeply diseased souls the balm of the Gospel. We could not help cherishing the hope, that some of the seed sown would bring forth fruit to God's glory.

Yours in Christian affection,

A. A. S.

New York, May 12, 1843.

LETTERS RECEIVED DURING THE WEEK ENDING MAY —.

Postmasters.—Greenville, N Y, 37 1-2c; Chambersburgh, Pa.; Union Mills, N Y, 50 cts each; Ashfield, Ms, 56 cts; Centre Sandwich, N H; Avison, Ill; Salisbury, N H; Wilmington, Vt; Franklin, Pa; Lowellville, O; Strafford Corner, N H; Owego, N Y; Brownsboro', Ky; Wea, Ind; Belleview, Geo; Akron, O; Economy, Pa; Vergennes Vt; Old Point Comfort, Va; Litchfield, Conn; Ware, Mass, $1 each; Montrose, Pa; Boutoust Springs, Va; Westford, Conn; Lewistown, N Y ($2 and $3 were received) Honesdale, Pa, $2 each; Harrodsburg, Ky, $3; Akron, O; Mercer, Pa; Marion, Iowa; Paris, Md; Williamsport, N Y; Copley, O; Warsaw, N Y; Hadersville, Ky; Ea. Bera, N Y; Louisville, Ill; New Richmond, O; Powashend, Mass; Port Hope, Cleveland.

Individuals.—Reves Wood; D. Wise, $1 each; R. Dorman, $2; Elis S., of Md; Den H. Vail, G. P. Taintor, (pays for Vol. 4,) $5 each; Jairus E. Davis, $6; Newburg, C. H. S. C., $10: J. J. Jackson; Arthur Crichfield; D. A. Vindex; H. Heyes; S. R. McHerrick; M. Stoddard; J. B. Scott; Thos. Nash; James Bogg, (a chart would be subject to letter postage,) Joseph Smith; L. D. Fleming; J. Litch; D. P. Putnam; D. Cambell; J. Kilton, Chas. Burross.

In thy closet thou shalt find what abroad thou often losest.

FROM A PASTOR IN OHIO.

"Bro. Himes:—Dear Sir—In the providence of God, it appears as if it were my duty to lecture on the Second Advent, and I have not the appropriate books or chart. I have been preaching to this church and the church in Bazetta. For preaching the near approach of Christ, the church in Bazetta immediately dismissed me, so that I now have one-half of my time to lecture wherever the Lord wills. With this church I am engaged for some time. Thus the Lord has opened the way for me to devote a portion of my time to proclaiming the "midnight cry." Could you aid me any, it will be thankfully and prayerfully received. Affectionately yours,

"James Boggs."

For the Midnight Cry.

DIALOGUE.

Church. O, Watchman in Zion, awake!
We're fearful that danger is near,
Earth's pillars are ready to shake,
O, tell us where we shall appear?

Our eyes are uplifted to thee!
We wait for thy trump's certain sound,
For sure thou art able to see
In all this deep mystery profound.

The mouth of our God thou hast been
Hitherto; and we rest on thy word,
We'll not be deceived by men;
O, say shall *we* look for our Lord?

O, what are the signs of the times?
What, what is the hour of the night?
O, tell us, for thou canst discern:
If we are all wrong—thou art right.

An instrument chosen of God,
Through whom he communicates light,
With an eye ever fix'd on his word,
With a heart ever pure in his sight.

Watchman. Hush! rest thee, for here I have stood
For thirty or forty long years,
Sure God hath not spoken the word
Unto me: so banish thy fears.

Church. Then safely we'll rest, take our ease,
Our Lord doth his coming delay,
And him who disturbs us, we'll seize
And beat him, and send him away.

Williamsburgh, April 17, 1843. L. N. C.

JESUS IS THERE.

Tune—Robin Adair.

This old and popular hymn is reprinted for those who delight to sing it at second advent meetings.

Haste, my dull soul arise—
Shake off thy care;
Press to thy native skies—
Mighty in prayer.

Christ, he has gone before—
Count all thy sufferings o'er;—
He all thy burdens bore:
Jesus is there!

Souls for the marriage feast,
Robed and prepared;—
Holy must be such guests:
Jesus is there!

Saints, wear your victory palms,
Chant your celestial psalms:
Bride of the Lamb, thy charms,
Oh! Let me wear.

Heaven's bliss is perfect, pure—
Jesus is there!
Heaven's bliss is ever sure—
Thou art its heir.

What makes its joys complete—
What makes its hymns so sweet;
There we our friends will greet—
Jesus is there.

DEPOTS OF SECOND ADVENT BOOKS.
Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany G. S. Miles.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, MAY 25, 1843. No. 10.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES will be continued at the corner of Catharine and Madison streets each evening, (except Saturday,) and three times on the Sabbath.

MEETINGS IN NEW YORK —Bro. Barry has been lecturing to large audiences in this city. The meetings will be continued at the corner of Catharine and Madison streets till the fifth of June, after which we shall hold them elsewhere, the house we have so long punctually paid rent for having been let, without notice to us, to another society. We trust the Lord will overrule even this for good, by carrying the truth among more hearers, in other parts of the city. Notice of the place, if a suitable one can be secured, will be given in the daily papers.

A SECOND ADVENT CAMP-MEETING

Will commence, (the Lord permitting,) on Thursday, June 1st, at Forked River, in the township of Dover, Monmouth county, N. J., in a grove on the farm of David S. Parker.

Br. S. S. Brewer, Br. J. McChesney, Br. Salters, and others, expect to be present.

Editors in New Jersey will confer a favor on their readers by copying the above.

POSTPONEMENT.—LONG ISLAND CAMP-MEETING.

This will commence (the Lord permitting,) on Monday, June 12th, near Hempstead, on the ground of Mr. Pettet, one mile south of the railroad depot. It is expected the brethren from the New Jersey camp meeting, and others, will be present.

PUBLICATIONS.—A series of excellent little sheets has just been issued at Boston, called Watchman's Warning, in four numbers, with some original engravings. Price, one cent, or two cents, according to the size. They are admirably fitted for present circulation.

The candid portion of community are fast losing their prepossessions against us, and now is the time when special efforts should be made to scatter the truth.

INTEREST IN THE WEST.—The Postmaster in Richmond, Ohio, writes: "There is quite an excitement on the all-important subject of Christ's second coming in our place. In fact, I may say, throughout the western country the people are investigating the subject. I hear of lecturers proclaiming the truth in almost every town and village in Ohio."

[Published by request.]

N. Y. UNIVERSITY.—Discourses on UNFULFILLED PROPHECY, by the Rev. Mr. Shimeal, every Sunday evening in the large chapel of the N. Y. University, Washington Square. Subject next Sunday evening—A proper understanding of the *nature*, *extent*, and *end* of the *Abrahamic Covenant*, indispensable to a correct interpretation and application of the prophetic symbols which denote the various persecuting or *anti-christian* powers of the church.

ALLEGED PREDICTION OF 1843.

On the 9th of May, the following paragraph appeared in the True Sun, and a similar statement has been extensively copied:

"☞ It is stated that a gentleman in Marshfield, Vt., has in his possession a few old newspapers, and among them a Boston paper printed in 1741, containing a notice of a prophecy of the end of the world in 1843."

We wrote immediately to the Postmaster of Marshfield, who has obligingly replied as follows:

MARSHFIELD, VT., May 20, 1843.

The following is probably the article referred to:

THIS DAY PUBLISHED, and sold by Edes and Gill, and Russell, at their printing office in Queen street, (price half a pistareen,) the fifth edition of the Prophetic Numbers of Daniel and John, calculated in order to show the time when the Day of Judgment for the first age of the Gospel is to be expected; and the setting up of the Millennial Kingdom of Jehovah and his Christ. He that hath ears to hear, let him hear. AMEN. In which is predicted the anger of God against the wicked in the year 1759. God will be known by many in the year 1750, and this year will produce a great man. Asia, Africa, and America, will tremble in 1762. A great earthquake over the whole world in 1773. God will be universally known by all. Then general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day. By Richard Clarke, minister of the Gospel of Jesus Christ.

Be assured this is a true verbatim copy of the original. SAMUEL AINSWORTH.

By comparing the fact with the announcement, it will be seen that erroneous statements on this subject seem to be manufactured with wonderful ease, and they spread with great rapidity. We believe the true, harmonious application of all the prophetic numbers in Daniel was never understood previous to 1798, when the "time of the end" begins, as marked in Daniel 11: 40. Till that time the vision was shut up and sealed, as expressly stated in Daniel 8: 26, and 12: 4, and 9. We believe that any one who will now patiently and honestly compare all the facts together, will see a complete harmony, which *could not have been so clearly seen before*. Therefore, all the blunders which have been formerly made, do not weigh a feather against the striking agreement of prophecy and fact which is now so manifest. See the article on Popery, on page 78.

PHILADELPHIA MEETINGS.

We are not able to speak at length of these intensely interesting meetings. A Philadelphia daily paper of May 19, giving an account of the editor's evening rambles, besides mentioning theatres, lecture rooms, &c., gives it the following brief notice.

"Upon leaving the lecture room, we entered the mighty assembly of the Millerites—for mighty it was; the large room which once contained the Chinese Museum being literally filled with a dense mass of males and females, old and young, who seemed to hang with a breathless and somewhat excited interest upon 'the very loud outpourings' of the enthusiastic speaker."

The attendance was large throughout, and one of the sessions, which continued three hours, seemed but a few minutes to the hearers. Brn. Himes, Litch, and Brown left on Friday. On that evening, Bro. Storrs lectured "to a vast multitude." There was an experience meeting Saturday afternoon, and Bro. Storrs lectured again Saturday evening, and twice on the Sabbath.

Be not therefore lifted up; but rather let the knowledge given thee make thee afraid.

THE KINGDOM AT HAND.

The April number of the Church of England Magazine is a rich one. It is published "under the superintendence of Clergymen of the United Church of England and Ireland." We were surprised and delighted in finding two excellent Second Advent sermons in it. From one we made an extract last week. Independent of its excellent doctrine, it is one of the best practical, heart-searching sermons we ever read. We would copy the whole of it, if there was room. The other here follows in part.

THE KINGDOM OF GOD;

A Sermon by Rev. C. Bowen, M.A. Curate of the Abbey Church, Bath.

MATT. vi. 10. "Thy kingdom come, thy will be done on earth as it is heaven."

When the great mystery of godliness was about to be exhibited—the manifestation of the Godhead in the flesh, and the day was approaching when the Son of God was to take our nature upon him, and to be made man, and dwell with us—it pleased God, by the mission of John the Baptist, to call the attention of men to the coming event, and make ready a people for the divine ministrations. In the same manner the church of England, in the arrangements of her annual course of services, makes her ecclesiastical year to commence, not with the nativity of our Lord, but at a short time previous to that anniversary. And the interval is occupied in a work of instruction similar to that of the Baptist, namely, in pressing upon the consideration of her members, not only the incarnation of the Son of man, but also the *future* but APPROACHING ADVENT of the Lord Jesus in power and great glory; of which his former advent was anticipatory and preparatory. Her prayer is that the Lord would now make her ministers his heralds to prepare his way, by the faithful preaching of that word, which is able to make wise unto salvation, and by the faithful testimony of him who is the Lamb of God—the "satisfaction" for our sins. Like him whose joy was fulfilled in hearing the prophetic sound of the bridegroom's voice, the church would have her believing members *to rejoice in that the Lord is at hand*, and urge upon them to embrace, and ever hold fast THIS BLESSED HOPE. While to the disobedient and careless professors of her communion, she raises her warning voice in the spirit of the gospel messenger, "*Repent* FOR THE KINGDOM OF HEAVEN IS AT HAND."

At all times, however, it may be profitable to bring this subject before your consideration, I therefore pray most earnestly that the Lord will give us his blessing, guiding us "into all truth" while teaching us "things to come;" and, moreover, that the practical evidence of our reception of these things, may be the casting away of all our works of darkness, and the putting on the armour of light.

The passage which I have selected for our text, presents considerations of much real and practical importance, not only on account of the prominent place it occupies in the divine word—forming a part of the brief but comprehensive model of prayer which Christ gave to his disciples—but also by reason of the daily, and oft-repeated use which is made of it by, I would truly hope every individual amongst us. Yet it is, I believe, generally allowed that to no petition comprehended in the Lord's prayer, is there a less definite idea attached by the great majority of them that use it, than to that which is now before us; while many persons, habitually desirous to pray with the Spirit, and with the understanding, nevertheless allow themselves much vagueness of thought, and consequently a want of appropriation of, or fellowship in, the benefits which this petition desires. It will be desirable therefore, in the first place, to affix a distinct meaning, (and, if God

will graciously vouchsafe his teaching, the true meaning) to the words, "The kingdom of God"—"Thy kingdom."

I. It will at once appear evident, that to form our ideas of the kingdom of God from the nature, or character, or glory, or extent of the most excellent and powerful of the dynasties of men, would be to circumscribe, within limitations unsuitable and unbecoming, that dominion which it is declared shall be alike *infinite in its extent, and eternal in its duration.* "That which is of the earth is earthy." "My kingdom," said Christ, "is not of this world." * * * *

Ungodliness shall prevail, and iniquity abound, until the "Ancient of days come, and judgment be given to the saints of the Most High, and the time come that the saints shall possess the kingdom." Then will God be honored in a manner and to a degree commensurate, and more than commensurate with his former dishonor; and his kingdom established in such completeness, that in no respect whatever may it be said that his enemy has triumphed. The subjects and the scene of the rebellion against his authority must be witnesses of his triumph: "The heavens shall declare his righteousness and the people his glory." "The God of the whole earth shall he be called." Thus the kingdom of grace shall be confirmed; the "people shall be made willing in the day of his power." "I will pour out my Spirit on all flesh," said the Lord, "and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." But not the kingdom of grace alone shall triumph, the kingdom of power also shall prevail: the original purpose of creation shall be restored, and in the day of "the restitution of all things" the curse shall be removed, and the blessing of the Lord again descend *upon a regenerated earth.* "I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and will make them lie down safely:" "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy in all my holy mountain." "There shall be showers of blessing; the tree of the field shall yield her fruit, and the earth shall yield her increase;" "because creation also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." In fact, the kingdom of power and the kingdom of grace, will be consolidated in a kingdom of glory!

II. Having thus endeavoured to set before you, my brethren, the nature of that dominion which is expressed by the words, "The kingdom of heaven," or of God, I would, in the second place, ask you to consider what is included in the believer's petition that this kingdom may come.

1. It is evident that it presumes on the part of the supplicant that it is with him a matter of faith; that he has a realizing expectation of that event, with which he considers that he himself is associated; otherwise it could not be with him an object of prayer. The believer sees God in Christ. * * * *

He was that Son of man whom Daniel saw in vision; to whom, coming in the clouds of heaven, there is given dominion and glory, and a kingdom, that all "people, nations, and languages should serve him"—a kingdom which was to exist *for ever and ever.* Conformably with this, our Lord himself declared, "All power is given unto me in heaven and in earth," and makes repeated allusions to his kingdom; as did likewise his disciples, some desiring a conspicuous position in it, like the sons of Zebedee; others content with the more humble request of the dying thief, "Lord, remember me, *when thou comest into thy kingdom.*"

But the believer, moreover, has learned to associate the establishment of the Redeemer's kingdom, with the time of his return, and with his own resurrection, or being called to meet and participate in his triumph. "Father, I will," said our blessed Lord, "that they whom thou hast given me, be with me where I am, that they may behold my glory." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "When he appears," said the beloved disciple, "we shall be like him." And the dying consolation of Paul is beautifully and confidently expressed: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, *shall give me* AT THAT DAY; and not unto me only, but unto all them also that LOVE *his appearing.*" And what is that day of his appearing? He describes it but a few verses before—"that of his appearing and kingdom." Thus does the supplicant believer realize what he prays for; and it is impossible, my brethren, when we connect our own highest hopes and dearest interests, with *the return of Jesus Christ to take us to himself;* and when we associate with HIS COMING, the kingdoms of this world becoming the kingdoms of our Lord, and of his Christ, it is utterly impossible but that a spirit of fervency and reality will accompany our words, "Thy kingdom come."

2. But, again, the petition presumes that there is a feeling of desire on the part of the petitioners, or *longing for the time* of CHRIST'S RETURN IN GLORY. And truly this will be the case, whether that desire arises from a sense of present imperfection, or of the surpassing blessedness of the time to come; and this also, whether as regards the present or the future with reference to himself, or to his heavenly Lord and Master. He that, convinced of sin and danger, has learned to embark his cause with Christ, in full reliance on his blood and righteousness, he is united to Christ. One with Christ, all things are new to him: crucified with Christ, he lives a spiritual life, alive from the dead. Such an one cannot be satisfied with the empty cisterns from which others seek to derive a precarious and visionary gratification. Earthly pleasures are distasteful to him, who has been privileged, even in a degree, to enjoy communion with God. He looks forward to the time when that converse will be uninterrupted. Here below, the world, its pursuits, its business, its honors—its usages, all seem to him to savor of rebellion against Christ: "We will not have this man to reign over us." He looks abroad upon nature's wide domains. It is a fair scene—a beautiful scene—it is as it were, a magnificent temple. But the glory is not in it. Mankind seems to have done to the Lord of the vineyard of the earth, what the Jews did of old—"they drave him from the temple." But the Christian regards with delight the fair works of God's hands, in ruins though they be: and he loves to think how surpassingly beautiful will they be in the day when the Sun of righteousness shall arise upon them, to gild the earth's expanse with the glory of his presence; when the morning stars shall once more sing together, and the sons of God shout for joy, "That now is come the kingdom of their God, and the power of his Christ." Moreover, the believer looks within, and then, ah! then is to him the saddest view of all; for there he reads, most clearly, opposition to the will of God. "My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes." His own unruly affections, his wandering desires, his ungoverned tempers, his unsubdued spirit, his untired selfishness, his unbelief, his ingratitude, his impatience, the hardness of his heart, the workings of his pride, his strivings against the Spirit of God—are all proofs, sad proofs, that in him dwelleth no good thing. And, then, when he reflects upon the number of weak intentions, and unformed purposes, and broken resolutions, his best endeavors so imperfect, his holiest employments so full of sin, and pain, and grief, and disappointments, and affliction, mingling with all, "O wretched man," he is ready to cry, "who shall deliver me?" But faith arms him with patience. He endures the cross, "for the joy that is set before him;" while *the earnest longings of his renewed spirit* are breathed forth in the prayer, "Thy kingdom come."

3. Once more. The very nature of the petition supposes that he that offers it is himself already a subject, and, as far as is possible, a witness to the dominion which he prays may be fully and universally established. * * *

I would take your own words, my brethren, repeatedly uttered this day, and ask you your own explanation of them. Have you ever analysed your prayer, "Thy kingdom come?" Have you ever brought Scripture to bear upon it? Do you realize the event itself? Are you looking for and hasting the coming of the day of God? Are you *desirous of it,* WATCHING FOR IT, prepared for it?—"your loins girt about, and your lights burning," and *in the expectation of it,* sitting loose to the cumbering cares of the world?

Seeing also that ye look for such things, do you consider, my brethren, "what manner of persons ought ye to be in all holy conversation and godliness?" You pray for Christ's kingdom, "you call him Master and Lord, and ye say well, for so he is." May not the Lord say to you, "If I be a father, where is my honor: and if I be a master, where is my fear?" You confess his claim universally; has he no claim upon you individually? True it is, the world is in rebellion, but you are faithful? are you desirous to serve him with body, soul and spirit, which are his? True it is, the present days are evil, but are you redeeming the time? True, the days are dark, but are you shining as lights in the world? If not, what means your prayer, "Thy kingdom come?" What saith the Lord to his peculiar people of old, and which he again addressed to his little flock when he ascended up to heaven? "Ye are my witnesses." Are you a witness for Christ?—a living testimony to the power and grace of Christ? O, my brethren, let us seek to have a higher and more abiding sense of our exalted vocation, that when his kingdom does come, we may hear the blessed summons, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

But it is probable that there be some present altogether heedless of these things, and yet they have joined in the prayer. One word, one solemn word to them. Do you wish your prayer should be answered? Think what would be to yourselves the consequence of its immediate fulfilment. The day of the Lord will be a day of vengeance; his coming will be to execute judgment upon the ungodly; his face will be against them that do evil. Reflect upon that awful word of God, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light." O, let me urge you to repentance, "for the kingdom of heaven is at hand," that, safe in the ark of Christ's mercy, through faith, you also may be hid in the day of the Lord's anger.

And may we all henceforth seek such a spiritual apprehension of these truths, "that not only with our lips, but in our whole lives and conversation, we may give expression to the doxology with which the prayer concludes—"For thine is the kingdom, the power and the glory, forever and ever. Amen."

We would like to go in person to every Episcopalian in America, and present him this sermon entire, and beg him to read it, and lay it to heart. Will not our brethren of the Gospel Messenger, and the Church Witness,—and every other paper in short,—republish it?

CAMP MEETING NEAR CINCINNATI.

A Postmaster writing earnestly for some laborer to visit that place, says:

"Brethren Flavell, Bronson, Caldwell, Chittenden, and Scott have just concluded a second advent camp meeting in our village—Carthage, Hamilton Co., Ohio. The impression made by these brethren was deep, extensive, and, I trust, abiding. Sixteen persons were baptized. We have determined to hold another camp meeting the first of June, and in order that it may be sustained in a proper manner, I write to request, if possible, that a competent laborer be sent with all promptitude. We are but six miles from the great city of Cincinnati, and the crowd that will attend from that place will be very great. Mr. Chittenden is gone towards St. Louis. Brethren Caldwell, Bronson, and Flavell are yet in Cincinnati. We hope to have a large preaching tent, and, if possible, 50 or 100 lodging tents. The presence of Bro. Litch would be most acceptable."

EAGERNESS FOR TRUTH IN OHIO.

A letter from the P. M., Canton, O., May 1, says:

"Your valuable paper is read with much interest here and is doing its work. It is with difficulty that I can retain it long enough in my own hands to peruse it, it is so eagerly sought for; and it frequently happens that when a copy arrives, it is read by half a dozen others before I read it myself."[He asked for papers, which we sent.]

In a letter dated May 12, the P. M. writes:

Dear Bro. Himes,—The papers which you forwarded, viz., "The Midnight Cry" and "The Trumpet of Alarm," came to hand last evening. In half an hour from the time of their arrival at this office, they were distributed in every part of this town. A general rush was made to the office to obtain the papers. Many country people, who were in town, as soon as they learned that papers could be had, came and received. I was forced to discontinue giving to the town's people any more of the papers, having reserved half a dozen copies to send into the country. Some came to the office and begged for a copy only to read, if I would not let them have it by paying postage. I could not, of course, refuse, and by this means I gave out all I had, except a few copies, as before stated. Can you not send me another such roll of papers? You have no idea of the good which is accomplished by these papers. Many persons that would not receive the glad tidings of the near approach of our Saviour by other means are thus put in possession of the facts.

"Our second advent brethren in this place are firm in their principles. They are "*tried*" considerably, and the finger of scorn is pointed at them; but they care not for this, counting it 'joy to be counted worthy to be persecuted for Christ's sake.'"

For the Midnight Cry.

THOUGHTS ON THE SECOND ADVENT.

A LETTER FROM THE SOUTH-WEST.

My Dear Sir,—I acknowledge the reception of a bound copy (26 Nos.,) of the Midnight Cry. Please accept my thanks for them and for your courtesy in sending several continuous numbers of the quarto, as weekly issued. I trust that "the day of the revelation of all things" will show that they have not been received and read by many in vain. With the advantages afforded me in possessing all the numbers of your paper, I have been for some weeks diligently examining them, with my Bible before me. From a doubter, I have become a believer in the fulfillment of prophecy this year. I did not, however, *fully* and *unreservedly* come to a decision until I had read *all* you have written and edited, and sought with earnest prayer to be guided into the knowledge and understanding of the Scriptures, and also to be preserved by grace *from embracing error*. I sought of the blessed Lord the direction and guidance of his Holy Spirit, praying Him to open my understanding, "that I might understand the Scriptures," even as in his walk to Emmaus with the two favored disciples he opened them. In the North, (which I visited last summer,) I once, out of curiosity, went to hear Mr. Miller. I was struck with his knowledge of the prophecies of Scripture, and as far as I heard him, was inclined to conviction. I did not, however, have an opportunity of hearing him again, and as his discourse was but an exposition of prophecy without presenting a synopsis of his whole theory, I could not, from what little I had heard, form any opinion, or be guided by it into further research. I, therefore, soon let the subject pass from my mind until February last, when I saw some copies of the Midnight Cry at our Post Office. The perusal of them only served to excite an earnest thirst for more knowledge on such a blessed theme as the near coming of our Lord, and I wrote on to you for others. It is the prompt reply to my letter in the shape a package of the past numbers, that I now acknowledge.

OBJECTIONS REMOVED.

The chief obstacles to conviction in my mind before I had read the proofs in these numbers were—1st, the idea that the Jews were to return from their apostacy, becoming a christian nation in the land from which they were ejected for crucifying the Lord of glory. This idea I received from perusing Hosea 3 : 4, 5, Deut. 32 : 36—43, Isa. 60 : Isa. 65 : 17—25, Isa. 49 : 11—26, Zech. 14 : Romans 11 : Rev. 19 : Isa. 11 : 6—16, Isa. 12 : Ps. 149 : Ezekiel from the 36th to the 48th chapters, which are full of the future grandeur of Israel, which Israel, I am now satisfied, is the seed of which Christ is the Abraham. The prophecies, I found on close examination, could *not* be true of any condition or family of men in their *human nature*. As soon as the key was in my hand which unlocked the meaning of one of these passages, I applied it to the rest, and found it (to pursue the figure,) to fit every ward. It was the spiritual Jew, the spiritual Israel, the spiritual Jerusalem, the spiritual Palestine, of which the prophets spake; and I then remembered these passages: "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly." "Behold an *Israelite indeed*," said our Lord, of a *good* man among the Jews. 2d, I looked for the conversion of the world before the coming of Christ; and if the end of the world was at hand, "even at the door," I knew that there was no time for this. I therefore examined the Scriptures, and found that it did not teach the conversion of *all men*, but that the gospel shall be preached to all *nations*."* This has been done already, there not being a nation that has a distinct political existence which has not received it by missionaries, and to whom it has not been given by a translation. Numerous passages of Scripture also assure me that when Christ came, men would be found unprepared for him, being, as in the days of Noah, absorbed in worldly pleasure; a proof that they will not be all Christians—that many will call on the rocks and mountains to hide them from the wrath of the Lamb; a proof that they will not all be washed in his blood—that at his coming, "he that is unjust will be unjust still: he that is filthy will be filthy still"—a proof that *all* men will *not be* Christians. These and many other passages of like import convinced me of my error in supposing that the world was to be converted.

3d. I had always believed that according to the harmony, order, and analogy of all things of God, as well as from certain Scriptures which seemed to favor this idea, that the world would exist 6000 years, or millennial days, before Christ would come to pass his Sabbath of a thousand years on earth. This thousand years I believed would not terminate for above 150 years to come. The chronology of Mr. Miller has satisfied me that this is the period and year of its termination—the last *hour* of "the great week," in reference to which it is typically said, "Six days shall men labor, and *do* ALL *their work*." That is, Six thousand years shall man's salvation be wrought out, in which he shall do all his work of repentance and preparation for heaven; the seventh day (or thousand,) is the Sabbath in which there shall be no work done; for the work of the Redeemer, the work of the Holy Spirit, the work of grace is ended, and the Sabbath of the Lord is come. Blessed are they who enter into that rest.

PREJUDICE AGAINST MR. MILLER'S IGNORANCE.

The arguments of Mr. Miller in proof of the coming of Christ this year, I found after my objections had been removed, were clear, scriptural, and defensible by Scripture. Prof. Stowe and Dr. Weeks are left without an excuse for not embracing the truth. The more learned a man is, the more difficult it seems for him to see the truth, which came not by man's wisdom. Mr. Miller is reproved, and his opinions left unexamined by many good men, because, say they, "he is ignorant and unlearned." This fact, if it be such, (for I discover no evidence of it in his writings,) is in his favor, and every thinking man will agree with me. Is it not consistent that the Scriptures, which were revealed through "unlearned and ignorant" men, shepherds, fishermen, and tax collectors, (for such were the instruments God in his wisdom selected,) when sealed to the time of the end, should be given to a similar class of his servants to open? If God chose such men for his prophets, is it surprising that he should select such to *preach* the prophecies? Were the learned men of the latter day, by dint of learning, "to unseal the vision," where would be God's glory therein? He will not share his glory with man; therefore he has taken the weak things of this world to confound the wise, that it might be seen to be of God, and not of man.

THE BIBLE A GIFT TO MANKIND.

It is true that Mr. Miller, who, under God, has been chosen an instrument of His purposes, knows neither the Hebrew nor the Greek. But this knowledge is *not* necessary for the understanding of the Scriptures *now*. Hebrew and Greek were needful to the men whom God selected to *translate* the Bible, and God made use of their learning, and *blessed* it. But it is no longer essential now that he has given the unlearned a translation. "But," objects one, "how can all men—how can Mr. Miller (upon so great and momentous a theme as the coming of Christ and the after judgment,) *depend* upon the *English* translation?" I will answer for him: he has *faith* that God, who revealed the prophecies, selecting the Greek and Hebrew languages for their vehicle, will as surely *guard* HIS *translation*, as at the first he preserved his servants the prophets from falling into error. No one will dispute but that God, in the Bible, revealed *the truth*, and that in committing it to men, and to so frail a casket as a human language, that he saw that *what* he revealed was correctly written down by them. If it was necessary to reveal his will to men, it was equally necessary that men should have this will unmixed with human error. God, therefore, saw, with a careful supervision, that his servants wrote as he moved them to write. But it was God's will to give the Bible to *mankind* not to a *language*. Therefore, after having revealed it to prophets, when they had done *their* work, he, in due time, called in their stead a new order of servants, gifted in tongues, whom he made his *translators*. He did not inspire this second order of men, but he jealously guarded their translations. He was bound to do so or act inconsistently. Shall God be charged with folly that we would not charge upon man? What merchant would order his clerk to make a translation of a letter of importance to a foreign house, without comparing it with the original before it was sealed? What man would indite a note to his amanuensis without having it read to him when completed, that he might see if it agreed with his dictation? Surely God has not shown less wisdom than his creatures, especially in so momentous a matter as their everlasting destiny—a destiny dependent upon the *true knowledge* of his revealed word. *Therefore*, though Mr. Miller be ignorant of the original language of the Scriptures, he *can* understand them. Though he has not the mould, he possesses the *cast*, with every lineament and feature faithfully given.

REMARKS ON THE GLORIFIED STATE.

In examining the articles in the numbers of the Midnight Cry before me, I observe, in the number of March 31, a note from the Geneva translation of the Bible, explanatory of that much discussed verse, Isaiah 65 : 20 "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner *being* an hundred years old shall be accursed."

This verse is frequently adduced by objectors to prove that the kingdom of Israel to come is a temporal kingdom—"for," say they, "*death* will be there."—Hence they contend that the Jews, *as a nation*, are to re-occupy the Holy Land. No explanations of the verse, that I have seen, have satisfied me, nor would they convince a caviller, I am assured. I think, if the verse was examined in connection with the preceding, its difficulties would be removed. Isaiah says, in verse 20.

"The voice of weeping shall no more be heard in her, nor the voice of crying."

To illustrate this, he goes on to say, in the next verse, "There shall be no more there an infant of days," &c.

Now, if there is to be, in that Jerusalem, no "infant of days," which signifies those under one year, there will be no births. Hence it will *not* be a *temporal* state—a *human* condition. Therefore it must be an immortal one.

"The voice of weeping shall no more be heard," also says the prophet. Therefore there is no *death* in that Jerusalem; for in this world we weep for the dead. If, then, there is no dying there, then is the condition not a *temporal*—not a human one.

If, then, there is to be neither death nor tears in that land described by Isaiah, the conclusion is irresistible that the prophet does not mean that the state he speaks of will be characterized by any distinction of ages, as in the present. His "infant of days," and his "old man that has not filled his days," and his "sinner a hundred years old accursed," belong, therefore, to the economy of things in the *present* world, and are mentioned only in reference to that which he describes. If the verses were paraphrased as follows, it might, perhaps, present the meaning of the inspired penman more clearly to the minds of many:

"The voice of weeping shall no more* be heard in her, nor the voice of crying, *because* there will be no infants there: for the infants that have died in *this* world under a year, (that is, before they can speak or act intelligently,) shall enter into *that* world in the full possession of the faculties of mature age; while the old man who has died *here* at an hundred years old with paralyzed faculties, decayed senses, and all the imbecility of second infancy, shall *there* recover the fulness (the perfection of his intellectual being in its best estate when on earth,) of his meridian days." The paragraph, "the child shall die an hundred years old," means the same as is above explained of the high perfection of intellect with which an infant shall commence its existence in the kingdom; while the hoary sinner, departing this life impenitent, so far from entering that Jerusalem, and rejuvenizing to immortal youth, shall be accursed *in the condition* in which he dies, literally exemplifying the Scriptural proverb, "As the tree falleth, so it shall lie," being accursed not only with banishment from the new earth, but with eternal monotony and unchangeableness of his mental condition, from the horror of which the least change would be bliss, condemned to be *forever* lower in the scale of eternal existences (however noble, and gifted, and talented, and learned in this life,) than the "infant of days." This very free explanatory paraphrase I conceive to be the meaning of the verse in question. [The sense given in our remarks on Isaiah 11 : was similar, though not so fully elucidated.—ED. CRY.]

THIS PRESENT WORLD MUST PASS AWAY.

There is prevalent among men of worldly hopes and ambition, who think more of this present world than of the future, setting it and its concerns far above their due importance, the idea that if God terminates the present economy of things here on earth, it will be like a watchmaker destroying his work ere he has completed his intention, and before he sees the final result!—that it will be a problem but half demonstrated. That argument savors of the world and its loved idols! They reason that steam has just been

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* See Matthew 24 : 14.

* This term, "no more," shows that weeping had at *one time* been heard "in her;" which strengthens the evidence in support of the opinion that the heavenly kingdom of Christ will be on the present globe, after its purification by fire.

applied to machinery, and man is just beginning to avail himself of its stupendous power—that printing, though some time invented, is but just beginning to work its full influence upon men through the newspaper press—that missionary exertions are just beginning to be put forth—that new improvements and discoveries are daily made in art and science—that new and wonderful sciences, such as galvanism, animal magnetism, neurology, and nervous electricity, are just attracting the attention of the philosophic world, and that their future development is destined to throw new light upon man's intellectual power and condition, and open to him the secrets of things spiritual and "transcendental"—that the vast fertile valleys of America are not yet populated, and as they will support a hundred millions of people, it follows that the world must continue till they *are* populated—China has just been conquered, and opened her ports—Oregon is not yet possessed—our Republic is yet in its infancy;—in fine, say they, the world is just beginning to learn how to live, and every thing indicates a progressive, advancing, improving state, and that the experiment of which man is the subject is yet by no means fully tried to its end.

But God regards not man's inventions, his ambitions, his schemes and hopes, and thousand plans of power, and glory, and gain, only so far as he overrules them to the glory of his great name, for the extension, perfection, and honor of Christ's kingdom. To this end, he has used printing till the Scriptures have been given to all nations in their own tongues, and in like manner avails himself of all art and science so far as they could subserve his great end in keeping up the economy of the world, viz. the advancement of Christ's kingdom. Prophecy is now removing the veil from her face, and tells us in language so plain that he who runs may read, that that end *is come!*—that God has fulfilled his wise purposes in upholding the earth, and that "TIME SHALL BE NO LONGER." To HIM, what are the objects which in men's eyes seem so great! The globe itself is before him but a mote floating in infinite space. It is man alone, as a spirit, as an immortal being, as a moral subject of his immeasurable government, as a probationer for an endless state of existence, either of bliss or woe, that he contemplates! What thinks the Almighty of *our* terrestrial economy—of our political differences—of our schemes of national aggrandizement—of our projected plans for facilitating human intercourse, when His plan in relation to the world, has already had its accomplishment? Shall I not drive through my avenue to my house, because a line of ants are travelling to and fro across it, and are constructing their cells in the track of my chariot wheel?

EARNEST EXHORTATION.

It becomes man to be silent, and humbly believe that God's ways are higher than his ways; for know, assuredly, "Oh man, whosoever thou art," that inasmuch as thou hast not taken the Almighty into thy earthly counsels, thou knowest not what are his own, save he reveal them to thee. This he has graciously done in his sacred word. Go to it, and learn diligently what he intends to do with the earth which he has created, and with man, the breath of his mouth! Go to it, and with earnest prayer for knowledge and understanding of the truth, see if these things are verily coming upon the earth before mankind is *ready!* And when you read, *believe* that it is the word of God's truth; and that as surely as he has there revealed the times and seasons for the fulfilment of his will, so assuredly will he perform it. Do not deceive yourself with the notion, that a "merciful" God will not suddenly destroy so fair a world—with its magnificent cities, its gorgeous temples, its beauteous landscapes, its talent, learning, chivalry, and beauty—consume with fire 700,000,000 of his creatures at once, engaged as they may be in every occupation, and full six-sevenths, 600,000,000, impenitent! No—this idea is too horrible to you! "God will let the world stand," say you, "till all men are converted." But God has, in nearly all past time, destroyed by the equally sure hand of disease and death, twice that number in each century, among whom were as many impenitent as there are at this day on earth! If he destroy a generation of 700,000,000 within a period of fifty years, will he not, when the great plan of redemption is wrought out according to his council before the world was—will he not (and he has sworn to do it) cut off the generation that is left upon the earth, suddenly at his coming? for he *will come* to the earth to possess it, for it belongs to Christ, it being "the inheritance" which he has purchased with his own blood.

The time when Christ shall come is now at hand; for he hath tarried long from his heritage. But "he that is to come, will come, and not tarry." Every line of the prophecy relating to this glorious event, is written as with a live coal, to the Christian, who now reads with prayer and faith. The truth comes home to the believer's *heart* irresistibly, before his understanding is half assured of the reality of the blessed tidings. He feels and recognizes the truth. The grace of the Holy Spirit applies it, and he believes it in his heart, not less than in his head.

Christian! do you so little "love his appearing," that you seek for arguments against it? and not, rather search with trembling joy and prayerful hope, to see if the glad tidings are true! Christian, go to the Bible, to Daniel, and the Revelations, in which all prophecy now meets, as it were, in a focus, through which the future is plainly visible. See if these things be so. Return to your closet, and pray for light and knowledge, and for a believing heart.

Ministers of Christ! if this be true, are you not culpable in not examining the Word of God for evidence—are you guiltless of the blood of your slumbering flock, and of the damnation of the impenitent sinner who hears no cry of warning from your pulpit? Impenitent sir! scholar, lawyer, or physician, soldier or seaman, merchant or mechanic, laborer, or whatever thou art, thou art equally interested in this matter with the Christian, even though thou art a stranger to the Scriptures which unfold these fearful truths. The God of the universe—the God of the Bible, is equally your Creator, and he will be your Judge. If thou hast never prayed, begin—for there is no sight so gracious in the sight of your merciful Father in heaven, as a penitent child on his knees! He is now your Father, ready to forgive the returning prodigal; but when you see him coming in the clouds of heaven, he will be to you, impenitent, an avenging Judge! Repent and believe the Gospel; for the day of the wrath of the Lamb is near—wrath to the guilty; but to those who love his appearing, that wrath will be veiled with benignity and grace! "And these shall go away into everlasting punishment; but the righteous into life eternal."

THE MIDNIGHT CRY.

THURSDAY, MAY 25, 1843.

WHO ARE THE MILLERITES?

The idea that one who looks for Christ's personal coming is a Millerite, seems to spring spontaneously in the hearts of those who think the end of the world under curse "is not yet."

We continue to gather up the sentiments of the noble army of "*Millerites*," according to this definition.

A late number of the Michigan Christian Herald contains the following *editorial:*

SECOND ADVENT OF CHRIST.—We have not committed ourselves in favor of the doctrine of our Saviour's advent this year, and yet we have utterly refused to join in the general voice against it. Of a few things we are thoroughly convinced—*that there is no ground for the expectation of a temporal millennium*—that the NEXT *great fact* in the development of the prophetic scheme, is *the coming of Christ*, and that this earth, purified from the withering influence of the curse, and peopled with the glorified forms of the saints, is to be the theatre of His reign.

With reference to the consummation of our Saviour's reign in 1843, we need only say that we have not read, nor can we *construct* a refutation at all satisfactory, and we think it dangerous to go to work, as many have, for the *mere purpose* of refuting this view. There is no safety in being unprepared, and we have no doubt that the want of preparation, and unbroken love for the world, and *not the falsity of the doctrine*, is the source of opposition to it. Suppose two preachers confidently proclaim—the *one* that the world is going to remain in its present state 1000, the *other* 360,000 years; every one knows that one or the other, or both are false, and yet no one objects—that is, *fallacy* is not the thing that they object to, but *a judgment at hand*. The only safe course is, and always has been, "So to number our days as to apply our hearts unto wisdom." Who acts most wisely, he who acts in the expectation of many years of future impunity, or he whose every action is dictated by the expectation of immediate judgment? Does the man who lives a year after he was ready to die, regret his premature preparation?

Believers in the pre-millennial advent, or in other words, that there is no millennium till Christ comes, might be styled "*Millerites*" on the principle, by which all who *look* for Christ's personal coming are so called. While Prof. Bush opposes this faith himself, he says of it, in his last Hierophant: "We are well aware of the imposing array of venerable names, by which it is surrounded, as if it were the bed of Solomon, guarded by 'three score valiant men of Israel, all holding swords, and expert in war.'"

An opponent of this faith writes, in the Ladies' Repository:

"The opinion has been embraced by thousands of learned and pious men. Dr. Gill, Bishop Newton, Mr. Kett, and others of equal eminence, adopted this view of the subject. Recently, some of the most respectable divines in Europe and America have become converts to the same faith. It is said that in England, such men as Baptist Noel, and Bichersteth are its firm adherents."

He might have added more to his list; but it is still true that those who embrace this doctrine in modern times, do it at the expense of popularity, for the pleasing notion of a millennium in this world is seized upon by the mass of mankind with great eagerness; but if we go back 150 years, we scarcely find a trace of it.

We have in our hands a precious old book, printed in 1688, entitled "Christ's Certain and Sudden Appearance to Judgment. By Thomas Vincent, sometime Minister of Maudlin's, Milk-Street, London." Its motto is, "For yet a little while, and he that shall come, will come, and will not tarry." This is the seventh edition. The following notice of the author is in Blake's Biographical Dictionary: "Thomas Vincent, author of God's Terrible Voice in the city, by Plague and Fire, octavo, Explanation of the Catechism, and other religious tracts, was ejected for nonconformity from the living of St. Mary Magdalen, in Milk-Street, and died at Hoxton, 1671, [17 years before this edition of his book was printed.—ED. CRY.] During the Plague, he continued in the city, and by his discourses from the pulpit, greatly contributed to support the spirits and relieve the terrors of the afflicted inhabitants." He is also honorably noticed in the "Nonconformists' Memorial."

His book must have been written almost immediately after the great fire. Great judgments were then noticed as warnings. Here is the preface:

TO THE CITIZENS OF LONDON,—You have heard God's terrible voice in the city, expressing itself in the late dreadful desolating judgments of plague and fire; the sound of which hath gone forth, not only into every corner of the land, but I believe also, by this time, unto the farthest end of the world. Give me leave to sound another trumpet in your ears, and to forewarn you of a ten thousand times more dreadful judgment; I mean the last and general judgment of the whole world, at the second appearance of the Lord Jesus Christ, who will most certainly and very quickly be revealed from heaven in flaming fire, to take vengeance upon all them which shall be found ungodly on that day.

Could I have certainly foretold the many thousands that fell by the plague in the year 1665, of their so near approaching death, surely they would have endeavored to prepare, that the sting and fear of death might have been removed. Could I have foretold the citizens of London of the many thousand houses which should fall by the fire in the year 1666, surely they would have endeavored to prevent the fire, or at least have removed all their goods beforehand. But these things could not be foreseen, and therefore, as the judgments were unexpected, so they took the most unprovided. But I can certainly foretell you from God, who cannot lie, of the future last judgment, by the Lord Jesus Christ, at the last day, which is the subject of this ensuing treatise. And when you have warnings hereof out of the word of truth, and awakening motives to prepare, by dreadful temporal judgments, if you should neglect to do it, and after all be found unprovided at the appearance of

Christ; as your sin will be the greater and more inexcusable, so your dread will be the greater at the sight of your Judge, (whom those very eyes which read these lines, will behold ere long coming in the clouds,*) and your punishment will be the more intolerable. But if the Lord incline your hearts to follow the directions and counsels of his word, to prepare for this great and notable day, you shall lift up your heads with joy, when the greatest part of the world shall be filled with terror and confusion; and when the Lord Jesus doth appear, you shall also appear with him in glory. The design of these sheets is to set forth the glorious appearance of Christ, with the certainty and suddenness thereof, that sinners might be awakened to repent, and believers might be comforted with the hopes of it, and all might be in a readiness for the day, which is so sure, and near; which, that you may be, and that my endeavors may be blessed for your help herein, is the prayer of an earnest well-wisher to your souls.

THOMAS VINCENT.

We should be glad to reprint a large part of the book. Here are a few specimens:

"Surely I come quickly. Amen. Even so Come Lord Jesus."—Rev. 22: 20. The last words of a dear friend are usually most remarked, and best remembered, especially when they speak great affection. These are the last words of Jesus Christ, the best friend that the children of men ever had, which he sends his angels from heaven, after he had been some years in glory with the Father, to speak in his name unto his churches upon the earth, ver. 16, "I Jesus have sent mine angel to testify these things in the churches;" and of all the things which he testifieth by his angel, this is the last and the sweetest in the text, "Surely I come quickly." Which words of promise, coming down from heaven, and expressing so much love to the church, are followed with an echo, and resound of the church's earnest desire, "Amen. Even so come Lord Jesus," &c. Hence observe—

Doct. 1. That the Lord Jesus Christ will certainly and quickly appear.

Doct. 2. That there is an earnest desire and longing in the church after Christ's appearance.

O that this were true of the church generally in these days! After speaking at length of the manner and object of Christ's coming, and the attending resurrection and judgment, applying the subject, with great power, to the hearts of all, he proceeds:

The third thing promised, is to show that the Lord Jesus Christ will quickly appear; that is, he will come within a short time.

"He that shall come will come," there is the certainty of his coming, and "yet a little while, he will come, and will not tarry," there is the speediness of his coming. "The Lord is at hand," Phil. 4: 5. "The coming of the Lord draweth nigh," James 5: 8. "The Judge standeth at the door," ver. 9. "The end of all things is at hand," 1 Pet. 4: 7. Therefore our days are called the "last days," 2 Tim. 3: 1. "And upon us the ends of the world are come," 1 Cor. 10: 11. We live in the end of the world, in the last days, in the old age thereof. The world hath as it were three ages, the youth, the middle age, and the old age; the youth of the world was from the creation to the flood; the middle-age from the flood to the first coming of Christ; the old age from the first coming of Christ to the second coming. The old age and last days of the world began in the apostles' time; now many of them are spent, and we are come not only to the declining years, but also to the decrepid age of the world. And if the Lord Jesus Christ were to come shortly in the days of the apostles, *much more shortly* will he come now, when so many years are past since the Scriptures were writ, and these things foretold.

If any should doubt the certainty of Christ's appearance, because the Scripture speaks of the speediness thereof, as if Christ had been in those days presently to come, and yet above sixteen hundred years are past since the promise was made: I answer, that the apostle Paul, who, in his first epistle to the Thessalonians, spake of Christ's coming, as if it might be in his time, 1 Thes. 4: 16, 17, "The Lord himself will descend from heaven with a shout . . and the dead in Christ shall rise first, then WE, which are alive and remain, shall be caught up in the clouds," &c. The same apostle tells the Thessalonians, in his second epistle, chap. 2: 3, "That the day of the Lord should not come, till there was a falling away, and the man of sin should be revealed," &c. And verse 7, that there was then a let [hindrance] to the revelation of the man of sin, which was the heathenish Roman empire, which it was not likely would be soon, neither was removed till some hundreds of years after: and therefore it is evident from that place, that the coming of the Lord was not to be until several ages after the writing of the Scriptures. This may be sufficient to give satisfaction concerning the length of time, since the Scripture tells us that the Lord Jesus would quickly appear.

If any profane mockers shall scoff at this answer, and say, where is the promise of his coming? Do not all things remain as they were since the creation? Do not the sun, and moon, and stars keep their constant course? And what likelihood of the darkening of the sun, and falling of the stars, and the passing away of the heavens with a great noise? Is not the earth established upon sure foundations, and what likelihood of moving it and burning it, with the works which are upon it? and if Christ would have come so quickly, would not he have been here before now? I answer,

1. That the apostle Peter foretells, that in the last days such scoffers should arise, 2 Peter, 3: 3, 4.

2. That all things are not as they were from the creation, for the world in the time of Noah was drowned with the flood, Noah only excepted, and those which were with him in the ark; surely there was a great transformation of things in that age, verses 5, 6.

3. That by the same word of command, whereby the old world was drowned with water, by the same word, the world that now is shall be burned with "fire, at the day of judgment, and perdition of the ungodly," ver. 7.

4. That though many hundred years be past since the promise, that the Lord would come quickly, yet there is not a failure in regard of God; for though the time be long, in regard of our account, who are of so short continuance; and time seems tedious to us because of our miseries, of our short life; yet in regard of the eternal God, the time is but short, for in his sight a thousand years are but as one day, and by that account there are not yet two days past since the promise, verse 8.

5. The reason of God's protracting this appearance of Jesus Christ to judgment, is for our sakes; it is from his long-suffering toward us, that hereby he might lead us unto repentance, ver. 9. The Lord hath a number to be called, some of which may be unborn, others not yet new-born, but scattered amongst the wicked; but when the elect are all called, and persuaded to repent and believe, and are gathered into God's family, I doubt not but the Lord Jesus Christ will be here immediately. The Lord Jesus surely now will come within a short time; the certain time of his appearance is unknown, Matth. 25: 36. "But of that day and hour knoweth no man, no not the angels, but the Father only;" this is a secret which God hath locked up in his own breast, it is written in the book of his decree, and however other things are revealed and unfolded to men, yet the leaf where this is written is folded up and sealed, so that none can read it; yet surely it cannot be long before the mystery be finished, and Christ be revealed from heaven; yet a little while and he will be here, he stands at the door, and the door will quickly be opened, and then he will make his appearance.

O that all readers would make as wise an application of this text which says no one knows the day or hour!

We have another book, still older, and widely different from the last. It is boastingly entitled: "A Confutation of the Millennarian Opinion, plainly demonstrating that Christ will not reign visibly and personally on earth with the saints for a thousand years, either before the day of judgment, in the day of judgment, or after it. Where you also have many texts of Scripture vindicated from the vain glosses of one Dr. Homes, a great Millennarian, and all his cavils (of any consequence) repelled and answered. With a word to our fifth-monarch-men, whose dangerous practices of late, clearly show that this opinion leads to Schism, and Sedition in Church and State. By Thomas Hall, B. D., and pastor of Kingsnorton. Jonah, 7: 8, 'They that wait on lying vanities forsake their own mercy.' John 18: 36, 'My kingdom is not of this world.' London: printed for John Starkey, at the Miter, at the West end of Paul's, 1657."

This book was written in the turbulent times of Cromwell, when the *modern* popular doctrince of a millennium hardly existed, if at all. It was certainly not held as an established theological tenet. Though the title page might lead to the expectation that the author's views were diametrically opposed to ours, yet, in truth, his strongest arguments sustain our faith in Christ's personal coming, at a time of abounding immorality and unbelief, to judge the world, and set up his everlasting kingdom. He says:

Although the last days shall be glorious in respect of the great light of the gospel, and the glorious privileges and liberty which the church shall then enjoy, yet in respect of the abuse of that liberty and those privileges, so the last days will be perilous times, 2 Tim. 3: 1. True, in gospel times the bounds of the church shall be enlarged, antichrist's kingdom shall decrease, and Christ's kingdom will increase, the mountain of the Lord shall be exalted in the top of the mountains, and the church's privileges will be advanced: but that ever the church should come to that height of happiness *on earth*, as to be free from troubles, internal and external, and to reign with Christ here for a thousand years in a sinless, sorrowless, temptationless condition, as D. H. phraseth it; is a mere dream, and hath no ground in Scripture."

We have never seen Dr. Homes' book, and do not, of course, endorse all this author's sentiments, nor approve his style, but we will give a few specimens, which show how widely different was the theology of that day, from that which is brought against us now. In replying to Dr. Homes' argument, founded on the description of the glorious kingdom in Daniel 2d and 7th chapters, he says:

That this kingdom which Daniel speaks of, cannot be their Utopia and imaginary kingdom, is plain from the text itself, for it tells us that the Lord shall set up a kingdom WHICH SHALL DESTROY THE KINGDOMS OF THE EARTH, and *this kingdom shall last* FOREVER AND EVER. So that Daniel speaks of Christ's kingdom as everlasting, but these mens' kingdom shall last but a thousand years, and therefore it is not this kingdom mentioned in Daniel.

The author had never heard of Prof. Stuart's absurdities. How sadly has this simple theology of the Bible been perverted by those who can apply this language to the condition of the Jews after Antiochus' death, or to something else, which, in effect, falsifies the divine word, by denying it a *true* fulfilment!

In a summary of objections to his opponent's belief, the author states ours, in the most important points, as we should express it now:

Against the Doctor's thesis I shall set down this antithesis:

That Christ shall not reign personally with the saints or martyrs here on earth for a thousand years, neither before the day of Judgment, in the day of judgment, nor after it. If ever there be such a reign, it must be in one of those times. But it is in neither.

1. It cannot be before the day of judgment for these reasons. 1. Because the last days will be perilous, not pleasant days, 2 Tim. 3: 1, 2, 3, *They will be full of security, sensuality and iniquity*, insomuch that when Christ comes he shall scarce find any faith on earth, Luke 18: 8. Matth. 24: 37, 38, WICKEDNESS WILL MOST ABOUND TOWARDS THE END OF THE WORLD.

2. If the church of Christ on earth be a mixt society, consisting of good and bad to the end of the world, then it cannot subsist for a thousand years only of good men. But the church of Christ on earth to the end of the world, is a mixt society consisting of tares and wheat, good and bad, a Gog and Magog to molest the saints to the end of the world. Matthew 13: 40. Rev. 20: 7, 8.

3. If Christ remain in heaven till the day of judgment, then he cannot reign corporally a thousand years on earth before that day. But the antecedent is true, and therefore the consequent, [that is, he certainly will remain in heaven till the judgment,] Acts 3: 21. John 14: 3. Whom the heaven must contain till the time that all things be restored, *i. e.*, until the time of his coming to judgement, when he shall appear again for the full consummation of the glory of his elect, and perfect accomplishment of his kingdom; then all shall be repaired which sin hath disordered, and the creature be delivered from the bondage of corruption, into the

*He names no date for this event, but some may say he gave a false alarm, in speaking of it as so very near. Though the eyes which first read this book have long since been closed in death, yet all of them will at length see Christ the Judge, and THEN no one will complain that the warning came too early, or too earnestly, and those who heeded it will have reason to bless God for it eternally.—ED. CRY.

glorious liberty of the sons of God, Rom. 8 : 21 ; it is from heaven, and not from earth, (saith our creed,) that Christ shall come to judge the quick and the dead.

4. If God's church (whilst in this world) must look for afflictions, temptations, persecutions ; then this imaginary reign without sin or sorrow cannot be expected here. But God's church (whilst on earth) must look for afflictions, temptations, and persecutions here.—2 Tim. 3 : 12. All Christ's disciples must take up their cross daily, though they be righteous, yet must they look for many troubles, Ps. 34 : 19. Acts 14 : 22.

5. Christ's kingdom is not of this world, John 18 : 36. And therefore, when the Jews would have made him a king, he conveyed himself from amongst them, John 6 : 15. His kingdom in this world is spiritual, not carnal ; it is without any worldly pomp, neither doth it consist in meat, drink, or marriage, Matt. 22 : 30. 1 Cor. 6 : 13. Rom. 14 : 27. A wo is denounced against those that have their carnal delights, and their portion of pleasures here. Luke 6 : 25. James 5 : 5.

6. That tenet which is *contrary to the judgment of all the church of Christ*, ought to be suspected by us.

9. It makes the ruin of antichrist to be a thousand years or more before the day of judgment, ☞ WHEN THE SCRIPTURE JOINS THEM TOGETHER, 2 Thes. 2 : 8.

10. It makes the church triumphant when Christ comes, contrary to the tenor of the Scripture, Matth. 37 : 38. 2 Tim. 3 : 1.

11. It is a means to breed security in men when they shall hear that it is yet above a thousand years to the day of judgment ; whereas the learned conceive the end of the world to be *much nearer*. And the apostles thought *it was not far off* in their time.

This is a powerful, because an impartial, testimony to the great truths we hold. These propositions prove a temporal millennium impossible.

MODERN THEOLOGY, CHARITY, AND COURTESY.

A PAINFUL SIGN OF THE TIMES.

A writer giving an account of the Albany Revival, uses the following language, which is printed in the N. Y. Evangelist, thus :

"The Millerites have maintained meetings here every day, for about a year. I believe many have been truly converted to Christ by their labors : for, in connection with their *great* LIE, they have preached a great deal of God's truth, and the Holy Spirit has made it effectual."

The signature is the same as that used by their Washington correspondent, who was Rev. C. T. Torry.

The spirit of the following article renders adequate comment impossible. It is editorial in the New York Evangelist, of May 18, 1843, following the names of N. E. Johnson, W. Bradford, and W. H. Bidwell, editors :

"SUBTERFUGE OF MILLERISM.—We perceive that the Millerites are preparing to retreat, as well as possible, from the position which they have taken.—Having fully committed themselves to the year 1843, they cannot deny that they had fixed upon the year, the very year of the world's dissolution — They have, however, erected a large Tabernacle in Boston, which was dedicated last week, and which is said to be capable of holding 5000 people. It was filled at the dedication. The speakers on the occasion endeavored to sink the question as to the particular year, and endeavored to show that the Millennium is not to be expected before the judgment, and that the Second Advent of Christ is the next great event about to occur. With *these sentiments* they will continue to *trouble the churches*."

The second advent has been looked for from the day of the ascension, by Paul, Peter, James, John, and those who have drank into the spirit of their writings, with intense interest, eager longings, ardent prayers, and patient watching. With the thought of it, Paul told the Thessalonians to comfort each other, and assured the Hebrews he was coming the second time to those that "look for him." In view of it, he charged Timothy to be faithful, exulting in the thought that a crown of righteousness is laid up for all those who "love his appearing." When exhorting the Philippians to rejoice, he said, "The Lord is at hand." Peter stimulates us to expect with eagerness the coming of the DAY OF GOD, and James entreated his brethren to be patient in this world, for the coming of the Lord draweth nigh, while John closes the inspired volume with the heart-felt prayer, "Even so, come, Lord Jesus."

But the churches are now *troubled* with "these sentiments," instead of comforting one another with these words !

"Their *mistake* about the year, after so much confidence and violent denunciation, may tend to open the eyes of some respecting their *other errors*. *We understand* that they have applied for insurance on their building for EIGHT *years*."

"Charity thinketh no evil,—rejoiceth in the *truth*. Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have all faith, and have not charity, I am nothing." The false story, as it was started, for bar-room use, was stretched only to seven years, from one, (the shortest time for which the company insured.) Must another year be added to fit it for a religious paper !

"The wild speculations in prophecy against which we have frequently warned our friends, arise from the absence of all fixed principles respecting the great plan of redemption. *Surely, if language can express it*, God has predicted the restoration of the Jews and the conversion of the world, previous to the day of judgment.

"If this can be proved—if our readers are satisfied themselves on this point, then it can be known, *a priori*, that Millerism, and all kindred theories, are false and injurious."

This is from the paper which calls Mr. Miller "*a presumptuous man*," for expressing his honest belief as to the meaning of the prophecies.

Why should there be an *if* here, when the fact has just been announced as if there could be no mistake ! Luther calls the doctrine, that all the world will be converted, "a falsehood, forged by Satan."

"We speak of Millerism as having mistaken the year, although we are still in the midst of 1843, because we have not respect enough for the nonsense to make it a doubtful question. The question, as we have remarked above, is decided by general principles, and deserves not a serious thought from any intelligent believer in revelation."

Dear reader, remember, that when the servant, who had been placed in a responsible station, begins to say even in his heart, "My Lord delayeth his coming, and he begins to smite his fellow servants," &c., *then* it is that his Lord doth come. For a specimen of smiting, read on :

"Yet great mischief has accrued from this error, or IMPOSTURE—for we are very much inclined to use the latter word, as the most appropriate appellation. We are not aware that we are under any obligation to consider Mr. Miller as any more sincere than Joseph Smith. That he was originally an infidel, he avows.(1) That he will be one again, provided his predictions are not true, he is said to have asserted (2) What he is at present, he must decide for himself. The man who could so far disregard the obvious meaning of our Saviour's language respecting the fact that the time of the judgment was purposely concealed in the counsels of the Eternal Mind, as to fix the precise year in which it was to occur, cannot be supposed to have any intelligent reverence or regard for the word of God."

(1) Suppose we should condemn N. E. Johnson, because he avows that he was originally conceived in sin and shapen in iniquity ? Would there be sense or charity in it ?

(2) We ask the *name* of any body who ever said he heard brother Miller say this, or that he had been told so by any body who professed to have heard it. Do not our brethren know that we could fill our sheet with falsehoods about what *Calvinists* or Abolitionists have said, if we retailed the slanders which pass current in grogshops ?

Looking under the head "Revivals of Religion," in the *same paper*, we find the following :

"We mentioned, some weeks since, that the Congregational church in *Litchfield, Conn.*, under the care of Rev. J. Brace, was enjoying a season of refresning from the Lord. As part of the fruits of the revival, forty were received into the fellowship of the church last Sabbath ; and quite a number of others are hoping that they have passed from death unto life. They are literally, we learn, the lambs of the flock ; most of them being in the morning of life, and members of the Sabbath school."

An important omission in the above has been supplied, by a young brother, a native and resident of Litchfield, who writes as follows :

"In Litchfield, there had been a season of depression. The churches were in a cold state, and for a long time there had not been one conversion in the place. Such was the state of things when brother Stoddard commenced a course of lectures upon the Second Advent near. Although at first he was violently opposed, sneered and scoffed at, yet there was soon a breaking down, and the truth began to have the desired effect. A revival commenced such as Litchfield had never seen. The youth, just stepping upon the stage of action—the aged, whose life had been spent in sin—the drunkard, who, for years, had been sunk in pollution—the infidel, the scoffer, all rushed to the anxious seat, and, with bended knee and streaming eye, cried for mercy. Many were hopefully converted, and the work, when I left there a few weeks ago, still went on.

"In Farmington, eighteen miles from Litchfield, the impenitent were going on careless and secure ;—every thing in a cold and lifeless state. Those that should have been sounding the alarm, were slumbering at their posts. Brother Stoddard came into the place, and commenced sounding the Midnight Cry. His labors were crowned with abundant success. The place was shaken from centre to circumference. Hundreds were brought into the fold.

"In Plainville, (a small society of Farmington) the church had been for some time praying for an outpouring of the Spirit, although there had been but one conversion, (and he awakened in another place) and but very little feeling among the impenitent. A course of lectures was commenced upon the Second Advent near, in the Congregational church, and, on the third evening, fifty came forward for prayers. Many were born into the kingdom. The work prospered until the lecturer was obliged to leave to fulfil other engagements. Three or four prominent and influential members in the church now commenced fighting against the doctrine, calling the lecturers beardless boys, vile upstarts, and those that would follow after them fanatics and madmen. They finally succeeded in shutting the doors of the church against them. The revival now stopped. Those who had been convicted remained where they were. The church now commenced laboring for a revival, but with no success. There was not one conversion. Becoming discouraged, they discontinued most of their meetings. At length, the believers of the Second Advent obtained another lecturer, went into a school house, and commenced their labors. The house was crowded, but when the invitation was given out to come forward for prayer, no one moved. The Spirit seemed to have taken its eternal flight. After a week's labor, upon the invitation being given out, twenty came forward. From that time the work increased and prospered.

"In Waterbury, New Haven, Wolcott, Middletown, and I might mention many other places, powerful revivals have followed Second Advent preaching.

New York, May 22, 1843. E. GUERNSEY."

In several, if not all of these places, accounts of the revivals have been published, with a similar omission.

There is a long account of the revival in Waterbury in the same number of the Evangelist, but no allusion to the second advent *preaching*.

O may we be humble, patient, and steadfast, in view of such facts !

THE POPE---HIS DOMINION GONE---THE DATES.

Almost every point in our faith is daily confirmed by its opponents. In Hall's "Confutation of the Millennarian Opinion," published in 1657, it is said that "a late writer tells us that Rome shall fall 1666, and the world shall have an end 45 years afterwards."

The mistake in the year, is an interesting illustration of the fact, that the vision was shut up and sealed till the time of the end. The true date might be expected to remain comparatively unknown till about the time of its occurrence. When known, it must be by a comparison of facts developed in the progress of events. But there is an important position laid down by this old author, whoever he is, which we believe is correct. The end of the world must be about 45 years from the downfall of the Papal dominion. The "time, times and a half," in Daniel 7: 25, are demonstrated to be 1260 prophetic days by Rev. 12: 6 & 14. This period of 1260 years measures the time from the year when the saints are given into the hand of the Papal power, till his do-

minion is so far taken away, that they are no longer in his hand. THAT TIME HAS COME, as the New York Evangelist testifies, in the following editorial, May 18, 1843.

"THE POOR OLD POPE.—We have long been accustomed in this country to feel an awe at the power and authority of the Pope of Rome. But, however, the poor old man is *entirely powerless*, on many subjects on which we here find him spoken of as almost omnipotent.

"Those who have read something of the EXTENSIVE POWERS formerly wielded by the Popes, and 'the Church of Rome,' are apt to suppose that they are still as highly regarded as ever by all their nominal subjects. But THE FACT IS FAR OTHERWISE. In that most valuable book of travels, 'The Bible in Spain,' will be found a true picture of the feelings of the inhabitants of the Peninsula towards the Pope; and in Italy, the Pope's bitterest enemies are his own temporal subjects.

"How precarious, frail, and tottering is his throne, which has been several times on the verge of a total overthrow, by armies of resolute Romans, and saved only by the more numerous muskets of Austrians! Even Pius Seventh, [☞ successor of Pius VI., in whose days the dominion was taken away in 1798,] when released from his long captivity by the allies, passed through the north of Italy almost like a private man, being received in many places only by the superstitious old women; and on approaching one of his own cities, Bologna, was requested by the authorities *not to hazard his life within the walls*, because they could not control the popular antipathy to him.

"Pius was a man of pretty good moral character. What then might be expected of Gregory, the present Pope? who is practically and daily violating the principles of his own servant, Father Matthew, by a devotion to his cups which is notorious. How much respect might be rationally looked for by the Italians, for men whose excessive inebriety has conferred upon wine-glasses of the largest size, the name of "Gregorian goblets," and whose life has been distinguished by other practices not less detested in America than familiar to his predecessors? Six thousand hired soldiers, from the Papist cantons of Switzerland, prop up the chair of the Pope; and stand ready to protect him from *the violence he continually apprehends* from his loving and dutiful children.

"It is a pity that the true state of feelings of the Italians are not better known to our countrymen. We are not to think that all his avowed subjects are as subservient and blind as some of those who live far from him. On the contrary, the Italians who visit the United States, regard with wonder mingled with ridicule, the superstitious awe with which many of the South Americans and Irish regard the very name of Rome."

Could we have a more perfect contrast to the "extensive powers formerly wielded by the Popes?" We have read of the times when a Pope, who is now called *Saint* Gregory, twice anathematized and deposed a German Emperor. After the first exercise of "the dominion" in this way, the Emperor, (Henry IV.) in his fright, went and humbly begged for mercy, crossing the Alps in a severe winter, arriving in February, 1077, at the gate of the Fortress of Conusium, where the Pope then was. There "the suppliant prince then stood, during three days, in the open air, with his feet bare, his head uncovered, and with no other raiment than a coarse woollen cloth thrown over his body to cover his nakedness." *Mosheim, vol.* i. *p.* 277. More than twenty cases are recorded, in which emperors and kings have been *deposed, by Popes.*

Inasmuch as the dominion *has* been taken away, the inquiry arises, When was it done? It would be absurd to expect a power to sink in an instant, from the pinnacle of glory, to utter nothingness, and most writers have, we think, made a natural mistake, in expecting the *extinction* of Papacy, when the Prophecy merely declares that "they SHALL TAKE AWAY HIS DOMINION to consume and destroy it unto the end." It is not strange that two hundred years ago, it was not noticed, that *after* the dominion was taken away, it is seen in vision, that "the same horn made war with the saints, and prevailed against them, till the Ancient of Days came, and the time came that the saints possessed the kingdom." Dan. 7: 21, 22. The saints do not possess the kingdom till after "the judgment is set and the books are opened." Then Daniel shall stand in his lot at the end of the 1335 days. (Dan. 12.) As the 1290 days extend from an event which must *precede* the beginning of the 1260, it is natural to suppose these two periods end together, especially as the appropriate marks for their commencement are found in 508 and 538—thirty years apart, leaving but 45, of the 1335, to elapse after the 1290 ended. Remember that they HAVE ended, for the dominion HAS been taken away, according to the testimony of the Evangelist, and hundreds of other witnesses, though it is very common for our opposers to deny it in argument.

An American traveller in Europe, [G. L. L.] well known as a man of truth, writing from Rome, March 14, 1842, for the Poughkeepsie Telegraph, says:

"The Pope is now shorn of most of his temporal power. The world is too wise to be wheedled out of their senses by the shallow pretences of 'His Holiness.' He is like the lion whose teeth are knocked out. He has little power to do harm, and saving his sway over *a small part* of this Italy, which he holds ONLY BY SUFFERANCE OF AUSTRIA, has now NO possessions of which to boast, or over which he can again exercise the system of persecution he once did."

It will be remembered that, in 1817, the Methodist Book Concern published a book stating that "the temporal powers of the Pope exist no more."

We freely admit that Pope Pius VI. had not so absolute dominion as his predecessors; but he retained the prerogatives of a sovereign, and as such, made a treaty with Napoleon in 1797; but in 1805, Pope Pius VII. declared that "IT IS NOT POSSIBLE for the spouse of Jesus Christ to execute her holy maxims of just rigor against the enemies of her faith. . . . She CANNOT exercise her RIGHT of deposing heretics, and declaring them deprived of their property." Between these periods, the date must evidently be found. Simpson's "Plea for Religion," first published in 1797, and re-published in 1799, has this note in the London edition, page 189. "There is some reason, from the present appearance of things, to suppose that the one thousand two hundred and sixty prophetical years, must be calculated from a period somewhat earlier than [606] the commencement of the seventh century. The year of our Lord 538, accords with the downfall of the Pope's temporal dominion in 1798."

This is but one of a host of standard writers we have found, who wrote about the year 1798, whose attention was arrested by this event in a similar way. And it is scarcely less striking, that there were Protestant writers *before* 1798, who became convinced that the 1260 years began about 538, from a comparison of the prophecy with the history of that period. The [London] Evangelical Magazine, for January, 1796, contains an article on the Downfall of Anti-Christ, by George Bell, of which the editor says:

"The following letter, and that which will appear in our next number, are written with great modesty and ingenuity; and the calculations they contain have certainly the air of probability."

The following extract, though long, is valuable, as it shows a *strong probability* in favor of a date, (538,) which we have seen so clearly established by independent facts.

"The prophets have given several characters of the time when Antichrist would appear. First, that the Roman empire, particularly the western part of it, should be divided into ten kingdoms, or separate governments. The little horn, Dan. 7: 8, 24, was to rise after the other ten. We are, therefore, not to look for his appearance before the year 407. The ten kings did not all arise till about that time.

"The subversion of the imperial government of Rome, is another character of the time when Antichrist, or the Man of Sin, would appear. 'For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' 2 Thes. 2: 7, 8. The Man of Sin could not make his appearance while the imperial government stood in his way. This obstacle was taken out of his way in the year 476, when Odoacer, king of the Heruli, deposed Augustulus, the last of the Roman emperors in the west. We may, therefore, conclude from this character of the time, that Antichrist will soon appear; 'then shall that Wicked be revealed,' but not instantly.

"For we must compare with this a third character of the time, given in Rev. 17: 8—11. 'The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.' The seven heads of the beast signify both seven mountains, and seven kings, or forms of government. Five of these forms of government were fallen in John's time, viz. kings, and consuls, and dictators, and decemvirs, and military tribunes, with consular authority. One was then existing, viz. emperors. This form of government fell, when Odoacer deposed Augustulus, in the year 476. Odoacer caused himself to be proclaimed king of Italy, but would not assume the purple, or any other mark of imperial dignity. Theodoric, the Goth, defeated and put to death Odoacer, and was acknowledged king of Italy. He and his successors retained the same laws, the same form of government, and the same magistrates, which the Romans had while under the emperors. The Gothic kings chose Ravenna for the seat of their government. They held the dominion of Italy from the year 476 to the year 553, that is, 77 years; but they lost the government of Rome in the year 537; so that if we reckon from this year, Rome was under the Gothic government only 61 years.

"This seems to be the form of government foretold in the prophecy; it continued only the short space of 61 or 77 years at most. It was a form of government differing only in name from the imperial; and, therefore, if we reckon this a distinct form of government, Antichrist will be the eighth; but if we do not so reckon it, he will be of the seven.

"May not these expressions in the prophecy refer to this time? 'The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit; the beast that was, and is not, and yet is.' The beast had an existence while the imperial government stood; but when it fell, one of his heads was, as it were, wounded to death, Rev. 13: 3, so that it ceased to exist. The imperial title becoming extinct, and the Gothic kings making Ravenna the seat of their government, it might have been rationally expected that Rome would never have become again the mistress of the nations. But when the Goths lost their dominion, Antichrist ascended out of the bottomless pit, the deadly wound was healed, and the beast exists again: Rome regains her power, and exercises it in a more formidable and terrible manner than ever.

"If this be a right application of events to the prophecy, then Antichrist arose about the year 537, or at farthest about the year 553. He continues 42 months, or 1260 prophetical days, that is, 1260 years, Rev. 13: 5: consequently we may expect his fall about the year 1797, or 1813."

[It took place in **1798**.—ED. CRY.]

LECTURES IN BOSTON.—A letter dated Boston, May 22nd, says, "Brother Whiting arrived safely, and gave one lecture yesterday (Sabbath.) Bro. Litch lectured once, and also Bro. Fitch. Crowded houses all day.

The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loath it.

CHEERING TESTIMONY.

Will all who read this, seriously ask themselves if it is probable that error could cause such joy, and open the Scriptures with such clearness?

LITCHFIELD, May 19, 1843.

Dear Brother in the Lord,—I bless God for the establishment of so valuable a paper as the Midnight Cry, and that it has so extended a circulation, and that calls are so urgent and numerous for its reception throughout the Union. I long and wait for its weekly return, and sit down to devour its contents with greater zest than to feast the body at a well-furnished table. Next to the Bible, I prize your paper, as a source and means of more knowledge of the prophecies, and other truths connected with them, than all the learned commentaries (so called) that were ever written. I long to have every one read these sources of information. I give my paper as wide a circulation as I can, among all those desirous to read, and had I funds to cast into the treasury of the Lord, I know of no way in which money will do one-half the good, as to spread the Midnight Cry, and sound the alarm, "Behold the Bridegroom cometh." I therefore send you this small sum inclosed, hoping that it may be the means, by the blessing of God, of carrying the blessed news of a Saviour's speedy coming to some of the dear children of God who write you that they have not the means to pay for it, and yet are imploring you to remember them when means are furnished, and also that it may open the eyes of some sinner to prepare to meet God in judgment.

I stand amazed at my former ignorance of the Bible, especially of the prophecies, and shudder to think what awfully erroneous views I have entertained concerning them, till God sent his servant, brother Stoddard, to expound the word of God fully and clearly unto us the past winter. I seem like one who has been in a deep dungeon, with only the light of a small candle, and then suddenly brought out to the full blaze of the midday sun. A great portion of the Bible seems like a new book: the prophecies are unsealed.

And, dear brother, I am still more amazed at the ignorance, blindness, and opposition of great multitudes of professors of religion and ministers of the gospel, and heads of the church, who set themselves against the Lord and against his Anointed, who do not love his appearing, who are first and chief in speaking and preaching and writing against the glorious doctrine of the coming of the Lord Jesus Christ to set up his everlasting kingdom. It appears to me there is a most striking and marvellous coincidence between the conduct of the churches, including her doctors, her clergy and members generally at the present day, and the old Jewish church, with its Doctors, Scribes, Chief Priests and Pharisees, who opposed the Saviour, and were first to put him to death; and I know not how to solve the difficulty, but by turning to the words of our Saviour: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

I lift up my prayer to God that he would remove the veil from their minds and hearts, and that he would "forgive them, for they know not what they do." They, in common with all sinners, must come down in the dust, and make an entire consecration of all they have and are, before they will understand these glorious truths. O that the watchmen who stand on Zion's walls, and are commanded to sound the alarm when danger is coming, would obey the mandate of heaven, and *warn* the wicked and ungodly to prepare for the coming of the Lord, which is at the door, instead of crying, "peace and safety," "my Lord delayeth his coming" at least a thousand years—and so the wicked perish, and "*their blood* be *required* at the watchman's hand." Yours in hope of the speedy coming of the Lord Jesus Christ, A. BENEDICT.

LETTERS RECEIVED TO MAY 23.

POSTMASTERS.—Monroe, Ga, 50 cts.; Lewisville, S C; Lock, O; Royalton, Vt; Marysville, O; Richwood, O; Newcastle, Ky; Colchester, Vt; New Washington, Ind; Northfield, Vt; Salisbury, N Y; Iberia, O; Brookville, N C; Honesdale, Pa; Farmers, Ga; Victor, N Y; Nunda Valley, N Y; Eatonville, N Y; Cambridge, Vermont; Manlius, New York; Wolcottville, Connecticut, $1 each—Moresville, Alaba; Troy, Mich; Delavan, N Y; Jericho, L I, $2 each—Dayton, Ill; Canton, O, $3 each—Waterbury Centre, Vt; Mishawkee, Ind, $5 each—Charlton, N Y, $10—Martintinsville, Ky; Saw Mill, Ala; Danville, Ky, Welersburgh, Pa; Mannsville, N Y; Columbus, O; Newark, N J; Carthage, O; Burnt Corn, Ala; Little Mill Creek, O; Harrisville, O; Marshfield, Vt; Cabotville, Mass.

INDIVIDUALS.—A. H. ——; W. H. Norman; D. L. Stanford; Ransom Frost, $2 each—G. S. Miles, R. E. Ladd, $3 each—A. Benedict, $4—J. V. Himes, 3; B. Matthias; N. Newsome J. W. T.; G. W. Whiting; J. Kilton; A. Twine; W. Hacking; Thos. Allen; N. Hervey; C. Green.

EVEN SO, COME QUICKLY.

The doctrine that Christ's second coming is very far off, is a *modern doctrine*. We doubt whether it can be found in any spiritual Christian writer 200 years ago. Among the Wesleyan Methodists, it has scarcely taken root yet, although, as they acquire more of what the world calls respectability, they do not sing such Second Advent hymns as they did seventy years ago. We recently found the Hymn Book published by John and Charles Wesley, in 1771. Here is one of the hymns, which we have never seen in any modern collection. It was set to the Judgment Anthem, which was a popular piece of music thirty years since.

Lo he cometh! countless trumpets
Blow before the bloody sign,
'Midst ten thousand saints and angels,
See the crucified shine.
Hallelujah! hallelujah! hallelujah!
Welcome, welcome, bleeding Lamb!

Now his merit, by the harpers,
Through th' eternal deep resounds;
Now resplendent shine his nail-prints,
Every eye shall see his wounds.
They who pierc'd him, they who pierc'd him, they who pierc'd him,
Shall at his appearing wail.

Every island, sea, and mountain,
Heaven and earth, shall flee away;
All who hate him, must, ashamed,
Hear the trump proclaim the day.
Come to judgment, come to judgment, come to judgment,
Stand before the Son of Man.

Saints who love him, view his glory,
Shining in his bruised face,
His dear person on the rainbow,
Now his people's head shall raise.
Happy mourners, happy mourners, happy mourners,
Lo! in clouds, he comes, he comes.

Now redemption long expected,
See in solemn pomp appear;
All his people, once despised,
Now shall meet him in the air.
Hallelujah! hallelujah! hallelujah!
Now the promis'd Kingdom's come.

View him smiling, now determin'd
Every evil to destroy;
All the nations now shall sing him
Songs of everlasting joy.
O come quickly, O come quickly, O come quickly,
Hallelujah! come, Lord, come.

Another hymn expresses the strong desire of Christians, in language which the church would call extravagant now, but is it not scriptural?

When shall thy lovely face be seen,
When shall our eyes behold our God?
What length of distance lie between?
And hills of guilt? a heavy load.

Ye heav'nly gates, loose all your chains,
Let the eternal pillars bow,
Blest Saviour, cleave the starry plains,
And make the crystal mountains flow.

Hark! how thy saints unite their cries,
And pray and wait the general doom;
Come thou, the soul of all our joys,
Thou, the desire of nations, come!

Our heart-strings groan with deep complaint,
Our flesh lies panting, Lord, for thee;
And every limb and every joint
Stretches for immortality.

Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play,
And flash along before the wheels.

Hark! what a shout of violent joys
Joins with the mighty trumpet's sound!
The angel herald shakes the skies,
Awakes the graves, and tears the ground.

Ye slumb'ring saints, a heav'nly host
Stands waiting at your gaping tombs;
Let every sacred, sleeping dust,
Leap into life—for Jesus comes.

Jesus, the God of might and love,
New-moulds our limbs of cumbrous clay,
Quick as seraphic flames we move,
To reign with him in endless day.

We will copy one hymn more, from a sort of supplement to the book, called "Redemption Hymns."

THE SIGNS APPEAR.

Ye tempted souls, that feel
The great and sore distress,
Waiting till Christ reveal
His Joy, and Love, and Peace:
Lift up your heads, the signs appear,
Look up, and see your Saviour near!

Long have you heard and known
The wars that rage within,
And nature still fights on,
And grace opposes sin:
Lift up your heads, the signs appear,
Look up, and see your Saviour near!

Ye now afflicted are,
And hated for his name,
And in your bodies bear
The tokens of the Lamb:
Lift up your heads, the signs appear,
Look up, and see your Saviour near!

Who stumble at the Cross,
And vilely fall away,
Deserters of the cause,
Your brethren, you betray:
Lift up heads, the signs appear,
Look up, and see your Saviour near!

Lo! the false Prophets rise
To vilify the true,
The truth to scandalize,
And make a prey of you:
Lift up your heads, the signs appear,
Look up, and see your Saviour near!

Iniquities increase,
And many have grown cold,
And, forfeiting their peace,
Have wander'd from the fold:
Lift up your heads, the signs appear,
Look up, and see your Saviour near!

Who patiently endure
Till all their trials end,
Are of salvation sure,
And shall to heaven ascend:
Lift up your heads, the signs appear,
Look up, and see your Saviour *here!*

This last expression indicates that the hymn was designed to be sung until the *new song* of victory should begin. It is a pity it is suppressed in the modern books, but perhaps the admirers of Wesley would feel unwilling to see it restored. The fact that many preachers now join in saying, "My Lord delayeth his coming," is another sign of the times to indicate that he will come, speedily.

MATTHEW 13: 38.

The correspondent who sent us the following will accept our thanks. She says: "It used to be sung in my native village, on the other side of the Atlantic, thirty years ago."

This is the field, the world below,
In which two sowers came to sow;
Jesus, the wheat,—Satan, the tares,
For so the word of truth declares;
And soon the reaping time shall come,
And angels shout the harvest home.

Most awful truth! and is it so?
Must all the world this harvest know?
Is every man the wheat or tare?
Then for the harvest, O prepare!
For soon, &c.

To love my sins, a saint t' appear,
To grow with wheat and be a tare,
May serve me while on earth below,
Where wheat and tares together grow;
But soon, &c.

But all who truly righteous be,
Their Father's kingdom then shall see—
Shine like the sun forever there;
He that hath ears, thus "let him hear."
For soon, &c.

DEPOTS OF SECOND ADVENT BOOKS.
Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany G. S. Miles.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, JUNE 1, 1843. No. 11.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because I will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

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$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES will be continued at the corner of Catharine and Madison streets each evening this week, (except Saturday,) and three times on the Sabbath.

A SECOND ADVENT CAMP-MEETING will commence, (the Lord permitting,) on Thursday, June 1st (this day) at Forked River, in the township of Dover, Monmouth county, N. J., in a grove on the farm of David S. Parker.

POSTPONEMENT.—LONG ISLAND CAMP-MEETING.—This will commence, (the Lord permitting,) on Monday, June 12th, near Hempstead, on the ground of Mr. Pettet, one mile south of the railroad depot. It is expected the brethren from the New Jersey camp-meeting, and others, will be present.

DOUBLE NUMBER.—Providence permitting, we intend to issue a double sheet next week, containing the four numbers of the Watchman's Warning. We think we can safely say, that it will be the most interesting and valuable paper we have ever issued. It should have a wide circulation. Price $4 per hundred.

CHARLES FITCH, formerly pastor of the Free Presbyterian Church at Newark, N. J., will preach on the Second Coming of Christ at hand, at the corner of Catharine and Madison streets, next Sabbath morning, afternoon and evening. His stay in New York will will be short. A collection will be taken to defray his expenses to the West.

A letter received from Philadelphia, dated May 29, says:

"Our Second Advent Conference closed yesterday, after two weeks of the most interesting, and delightful meetings I have ever enjoyed.

"The order of the Conference was—Lectures on the Second Advent of Christ this year; Prayer; Experience and Conference meetings. Brethren Himes, Brown, Litch, Storrs, Hervey, Cook, Plumb, Barry, and others, were present.

"The meetings were fully attended, and the interest considerable.

"During the last week of the Conference, Bro. Storrs delivered a course of lectures, which he commenced on Friday evening of last week, and closed last Wednesday evening.

"Yesterday, Bro. Hervey lectured in the morning, Bro. Brown in the afternoon; and in the evening Bro. Storrs lectured on the 2d chapter 2d Thess. to a very large congregation."

Rev. Mr. Shimeall, will deliver a discourse on Unfulfilled Prophecy, next Sunday evening, in the large Chapel of the N. Y. University, Washington Square.

NEW PAMPHLETS.

Bible students will be glad to learn that our untiring fellow laborer, Henry Jones, has prepared a work entitled, "Compend of Parallel and Explanatory Scripture References. on Christ's Second Advent at Hand." It is made up much on the principle of "Gaston's Collections," except that, while it classifies the texts, it refers to them instead of printing them at length.

SUBJECTS.—The Advent, Resurrection, Judgment; Heaven; Signs of the Advent at Hand; Parallels on Matt. 24; Present state of the Dead; Final Existence or Non-existence of the Wicked; and Miscellaneous. It refers to more than 2000 texts illustrating these topics, arranged in about 200 subdivisions. It should be kept as an Index to the Bible, by all who love the appearing of our Lord, and who have occasion to speak often one to another, on this subject. For sale at the Second Advent offices.

"THE SECOND ADVENT DOCTRINE VINDICATED,"—A *Sermon Preached at the Dedication of the Tabernacle*, by Rev. S. Hawley, with the Address of the Tabernacle Committee.

The above discourse so long delayed, is now published and ready for circulation. Our readers have been waiting with much impatience for its appearing, and it will be to them no unwelcome visitor. It is what its title purports—a vindication of the Advent doctrine; and it is most ably vindicated. It carries with it a mass of proof and weight of evidence, not often found in so small a compass, 93 pages. Our brother has shown from the word of God that we believe none other things than what Moses and the prophets have said shall come; and the whole church have believed till these last days. Our belief on all points, where we differ from the popular theology, is shown to be supported by the most weighty authority of the church. Our opponents are also shown to have signally failed. Our friends will read it as a matter of course. And those who are not with us, are invited to give it a candid perusal.

"A SOLEMN APPEAL TO MINISTERS AND CHURCHES—ESPECIALLY TO THOSE *of the Baptist denomination.*" by J. B. Cook.

This is also now ready for delivery, and will be read with much interest. Its object is to show the ministry and church, that while they refuse to give the subject of the Advent, a solemn and prayerful examination and reject it, they may be as verily guilty as were the Jews, who rejected and crucified our Savior at his first Advent, and yet did it ignorantly, and in unbelief. When we *refuse* to acquaint ourselves with any doctrine, it may be that our decision is dictated by the *heart.*

CAMPMEETING AT CHESTER FACTORIES.

JUNE 7, 1843.

There will be a Campmeeting, the Lord willing, on ground owned by Mr. Otis Waite, near Chester Factories, about 30 miles west of Springfield, and about 100 rods from the rail-road, commencing on Wednesday, June 7th, to continue over the Sabbath. It is ardently hoped that many of those who are looking for and loving the appearing of our blessed Lord, will rally to that feast of Tabernacles, with tents and provisions for a week or more. The facilities of getting to the meeting from all directions, are as good as can be desired. and the expense low. Provision will be made for boarding those who may not provide for themselves, at reasonable rates. The cars will stop at the camp ground to accommodate passengers. Per order of Committee.

R. E. LADD, Sec.

WANT OF FAITH AT CHRIST'S COMING.

Who reads a long sermon? Reader, if you do not read this *through*, it will be your loss. We could not bear to omit a word of it. Praise the Lord that such a sermon is circulated on the pages of the Church of England Magazine.

SHALL THE SAVIOUR ON HIS RETURN FIND FAITH ON THE EARTH?

A Sermon, by the Rev Charles S. Bird, M. A., Late Fellow of Trinity College, Cambridge.

LUKE xviii. 8. "When the Son of man cometh, shall he find faith on the earth?"

When we look around us, and see how few people are influenced by religion—how few make it the rule which they follow, and the reason for what they do daily (and unless religion is thus brought into daily practice, it is of very little use, if it can be said to have any existence;) when we are grieved to see this, and knowing perhaps ourselves what religion is—what a right and title it has to be regarded above all other rules and reasons of action, and how inestimable is its value when by the blessing of God it has once entered the heart, and taken possession of the whole man, we are inclined to ask, How can these things be? How can men sit under the sound of the gospel—considering what the gospel is, what authority it has, and what comfort it brings—and yet profit so little by it? The answer is, they have not faith. Whatever they may think when they are conscious that they regard religion so little as never distinctly to ask themselves, "Am I right in such or such an action? shall I please God if I do this, or say that?" they may assure themselves they want faith.

It would be impossible for them to be thus negligent if they really believed what they hear from the revelation of God. To think otherwise would be to make a worse supposition, and to come to a more hard conclusion: it would be to suppose them wilfully disobedient to their convictions: it would be to imagine that they had a direct design to insult God, and to say to his face, as it were, "We will not have thee to reign over us." No; I am convinced, my brethren, that it is not owing to positive intention that God is so little in the thoughts of people in general: it is owing to want of conviction, want of seriousness, want of reflection, want of faith. For if they reply that they have faith, that they do believe in God, and in all that he declares concerning himself and concerning his purposes, which are ripening every hour with respect to every one of us, and will as assuredly be seen experienced by us as to-morrow's sun will rise—if they say this, I will only beg to put a case (which indeed, awful as it is, is far from being an impossible one at any moment.) Suppose God should appear visibly, so that you should see him whom you say that you believe in unseen, would you be the same persons that you are now? Would there be no difference in your daily conduct and demeanor? Suppose such a vision had been given to you only, and that others did not partake in it, would they not all be struck with the change in you? Would not all men take notice of you that you had been with Jesus; or, if they knew not whence the change proceeded, that you had met with something extraordinary, and were possessed with a belief of something supernatural? O yes, my brethren, we can all see when a man has faith. It works in him: it is known by its fruits, even as a tree is. "Do men gather grapes of thorns, or figs of thistles?" Why do we try to deceive ourselves, and fancy that the good seed is in us, when nothing springs up? Faith would do the same thing for us that the vision I spoke of would, if it had its perfect work.

The faith of the early Christians was of that char-

acter. Many of them had not seen any thing extraordinary; they had only heard of what others had seen: but they believed the account; they believed verily that God of his great mercy had called them to come out of the world and be saved; that his Son Jesus Christ had died for them, and was risen again, and was praying for them evermore at the right hand of God; that his eye was always upon them, and his Spirit ready to strengthen them; and that for every word they said and every deed they did they were accountable to him, as being bound not to disgrace his holy name and religion. This faith it was that made the primitive Christians so careful to live up to their profession; and it was this spectable of careful, consistent living on their part that made religion spread so wonderfully in those days: the daily life of each of them was a light that so shone before men, that they glorified their heavenly Father, and embraced a religion which produced such fruits.

And it is the want of this carefulness and consistency—it is the grievous spectable of men bearing the name of Christians, but not seeming ever to think of Christ, and of what will please him and bring him honor in the eyes of others—that prevents religion spreading, and makes preaching vain: the minister of God may preach loudly and earnestly in favor of religion, but the practice of the world will preach, if not so loudly, yet much more effectually against it. Unbelief is a catching thing: men cannot live in the midst of ice, and not be chilled; and thus it is that, if faith takes hold of a person for a time, and he is brought so far as to cry, "What shall I do to be saved?" it is apt to lose its hold, and his heart to receive false comfort, when he looks around him, and sees how professing Christians in general are content to live. O, brethren, it is a sad thing to reflect what harm we do religion, and how we make void the death of Christ, and opens his wounds afresh, when we say we believe, and persuade others that we believe, and yet live as if we did not! It is a delusion in us; we do not really believe; but then we say and think that we do, and we have the name of believers, and so we do the greatest injury to Christianity—an injury which is not the less because we do not intend it. Nor are we guiltless because we do not intend it; we are guilty of want of reflection, want of proper feeling with regard to Christianity and its divine Author, want of reverence and attention to what he tells us. Has he not told us, "Every idle word that a man shall speak, he shall give account thereof on the day of judgment?" What are idle words, and much more, what are idle actions? They are those about which no thought is taken, no inquiry made in the mind (Which might be done in a moment,) whether they are said or performed according to the will of God. They may happen to be right or wrong in themselves; but they are certainly wrong in us, for the manner in which we say or perform them, because we ought not to forget God in anything. If we were in the presence of a very great person, a king or a queen, should we let slip an inconsiderate word, or perform a single action when their eye was fixed on us, without reflecting what they would think of it? Is it not, then, want of faith that makes us so idle, so inconsiderate, so careless, when we are in the presence of God, the King of kings, whose eye is ever upon us, and who "searcheth the hearts and trieth the reins of the children of men?" I say, can we believe this, and yet forget it? No; we do *not* believe it: we may not *deny* it; but there is a great difference between *not denying* and *believing*. We do *not* believe that a record is kept in heaven of all we say or do: we may not deny this, but we could not believe it, and see with the eye of faith page after page filled with the account of our foolish, unprofitable, and unholy talk or conduct, and yet go on unconcerned about the result, and as regardless as if there was no such terrible book in which our whole life is registered.—Common sense tells us this could not be; then why deceive ourselves? why cast our guilty eyes on our neighbors, and gladly and greedily observe their carelessness and want of religious feeling? Will it avail us for a defence of ourselves? will it save us, that there are, alas! so many to be condemned with us? I am quite aware that this is the miserable refuge to which most men flee for comfort. They trust that they are not worse than others, and perhaps this is true; but what then? If they are as bad, it is enough, and more than enough, to seal their condemnation.—Are we not commanded, "Come out, and be ye separate?" And when it is asked just before this command, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is it supposed that any number whatever of the unrighteous might be pleaded as a reason for fellowship with them, or any extent of darkness as a reason for extinguishing the light, or any multitude of the worshippers of Belial as an excuse for giving up Christ, or any commonness of infidelity as a proof that it is safe to be an infidel? Was this the spirit of Elijah when he stood alone against the priests of Baal, and mocked with his single voice the vain cries which they sent up like the roar of many waters? Does not the bible lead us to expect that true believers will be few? Does not our blessed Lord put us on our guard against being deceived by the fact that unbelief in this fallen state of things will always have a majority? I say always; for what does the text tell us? "When the Son of man cometh, shall he find faith on the earth?" Let us lay this to heart; let us ponder this most alarming and melancholy declaration of our Saviour, or what amounts to a declaration, that the corruption of human nature is so great that there shall never be a time when faith shall be universal. Allow me to call your earnest attention to this declaration of the text, my brethren, and to say a few words on it.

I. That I may show you what we have to expect will be the state of things to the end of time, that we may be neither astonished nor misled by it.

II. That I may, by the blessing of God, dissipate the sad mistake I spoke of, that the prevalence of unbelief will be an excuse or security for the unbeliever.

I. First, then, the text says, "When the Son of man cometh shall he find faith on the earth?"

There was nothing that the Son of man asked when he was upon earth from those who saw and conversed with him but faith. He did not ask them for goodness. He knew well that there was none in them, unless implanted by his own Spirit. He did not ask them for costly sacrifices, silver, or gold: he might have seen all the treasures of the world at his feet; he might have come with all the power and pomp of the mightiest monarch that can be imagined; but what need had Christ of wealth and grandeur? All these things were already his as the Maker and Governor of the world; as he said of old to his ancient people when he instructed them in the true meaning of the sacrifices they were commanded to bring; "I will take no bullock out of thy house, nor he-goats out of thy fold: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." No, brethren, Jesus came not here to seek what he had already; he came to seek hearts that had strayed away from him, and were gone after other gods: he came to "seek that which was lost." He asked the people of that generation to believe this; to believe in the nature of his errand; to believe in his love and pity; to believe their own miserable state, and need of him; to "believe only, and they should be saved." He asked for faith. All other graces would follow faith, but without faith there could be no foundation, no beginning of the new life within.

And did the blessed Jesus, so good and gracious as he was—so constantly employed in healing their bodily infirmities, typifying his power to heal their spiritual maladies—so full of authority, too, speaking according to their own confession, "as never man spake"—did he "find faith in the earth?" Did men give him what he with so much reason asked? No; he had but a little band of faithful followers. Out of all the millions of Judea only twelve persons constantly clave to him; and of these few persons one could have had no faith, but had his own base ends alone in view. O what a warning is this for the men of the generations that see not Christ in the flesh!—What an idea does this give us of the hardness of the human heart! What a rare thing is faith! I grant, as I said before, that there was much more exhibited in the times that immediately followed our Lord's death and resurrection. There was a great out-pouring of the Spirit in those days. But how did faith fall off again afterwards! What was the amount of faith in the parts of the world called Christian during the dark ages—hundreds of years which passed over with scarcely the light of a single truly Christian character to relieve the eye as it looks back on that vast extent of darkness? And after popery was dethroned in this and other parts of the world, how small has been the faith of protestants! If the Son of man should come at this moment (and who knows when he will come? it may be at the very moment that a preacher is using this language,) would he "find faith on the earth?" How lamentable are these considerations! What sad and afflicting truths! "The day of the Lord," we are told, "shall come as a thief in the night." Not perhaps that it *might* not be seen—for the word day, "the day of the Lord," signifies what is visible—but it *will* not be seen; men will be fast locked in sleep, and in the love of earthly things, and the day will have risen before they are aware.—And, again, our Lord tells us, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Such is the state of things which our Lord himself leads us to expect at the very time of his second coming. What a strange and astonishing announcement is this! *What* a welcome for the Son of man WHEN HE SHALL COME to visit the earth again!

II. And now, secondly, will Christ be satisfied, think you, my brethren, with this state of things? Is it safe for us to cry, "Ah! it is strange and melancholy indeed, but it is vain to hope better of such fallen creatures as men." Shall we thus content ourselves, and will our Lord thus be contented? No, be assured, brethren, he will not. He refers us to the time of Noah and the flood that we may see that he will not. When the millions of beings like ourselves, occupied with exactly the same cares and pleasures that we are, and talking exactly in the same self-deluding way, had allowed the hundred and twenty years to pass over which God gave them as a space for repentance, did God spare them because their unbelief was almost universal? How many did he save? Only eight individuals out of all the families of the earth! And when Lot went out in the dead of the night to announce to his neighbors and connections in Sodom, and to all the inhabitants, that destruction from heaven was at hand—"Up, get you out of this place, for God will destroy this city"—and when none but his wife and daughters, whom he could command, listened to the voice of the preacher, but he seemed to them only "as one that mocked," did God, in pity for such universal hardness, draw back his hand? You know well that he did not.—The sandy desert and the salt sea which occupy the place of the cities of the plain bear witness to this day to the great and solemn truth that God will not pardon obstinate unbelief, however general.

What can be more striking than the manner in which our Lord speaks of the fate of unbelievers, when describing the punishment of the wicked servant in the parable, who "began to beat the men servants and the maid servants, and to eat and drink, and to be drunken?" "The Lord of that servant," he says, "will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion"—with whom?—"with the unbelievers." As if it would be well understood what their portion is. As if no one could doubt whither unbelievers go. Can any thing be more impressive than such a way of mentioning the doom of the unbelievers? Can any thing be more decisive of the question, whether Christ will be content or not with the miserable amount of faith which most men yield him? Let us not be deceived. "God is not mocked; whatsoever a man," or a nation, or a whole world "soweth, that shall he", or they "also reap." Universal wickedness may be a reason with a God of infinite purity for destroying a world, but remaining what it is, in spite of every effort to reclaim it, cannot be a reason for blessing it. To confound the obstinate and wicked with the penitent and righteous—to put believers and unbelievers on the same footing in the end, that be far from God. No; "the ungodly shall not stand in the judgment nor sinners in the congregation," that is, the great final assembly of the righteous. "Behold," says the opening chapter of the Revelation of St. John, "he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Which of us, brethren, can lay our hands upon our heart, and say as St. John does, when he thus speaks of Christ "coming with clouds," "Even so, amen?" Which of us can rejoice in the thought of his coming? Which of us can humbly hope that we are amongst the few in whom he would find faith? I have laid before

you the alarming representations of the word of God for no idle purpose, but that you may be roused to examine yourselves, and look whether there is oil in your lamps, that when the cry is heard, "Behold, the bridegroom cometh!" you may go out to meet him. The state of things is indeed bad—so bad as to call sighs and tears from a Christian heart; but not such as to make us despair. Let us call upon ourselves, let us call upon each other to save ourselves from this untoward generation. There are some, God be praised—there must be some, otherwise the world would not be allowed to last any longer—who have faith, and on whom the Lord Jesus Christ looks as his jewels, as the living gems that will adorn his crown in the day of his appearing. Why should not we be amongst the number? What person is there here present, high or low, rich or poor, the very worst and oldest of sinners, who is not freely invited by Christ? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Look unto me all the ends of the earth, and be saved." With such an invitation why do we sit still? Why do we concern ourselves with what others do? Why do we go about to ask with the foolish multitude that listened to our Lord's first preaching, "Have any of the rulers or the pharisees believed?" Why do we perplex ourselves needlessly and injuriously, as some of the disciples did, with the mysterious question, "Lord, are there few that be saved?"—Is it not enough for us that we may be saved if we will? Is it not enough that the way is open? and should not the melancholy consideration that through our evil desires and inclinations it is narrow, and through the hardness of heart and unbelief of mankind few there be that go in it, incite us, not to turn aside, but to strive to enter it, and press forward amongst the happy few towards the mark for the prize of our high calling in Christ Jesus?

Suppose, brethren, we lived in a large town or neighborhood where the air was so bad that few were not infected with some grievous disease; and suppose that at no great distance there was a hill or rising ground where the air was sweet and wholesome, and all who took the trouble to ascend it enjoyed health and happiness, what in such a case would be the dictate of common sense? Should we not cry aloud, when once we were convinced, to our neighbors and to all who were most dear to us, "Let us go forth, and ascend the hill; let us leave this wretched and devoted place?" But suppose that few attended to us; suppose the generality so occupied with their merchandise and labor of various kinds, or so bent on the amusements which were plentifully provided to keep off thought, and to make the present moment happy, that to our grief and astonishment there were but one or two that were found ready and willing to go with us—what should we do then? Would it make any difference in our resolution? Ought it at least to do so, when those who had made the experiment before us, and had mounted the hill, called to us and assured us that all was true which we had heard of its security and enjoyment? should we stay behind merely because others chose to do so?

There is, indeed, an actual case, somewhat similar to what I have just supposed. The Turks, amongst other unhappy errors into which the false religion of Mahomet has led them, entertain a notion that it is vain and even impious to take any precautions against the plague with which Turkey and the countries that belong to it are so frequently visited. A Turk, therefore, sits still, and waits his turn when his neighbors all around are dying under this most awful and infectious disorder. Now, if we could go to him, and reason with him, and set before him the folly of his notion, and by pointing to the Chistians who fled immediately, as they always do when it is in their power, from the place where the plague is raging, could prove that a man might avoid the disorder if he would, and might flee away without the fear of its following him, should we not hope to prevail on him to save himself? Should we not say, "O, if I could but make him believe what I tell him!" And if we found all our efforts fruitless, should we not cry, "Alas! I could not get him to believe me?"

Yes, brethren, be assured there is nothing wanting to make men religious, to induce them to "flee from the wrath to come"—from that deluge of wrath, far worse than the first deluge, which shall overspread the earth in the latter day—from that plague and destruction, far heavier than any that ever afflicted or affrighted us, which shall come upon an unbelieving world, but faith. A preacher comes to you, as you would go amongst the Turks, knowing how little chance there is of prevailing with you, but hoping that this or that person amongst his hearers will listen to him and believe what he says. If there be few that be saved, who can tell who these few may be? Let me then exhort you to see the truth—Shut not your eyes forcibly against it. I know how pleasant many of the sinful desires of the flesh are; but the question for you to ask is, will they last long? and when they are gone what will be left in their place? I know how strong the spirit of slumber and self-indulgence is; but is it a time to slumber? The most slothful may be roused, if we can but convince him that his dwelling is on fire.

Brethren, pray to God to send his Spirit into your hearts to conquer the spirit of sloth, and all other evil spirits that by nature inhabit there. This, this is the way to get faith. We must pray that a power above our own would remove the impediments. Sin and earthly-mindedness stand at the gate, and forbid the entrance of faith: the cause of unbelief lies deep—it lies in our hearts; but God can reach it: God can pass the barriers that nature raise up: God can enter us: God can take away the heart of stone, and give us a heart of flesh. O that we would put up one earnest prayer for this deliverance! I shall have done much, my brethren, this day, if by the blessing of God I have alarmed any one here present so far as to draw from him one single wish that he might have faith. Most sure I am that he is not so ready to ask as God to grant it. No sooner did the father of the dying child say, "Lord, I believe, help thou mine unbelief," than Jesus without another word performed the miracle of healing.

The three great steps in true religion are these: first, there is the cry, "Who shall deliver me from the body of this death?" secondly, there is the conviction and confession—"Lord, whom have I in heaven but thee? and there is none upon earth beside thee;" and, thirdly, there is the feeling that Christ has helped us, and set us free—"I thank God, through Jesus Christ our Lord." O may we experience each of these steps in the deliverance from self and sin, and from the allurements of a deceived and deceiving world! O may we be enabled by the Holy Spirit to set our hearts on a better world, and have our treasure in heaven—in that heaven "from whence we look for the Saviour, the Lord Jesus Christ!"

Do we indeed look for him, my brethren? Do we sufficiently think of that great day which we profess to expect? The apostles speak of it much more frequently than we should imagine, if we judged by the little mention of it in sermons and religious books. I for one take shame to myself for having too seldom spoken of it. Without pretending in the least to fix the time of Christ's second coming, we might let our minds dwell on the certainty that there shall be a time. To do otherwise is in effect to fix the time in a certain sense; it is to say that it will not be in our days, and we no more know when it will not be than when it will be. Come when it will, the prospect of its coming is meant to be most useful to us. It is meant to awaken us when falling asleep—to comfort us when awake, but weary. The struggle with sin is hard and wearisome, but it may end at any moment. Not only may death end it, but THE SAVIOUR HIMSELF MAY COME; not only may our part which God has given us to act be over, but the stage itself may suddenly be cleared of all its actors, and the great theatre of this world be closed for ever. O for faith to REALIZE these truths! O for such a holy, heavenly frame of mind, such a devotion of all our powers to God, such deadness to the world, that we may be able to look on the possibility of such an occurrence, not only calmly, but with joy and consolation! Happy, thrice happy, is the man who can use the petition in the Lord's prayer, "Thy kingdom come," in this its largest and sublimest sense!

For the Midnight Cry.

SHORT LECTURES. No. II.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—*Isaiah* 59: 20.

This foretold coming of the Redeemer unto Zion, the saints, or unto those who turn from their "transgression in Jacob," or in all Christendom, sometimes called "Israel;" will now be understood the same as his soon appearing "the second time, without sin unto salvation" "unto them who look for him," (Heb. 9: 28,) i. e. it is the final personal and glorious coming of Christ from heaven to earth, at the judgment of the great day. In further remarks, we purpose to show that this coming of the Redeemer is now soon to be witnessed by "every eye," and to show it from the prophecy fulfilled which is joined with the text.

I. The fulness of Jacob's "transgression" just to precede Christ's second coming, as foretold in the connexion, seems of late, and for this first time, wonderfully fulfilled.

This latter-day "transgression" is foretold from the 2d to the 8th verse of the chapter containing the text, of which the following is a sketch: "Your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness—they hatch cockatrices' eggs, and weave the spider's web: he that eateth of their eggs, dieth, and that which is crushed breaketh out into a viper—their feet run to evil, and they make haste to shed innocent blood; the way of peace they know not—they have made them crooked paths, whosoever goeth therein shall not know peace." If not yet too sound asleep at midnight, or stamped under the feet of the last great beast, surely we may see, that now in all "Jacob," or "Zion," this prophecy is most signally fulfilled. See now this "blood guiltiness" of "Zion," or Christendom, come to pass throughout the nations of the whole earth, and forced by Satan the oppressor, even into the inner temple, evangelical or most holy place of the Lord's house, the Christian Church. Or consider the rivers of "blood" now crying "from the ground," and entering "into the ears of the Lord of Sabaoth"—the "blood" of the two races of the red and the black man—the "blood" which the earth will soon "disclose" and "no more cover her slain." And see the same spirit and power of oppression legalized and acted out, in various ways, through the far extended borders of "Zion" or "Jacob;" and see the millions and millions of our race now well known to be perishing, soul and body, unrelieved by human hands, and unpitied by human eyes; and even where their very neighbors, under the improvements of the light of Christianity, have "waxed fat and kicked," in the fulness of their power, wealth, pride, extravagance and luxury. And not a few of those are the high ones, and communicants of the Christian Church. See the Sabbath day, now become only as a dead letter; and see the spirit of "falsehood" and "lies," especially in broken pledges, and public obligations, and treaties for filthy gain, now carried so far that in nearly all Christendom, public confidence is destroyed; few can be trusted—business is paralized—the poor are thrown out of employ, and threatened with starvation, while the fruits of the earth were never more abundant, and stores of provisions laid up by the rich were never greater. And such is the condition of things by this "transgression," and "lying," that it seems there is no remedy for the evil, or no turning back to the condition of things a few years ago, till "the Redeemer shall come" to settle the controversy, which is the next thing foretold, and surely will "come quickly."

II. The turning "from transgression in Jacob," or "Zion," foretold in the text and connexion, to introduce the Redeemer's coming, is now fulfilling as never before.

This turning of some "in Jacob," is foretold and described from the 9th to the 13th verse of the chapter, in the confession of the "transgression" already noticed, as follows: "Therefore is judgment [or righteousness] far from us. We grope for the wall at noon-day—we roar all like bears,—for our transgressions are multiplied before thee, in transgressing and lying against the Lord, and uttering from the heart words of falsehood," &c.

Although the spirit of Pharisaic and Laodicean boasting is still mightily prevalent in "Zion," and will probably so continue to the end; it is a matter of fact, that as a very late thing, it has come to pass, that another Spirit has been stirring up thousands as a remnant in Zion, who, looking for "the Redeemer's" soon coming, are making these very confessions in behalf of Israel, or Zion as a body.

IMPROVEMENT.—Therefore, all ye who tremble at this word of the Lord, depend upon it, "The time is fulfilled and the kingdom of "the Redeemer" is at hand; "repent ye and believe the gospel," and "save yourselves from this untoward generation." AMEN.

MR. MILLER.—We are sorry to learn that he is still very feeble, and it is doubtful whether he will ever be any better. His son writes us that his physicians have ordered all communication from visiters to be cut off. And even his own friends and near relations are prohibited from visiting him, as all noise hurts him very much.

Many of his friends visit him, but cannot be admitted, and others are anxious to see him; but it is hoped his friends will receive it kindly, if they are requested not to visit him while he remains so feeble.

THE MIDNIGHT CRY.

THURSDAY, JUNE 1, 1843.

MEETINGS IN BOSTON.

INCIDENTS OF TRAVEL.

Dear Readers of the Midnight Cry,—I left New York for this place, on Friday evening, in the steamer Rhode Island. After distributing a few of the "Watchman's Warning," and the "Cry," being fatigued, I retired early to rest. When the boat drew near the wharf, at Stonington, about half-past one, those who had been looking out for the "signs that the "end" of the voyage was near, sounded a warning through the boat to arouse the sleeping passengers. It did not alarm me, for I had not lain down with the impression sufficiently strong on my mind, that I must start at the first sound of the bell. I have a faint impression that I heard it, but I slumbered on. Soon a waiter came to me and said: "You must start quick, or you will lose the cars." It took me but a moment to get ready, but getting ready then was useless, for it was "too late." As I went up the cabin stairs, I was told: "The cars have gone." I walked up to where they had been, and found I was not the only one left. That fact was no comfort to me. The captain of the Rhode Island had been intending to go on to Providence, to visit his family. He was on the wharf talking with a friend, when the cars started, and he thought the usual car bell had not been rung; but I noticed that he blamed no one because the cars went without him. It was his business to be on board, and thus, "ready" and "waiting."

A friend told me I could stop in the hotel till the next cars, which left at six. I stepped into the bar-room, but chose not to stop there. When I saw the bottles of liquid death, those instruments of soul-murder, I thought of the horror of being "left" with none but lost, hopeless, blaspheming rebels for my companions. I returned to the boat, and sought a place for prayer, and when it was light enough, I had time quietly to read the Bible before the cars started. As six o'clock drew near, a colored waiter passed by and asked me if I was going over the road; I told him I was. Another waiter then came to me and said: "Then you have but two minutes in which to get ready." This I believed was a mistake, for my watch told me I had half an hour; but I did not stop to argue with him, nor did I reprove him for his impertinence, but I went directly to the cars, where I "waited" till the appointed time, when they started. I was not sorry that I had been thus hurried on. I did not blame the colored man for his mistake, but considered him my friend. O let us take a hint, and warn all within our reach to be always ready; for, as we have understood the arrangement, and kept the reckoning, the time may come *to-day*, when he that is not ready, will be *forever left*. Though you may be treated as an enemy, *persevere* in giving friendly warnings, and especially cultivate a spirit of prayer, faith, watchfulness and love, and thus

"Allure to brighter worlds and lead the way."

In the cars, I had considerable conversation with the agent of a benevolent society. After I had answered his various questions and objections, he attacked our doctrines, though he said he would not call them doctrines,—but our "notions," on the ground that it would paralyze missionary effort. I told him the thought of a judgment near was the very thing to quicken us in carrying the gospel to every creature. I could not help thinking that all his arguments in favor of laying out plans for a long time in this world, were very acceptable to those listeners, whose heart and treasure are *in* this world.

After I had left the cars, and passed beyond the crowd who surrounded them, one poor man, who had been a fellow-passenger, came and asked me for a paper. I asked him if he loved the Lord Jesus Christ.

"I have nothing agin him," he replied.

I talked with him affectionately for a moment, gave him a paper, and obtained his promise to read the Bible.

I then walked on, and soon engaged in conversation with a carpenter, who was going home from his week's work. I asked him if he was a disciple of Christ. He said he did not know. I told him we were placed in this world for far higher objects than *merely* to work on and amass money for self-gratification. When I repeated Christ's words, "Lay not up *for yourselves* treasures on earth," he laughed at the idea of that being a Christian duty. He said that few obey it. I told him it was his duty to occupy for Christ till he comes, and if he did so, he had an unfailing promise, better than all the bank bills in the world, that no good thing would be withholden from him. I gave him a paper which he promised to read.

I spent most of the day in Providence, where there is a faithful band of brethren and sisters, who hold meetings among themselves four evenings in the week.

At Boston, I found brethren Whiting, Himes, A. Hale, Bliss, Barry, Fitch, and others.

THE TABERNACLE.

This building is one of the best places of worship I ever saw. In shape it conforms to the room left for it, between the street and the adjoining buildings. It has nine sides, none of which are parallel, but the seats are so arranged, that the irregularity is not noticed. It is about 115 feet by 86, and accommodates 3,500 persons, so that all can see and hear. While sitting in this perfectly plain building, I could not help thinking that it was a better place for Apostolic Christianity than the magnificent building going up in New York, at 125 times its cost.

LECTURES ON THE SABBATH.

In the morning, Brother Whiting outdid himself.—His text was, "When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. He said the subject connected with the text, begins at Luke 17: 20, as it is well known that the division into chapters was made long after the Bible was written. Christ was demanded of the Pharisees when the kingdom of God should come. They supposed that the Messiah's kingdom would be attended with all the pomp and glory of courts, counsellors, and ministers of state. But Christ corrected their mistake and said: "As the lightning, so shall the Son of man be in his day. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, UNTIL THE DAY that Noah entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but THE SAME DAY that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all, even thus shall it be IN THE DAY when the Son of man is revealed. The word, *apocalūpto*, here rendered revealed, signifies unveiled. The veil which surrounds our sight will be withdrawn, and Christ will personally appear. All the cavils of unbelief will then be answered. Millions of mouths will be stopped by this one great argument, the appearing of the Saviour.

But what will be the state of the world when this great event shall occur? Christ himself must know, and he answers it in the text. "Shall he find faith?" You all know the principle that prevails in all languages that a positive assertion can be made in the form of a question. For example; "What man is he that liveth, and shall not see death?" Ps. 89: 48.—The answer is contained in the question; *No one*.—Yet there are a few exceptions, for some shall be caught up when the Saviour comes, and these will also be exceptions to the declaration implied in the text, that there will be no faith when the Saviour comes.

But how different is this language of our Saviour from the popular belief in a temporal millennium! The Church has fancied that a glorious triumph awaited them! The pleasant prospect has glittered before them in the colors of the rainbow, and they have pleased themselves with the thought that, *when they reach that spot*, they will be surrounded with a halo of glory.—This topic has been eloquently dwelt upon at our anniversaries, but Christ's words are not much like an anniversary sermon.

Brother Whiting stated that he had once held different views, but when the question came home, "Will you take my word, or cling to the opinions of men, he gave them up. He believed it was as unsafe to rely on religious teachers now, as when Christ first came. Then the chief priests and rabbies had a thicker veil of ignorance on their minds than even the poor thief expiring on the cross. *He* certainly had no expectation of an earthly kingdom, when he prayed, "Lord, remember me when thou comest into thy kingdom."

Brother W. closed by a most graphic description of the present state of the Church, comparing it with the Scripture predictions.

In the afternoon, Brother Fitch preached on the text, Ps. 72: 8, "He shall have dominion also, from sea to sea, and from the river unto the ends of the earth." After showing its application to Christ, who shall sit on the throne of David forever, he inquired, When shall Christ thus have the kingdom? and replied, in a series of Scripture propositions which demonstrate that it will not be before his second coming. The sermon was clear and persuasive. It carried conviction to many minds.

In the evening, the house was, if possble, more crowded than it had been during the day. Brother Whiting showed the termination of the great prophetic periods in 1843.

This evening he speaks on the objections to our faith. Lectures will be continued through the week. We feel that the blessing of the Lord is upon them.

In haste, your fellow servant in the blessed hope,

N. SOUTHARD.

THE CONCENTRATED ARGUMENT.

A correspondent of the N. E. Puritan has done us the favor to condense the strong arguments of our opponents into a small space, where we can see, and "feel of them," as Samson did of the pillars.

WHY AM I NOT A MILLERITE.—Messrs. Editors: I have for some time been engaged in studying the prophecies. (1) I commence the labor before four o'clock every morning. But I have not found reason to believe that the world will come to its end this year. I cannot believe it, for the following reasons.

1. Because Christ declares, that no man knows the time of his coming. (2)

2. The Bible assures us that Mahommedanism will be destroyed. (3)

3. And also, that Popery will be annihilated before that event. (4)

4. And also, that the Jews shall be gathered in, i. e. that that people will be converted to Christianity, and return to their own land. (5)

5. Christ himself declares that before the end shall come, the Gospel will be preached to all nations. (6)

6. There is to be a period, when men shall beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more. (7)

7. Because the prophecies assures us, that Satan is to be confined a thousand years before the end of the world. (8)

8. Because there is now some faith on the earth; but when Christ comes he will find none. (9)

For the above reasons, I believe Millerism to be a delusion. And I believe that those who embrace it are giving heed to seducing spirits and doctrines of devils. And I believe those who preach it are blind leaders of the blind; and that both preachers and hearers will fall into the ditch of, (at least,) fanaticism.

(1) A good example. He will not complain of us, then, for doing the same, as some ministers have done.

(2) Eighteen hundred years ago, no one knew the day, or hour. But the same voice which announced that fact, had said to Daniel, "The wise shall understand;" and when he uttered this oft-quoted text about the day and hour, he said also, "When ye see these

things come to pass, know that the kingdom of God is nigh at hand, even at the doors." Compare Matt. 24: 33, with Luke 21: 31. How does all this prove that the end will not come in 1843? Suppose a vessel on the ocean is obliged to sail towards shore in a night so dark that nothing can be seen before it. A friendly guide gives the crew some useful directions; telling them that after passing a certain light-house, which is so constructed as to shine only upon those who watch for it, and which cannot be seen till the vessel comes abreast of it, the distance to the wharf is only two miles. But he adds, "No no one knows exactly how far it is from here to the wharf." A mile after passing the light-house, one of the crew says, "I believe the wharf is only a mile from us." "O, you are mistaken," says another, "our guide said no one knew how far we then were from the wharf, and I believe he *meant* that no one ever should know any thing about the distance, whether it is within a yard or 1000 miles off, till we all strike it unawares."

Is this more inconsistent than the constant quoting of that text, and giving it a meaning which nullifies the following texts? Daniel 12: 4, 10; Matt. 24: 33; Mark 13: 29; Luke 21: 28, 31, 34; 1 Thess. 5: 4, 5; Heb. 10: 25; Rev. 3: 3, &c.

(3) If he founds this belief on the fate of the little horn in Daniel 8: as some have done, let him notice that it is "broken without hand," and compare that with the stone cut out without hands smiting the image, so that it becomes as the chaff of the summer threshing-floor, and then turn to Dan. 7: 9, 10, where "the judgment is set," and he will find, if he diligently studies the Bible instead of the commentators, that he has no promise of the destruction of Mahommedanism before the judgment. If he thinks he finds it in Rev. 9: 10 and 11, let him notice "the time of the dead that they should be judged," in chap. 11: 18.

(4) Here is proof, of what we before suspected, that he has studied commentators instead of the Bible. If he had studied THAT, he would have seen that the "Wicked," or "Man of Sin," continues till Christ is revealed with his mighty angels, taking vengeance on them that know not God and obey not his gospel.—Compare 2 Thess. 2: 8, with chap. 1: 7—10.

(5) Those who are in Christ Jesus are the True Israel, and "heirs, *according to the promise*." When the Lord has told us this, why should we persist in applying the promises to a counterfeit Israel, who "say they are Jews, and are not?"

(6) And the declaration is still more emphatic, which says the gospel *had* been preached in all the world, even "to every creature under heaven." Col. 1: 6, 23. By comparing the words of Christ with those of Paul, it will be seen that we must apply *opposite* rules to the interpretation of them, to establish the inference that the end is not at hand.

(7) Before that prediction, in Isaiah 1: 28, it is said, "THE DESTRUCTION of the transgressors and the sinners shall be together," when "Zion shall be redeemed with JUDGMENT," and in the same connection in Micah 4: 7, it is said, "The Lord shall reign over them *in Mount Zion* from henceforth even FOREVER," and, "The *kingdom shall come* to the daughter of Jerusalem." Micah 4: 8. For proof the saints do not possess the kingdom till *after* the judgment, read Dan. 7: 14, 21, 22, where it will be seen also, that the "horn" makes war with the saints *till* that time. Read also, 2 Tim. 4: 1, and Matt. 25: 34, and 13: 43, to learn *when* the peaceable and glorious kingdom is possessed by the righteous. Certainly not while the tares and the wheat grow together, which will be till the harvest, at "the end of the world."

(8) The Bible says: "This is the first resurrection," when Satan is bound. The first resurrection is at Christ's coming. 1 Cor. 15: 23, and 1 Thess. 4: 16, and Phil. 3: 20, 21. Christ's coming is to judge the quick and the dead. 2 Tim. 4. When the dead are judged, *then* the saints begin to possess the kingdom, which is at the first resurrection,—at the binding of Satan. Will the student of prophecies compare all these Scriptures together, and he will be amazed at the conclusions upon which the writer in the Puritan founds his belief that we are "blind" "fanatics."

(9) *Amazement! Wonder of wonders!! What an argument!!!!!* It shall be as it was in the days of Noah;—then there was some faith. As it was in the days of Lot, who *believed* the angels. There will be some, who will *look* for him to whom he will appear unto salvation. They will have faith. There will be some who will so please God that they will be caught up to meet the Lord in the air; but without faith it is impossible to please him. The Lord will come to be admired in ALL THEM THAT BELIEVE, IN THAT DAY. "One will be *taken*, and the other left," but if they had no faith, *all* would be left.

But what a strange millennium this writer believes in! In that glorious state which Isaiah foretells, the days of mourning shall be ended. But after this writer's millennium, the world is going to sink into a worse state than it was ever in before, when there will not be so much faith as there was in Sodom!

Reader, can you make yourself believe that this appeared in the leading Orthodox paper among the descendants of the pilgrims, where theological schools are almost in sight of each other? O what would Mather, Holmes, Prince, and Foxcroft think of such successors?

But this argument is so able and pithy that it is copied into the Episcopal paper at Utica, to dissipate whatever doubts might remain after the publication of their own Bishop Hopkins' argument!

Surely, their columns ought now to be salted with the sermon on the "Kingdom of God," we last week requested them to copy, or with the sermon we copy this week from the Church of England Magazine.

PUBLIC MORALS.

When Christ was upon the earth, he said: "Ye hypocrites! ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?"

This was left on record for our instruction, and Matthew Henry discourses thus upon it: "By taking notice, we may come to give notice. Whoso is wise, will *observe* and *learn*." He then paraphrases Christ's remark as follows: "Ye hypocrites, who pretend to be wise but really are not so, who pretend to expect the Messiah and his kingdom, (for so the generality of the Jews did,) and yet are no way disposed to receive and entertain it, how is it that ye do not discern that, according to the indications given in the Old Testament prophecies, NOW IS THE TIME for the Messiah to appear, and that, according to the marks given of him, I am He. Why are ye not aware, that ye have now an opportunity, *which ye will not have long*, and *which ye may never have again*, of securing to yourselves an interest in THE KINGDOM OF GOD?"

In view of these hints, our readers will bear with us if we dwell upon the abounding immorality, which is the painful sign of these "last days."

When the fountains of influence are corrupted, the stream of public morals must be polluted. We have been familiar with the newspaper press for many years, and are under great obligations to more than one hundred editors and publishers for their very strong commendations of the Youth's Cabinet, while we edited it. We then thought seriously of showing our good will in return, by affectionately reminding our brethren of the responsibility of an editor. An improper sentence, written or selected, may help to fix a moral stain on millions of hearts. We know of but very few papers in which every sentence seems to have been prepared under the expectation of soon meeting it at the judgment seat. We know of VERY MANY in which the editors give unequivocal proofs that "God,"—as a righteous Judge,—"is not in all their thoughts." They laugh at crimes, and speak of them without the slightest allusion to their enormity in the sight of Him who requires holiness of heart.

"Tell me whom you live with, and I will tell you who you are," says the Spanish proverb, and it agrees with what the Lord spake long since, by the mouth of Solomon: "A companion of fools shall be destroyed." "Men's character must be known by the company they choose." But if they have the *making* as well as the *choosing* of their company, how much more exactly is it an image of their characters!

Our newspapers are just what the people make them, and few of them tend to fit the soul for communion with God and a relish for his word. Indeed, those who read them most, often say, we don't know what to depend upon, and yet the newspaper is their companion, and they retain it in the strictest intimacy, when they feel that it wilfully, willingly, or carelessly utters falsehood.

Passing by the thousands of less conspicuous ones, we look a moment at the most widely circulated paper in the world, the New York Sun. Its writers are paid by the proprietor, M. Y. Beach. One of them has left him and set up the Sunday Bulletin, the moral influence of which we cannot commend, but there is an appearance of truth in his tremendous accusations of his former employer, and they are confirmed by other witnesses. His own wife has filed a bill against him charging him with crimes of the most loathsome character. If half the charges are true, one would suppose Sodom itself must be in a ferment to expel such a man from its borders. Does the whole community shrink from him as from the plague? So far from it, they buy from 20 to 30,000 copies of a paper which is made under his orders, and conformed to his taste.

Turning from newspapers to public officers, who are the creatures and chosen representatives of the people, we find a Congressman accusing the President of falsehood, and detailing his conversation, abounding with profaneness. We know that many of our legislative bodies are noted for disorder and violence, which have several times led to bloodshed. When the people continue such men in office year after year, we have the signs of the last days, when men are "heady" and "fierce," and the land is filled with "violence."

In this state of things, men's hearts are failing with fear. Dr. Spring, in his published sermon, has shown us there is no hope, except in the direct interposition of heaven. The corruptions of politics are daily infusing a more deadly poison into the nation's life-blood. The Presbyterian truly says:

"The party politics of our own land, were the secret history of them written, would unfold a tale of baseness, of fraud, of deep iniquity, which would bring the blush upon every cheek. There is no source of greater corruption than that which holds out inducements to the struggles of ambition and covetousness. Facts speak for themselves, and those who are at all observant of the general character of politicians, and their conduct in stations of emolument or honor, know how little they are to be trusted. Selfishness, and not patriotism, is the supreme motive of their actions, and amidst all their high-sounding pretensions, they betray their corrupt designs."

Good men are fast withdrawing from political life, thus plainly indicating that the "image" of human governments is soon to be dashed in pieces,—the "beast" to be slain,—the sanctuary cleansed. "Even so, come, Lord Jesus."

The Israelite, a paper published at Jeffersonville, Ia, of May 20, gives the following notice respecting our beloved brother Chittenden.

"Bro. H. A. Chittenden, of Connecticut, of the Congregational Church, has just closed a course of lectures here on the second advent. Our chapel was crowded to overflowing, and the profound and breathless silence with which the audience hung upon the words of the youthful lecturer, showed that they were words of 'truth and soberness.'"

Midnight Cry, June 1, 1843

For the Midnight Cry.

ISAAC TO ABRAHAM.—No. 2.

My Dear Father,—Offering as an excuse for suffering my numbers to be interrupted for two weeks, sickness in my family,—hoping soon to meet you in that state, one of the blessings of which is, "the inhabitants thereof shall never say I am sick,"—I resume my subject in reference to the second and more important question—viz., "Whether the original promise of Canaan as a possession made to 'Abraham and his seed,' regards the present life *only* or *chiefly?*" As you are a reader of the "Midnight Cry," in which much has been published recently, involving the whole of this question, I should pursue the subject farther, with much diffidence, but for the conviction that it involves more than is generally supposed. Our investigation of this question should be careful, patient, and prayerful, for if, after all, we should decide this question affirmatively, I am convinced it must be done at the expense of the *faithfulness and verity of God!* Be assured, this is not a question of mere opinion, to be settled as suits the interests or caprice of time-serving and corrupt theologians. No redundancy of words can conceal the real character of the question itself, or the issue to which we arrive by necessity, *pro.* and *con.*

The *first view* we take of the question is this:—*God could not have designed that the Patriarchs should understand these promises in reference to the present life only or chiefly.* Our first argument, sustaining this view, is drawn from the terms employed in the promise. In Gen. 17: 8, God says to Abraham, And I will give unto thee and thy seed after thee, the land wherein thou art a stranger; all the land of Canaan for an *Everlasting possession*!! The term Everlasting, is doubtless to be taken in its literal and grammatical sense. But had Abraham then entered upon the possession of that land, and his seed continued, ever since, to hold it in peace, and onward continue so to do, until time should end, *the promise could not be fulfilled in the present life.* It may be objected, that the term everlasting, should in this case, as it is in some others, be used in an accommodating sense: that God did then and there make a conveyance of the whole land of Canaan to Abraham and his children, for a possession from that time forth to the end of time. This is in a sense, as accommodating as the terms of the promise are capable of being used; but this does not in the least diminish the difficulty. Did *Abraham enter immediately* upon his possession? No, he never possessed enough of the land of Canaan to set his foot on. Acts 7: 5 Did his seed,—his children according to the flesh, enter directly upon the territory promised! No!—not within five hundred years, the most of which time they spent in want—slavery—weary and dangerous journeyings. About three thousand four hundred years ago, the Hebrews entered Canaan, in their possession of which, our Judaizing brethren see the fulfilment of the promises made, and five times repeated in the book of Genesis.—Well, have they possessed the land in peace ever since? No! they have not possessed the land in all, more than 1600 years,—during the most of which time, they have either shared it with enemies, or holden it in strife, or by the sufferance of the uncircumcised!! During the last 1800 years that land, (promised, as many suppose, as an everlasting possession to the Hebrews, in a mortal state) has suffered singular fortune. Seventy years after our Saviour's birth the Romans possessed it, and destroyed more than a million of Jews. In 614 the Persians took it; in 636 the Saracens or Arabs became masters of it. At present, the land of Canaan is under the Turkish Government, inhabited by lazy Turks and plundering Arabs.

Another argument sustaining this view is this:—God had promised Abraham, that his seed, to whom, jointly with himself, Canaan was promised as a possession, "Should equal in number the stars of heaven, or the sands of the sea-shore—should be as the dust of the earth in number."

Pausing here a moment, let us enquire, what was the extent of Canaan's territory? Canaan lies between the Mediterranean Sea and the mountains of Arabia, and extends from Egypt to Phœnicia. It is bounded on the east by the mountains of Arabia, on the South by Egypt, Idumea and the Wilderness of Paran; on the west by the Mediterranean, (called by the Hebrews the Great Sea;) on the north by the mountains of Libanus. It is about 200 miles in length, and 80 in breadth, and is supposed to contain about 16000 square miles. This view of its extent of territory does not much encourage the expectation that all these promises will be fulfilled to such countless millions in a mortal state; and the territory described above, less in extent than the state of New York, be the everlasting inheritance of them all.

Indeed, a very important difficulty is to be disposed of, in advance of our last argument: It is this. God had told Abraham that his SEED should be as the "stars of heaven, the sands by the sea-shore, or the dust of the earth in number. Now we find nothing in the statistics of the Jewish nation to justify such language. The greatest number claimed to have lived in the land of Canaan at any time is about 8 million—only about one-fortieth the present population of China!

I will not here repeat what my first letter contained, on the question, Who are the true SEED of Abraham?—But there is one clause in the promise which I request you attentively to read, as it has to do, not only with the subject of that letter, but particularly with this last argument It is this—"I will make thee a Father of MANY NATIONS." This clause in the original promise, like every other part, fails in its application to the carnal Jews.

The *second view* we take of this question is this. The original promise was made to Abraham personally, and the promise confirmed by oath, when he was the only human being living concerned in the matter. When Abraham had a pious son, God renewed the promise to him, as also to Jacob in Padanaram. The promise is the same: the terms are the same. God has chosen then to bind himself by oath to these three men, in the matter of the possession of Canaan. Yet it has been repeatedly shown, and need not be repeated here, that neither of the three ever have, or can, enjoy the fulfillment of these promises in a mortal state.

Yet Abraham, Isaac, and Jacob will personally inherit Canaan in precisely the same manner God intended to promise it to them, and in precisely the same manner in which they understood the promises. This leads us to the

Third view of the question, which is this: The patriarchs did not expect the fulfilment of the promise of Canaan, as a possession, in a mortal state.

We have seen that the three only persons mentioned by name in the promises died without possessing them. Take, for instance, the case of Jacob. Abraham was dead—Isaac was dead. If Jacob understood these promises to refer "*only* or *chiefly* to the present life, what must have been his feelings when called himself to lie down in death? He had mourned for his fathers and buried them, his children in slavery amongst Gentiles, and he dying! Where is the promise of God?!! If these promises refer only to this life, where is the oath of God confirming them? Yet he worships in death, and without wavering confides in God's promises. On the supposition we oppose, his faith was phrenzy and his confidence madness But we should fear to draw any inference which *might possibly* war with the verity and faithfulness of God, but for the fact clearly stated in the Holy Scriptures, that the patriarchs never expected the fulfilment of these promises in a mortal, but in the resurrection state. In Hebrews 11: 10, we are told that they looked for their fulfilment in a "city (New Jerusalem,) which had foundations, whose builder and maker was God." In verse 13, it is declared that not only these three, but also of their seed so many as the stars of the sky or sands on the shore, died in sight of the promises, but without receiving them.

Now if receiving the promises means entering into Canaan in a mortal state, then the great multitude just alluded to must mean those who fell in the wilderness, or who died under the rigor of Egyptian servitude. But this cannot be, for the apostle says, "*These all died in* FAITH." While in Egypt, few, it would seem, had any faith, and in 1 Cor. 10: 1—11, Paul draws a fearful picture of their unbelief while in the wilderness, for which 600,000 perished. In Heb. 3: 8—19, Paul declares of them, 1st, That they "tempted God forty years." 2d That they always erred in their hearts, and had not known God's ways—that they grieved God, provoked him, sinned against him, and to them God swore in His wrath, they should not enter into His rest. Then the multitude who died "in faith, not receiving the promises," includes all who have the faith of Abraham, and confess that the promises of God give them no abiding place on the earth as it is, but beyond death they expect their fulfilment in a "better—that is, an heavenly country." Read carefully Heb. 11: 9—20, and then tell me whether the allusion is not clear, as is the expression in the 35th verse, to the "better resurrection"—the inheritance incorrupted, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. 1 Pet. 1: 3—10 If the idea be adopted, that in the restoration of the Jews to the land of Canaan, all these promises are to be fulfilled, I reply, any view of this subject which does not include the better resurrection excludes the patriarchs, Abraham, Isaac, and Jacob, and the vast multitudes of the faithful, to whom reference is had in Heb. 11: 12, 13, and Rev. 7: 9. Our Saviour distinctly taught the wicked Jews, that they should see Abraham, Isaac, and Jacob in the Kingdom of God, (the new heaven and earth wherein is to dwell righteousness,) and they themselves cast out. That "many should come from the east and west, and set down with them in the kingdom of God. When the Son of man shall come, he shall send his angels and gather together his elect from the four winds, from one end of heaven to the other" Then the faithful will meet the patriarchs and all the holy, and raign in the saints' true inheritance with Christ forever and ever. Then will be fulfilled all the predictions in the Hebrew prophets to which you allude, and which we will fully consider, if God permit. In the mean time, let us watch and wait; and since such glorious things are to be accomplished by his coming, pray, "Lord Jesus, come quickly." Your son in glorious hope,

ISAAC.

LETTER FROM WM. MILLER.

BR. HIMES.—My health is on the gain, as my folks would say. I have now only twenty-two biles, from the bigness of a grape to a walnut, on my shoulder, side, back and arms. I am truly afflicted like Job. And about as many comforters—only they do not come to see me as did Job's, and their arguments are not near so rational. I want to see brother Bliss. I hope he is right about the termination of the periods, but I think not. I will tell you why, if you will examine, you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month tenth to seventeenth day, Lev. xvi. 29—34, surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. xxiii. 27—35, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month 1—15th day, Lev. xxiii. 24; Num. xxix. 1. A type of the gatherings of the elect, Ps. lxxxi. 3—4: xcviii. 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee sounded seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage seventh month fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day, to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain, in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John. vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss examine and tell me what you think of my scribble, on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over. I wish I could see you once more, but do not leave your work to gratify me; MINE I expect is done. It is with great exertion I have written this. I am ashamed to write to any but you, brother Himes; you can and will pity the trembling hand of WM. MILLER.

Low Hampton, May 3d, 1843.

REMARKS. We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intend to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the

different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord.

SEPARATION AT CHRIST'S COMING.

The suddenness of this eternal separation was impressively foretold by Christ, 1800 years ago. It is certainly profitable to bring it home to every heart now. But we believe it is much less spoken of now than it was 200 years ago. Vincent's book on the Judgment passed through seven editions between 1667 and 1688, although its author died soon after its publication. The book evidently contains a specimen of his preaching. The following extract contains a touching appeal.

"But O the fear and trouble which will be upon the spirits of those unbelieving, Christless, graceless sinners, whose abode shall at that day be amongst the believers, and some of them linked in the nearest relations to them, when their believing relations shall be caught away from them, and carried up into the air with the rest of the glorious train of saints, when themselves shall remain below upon the earth: It is said that at the time of Christ's coming, Luke 17: 34, 35, 36, 'Two men shall be in one bed, the one shall be taken, the other left: two women shall be grinding together, the one shall be taken, the other left; two men shall be together in the field, the one shall be taken, the other left.' Friends will be together at that day as at other times, not expecting Christ's coming, and it may be less expecting it than before they did; some will be in the fields together, some in houses together, some will be in beds together, some will be in Churches together, it may be ministers preaching, and people hearing, as you are hearing me this day.

"Suppose that the heavens should just now open, and you should hear the sound of the last trumpet, and Jesus Christ should descend with a glorious train of angels into the air, then all you that are believers, and have got an interest in Christ, would immediately be caught up in the clouds, to meet with the Lord: but all you that are impenitent and unbelievers would be left behind: and think what terror would fall upon you, to see us caught away from you; it may be some of you might come hanging about me and others, when you see us arrayed in shining garments, and suddenly changed into the glorious likeness of our Lord, and called by the angels to go up to him; O take us up along with you! what, will you leave us behind? Alas, what can I do for you then? I must say, I told you of this time and thing before; but you did not seriously regard it so as to prepare; I called you often to repentance, and preached Jesus Christ to you, and showed you the way of salvation; but you would not accept of him, ye refused him, and lived in the neglect of your own salvation. I told you, if you did not forsake such and such sins, they would be your ruin, and yet you would not be persuaded to leave them; I forewarned you of the miseries which would come upon you at Christ's coming, but you would not take warning. Fain would I have had you up all along with me, to meet my Lord, and if I could have been instrumental to convert and turn you unto him, my joy and crown would have been the greater. O how glad should I have been of your company in this triumph! some did hearken and believe; some did awaken when they were called, and repent, and reform their lives; some were wise and did forethink, and make provision for this day, and now see how they shine, see the joy in their countenances, see the fruit of their tears and self-denial, of their faith and love and holy walking. Now, now, we are going together to our Lord whom we have sought served and trusted, for our happiness: and O that you would have hearkened, and been persuaded to have joined yourselves to our number that we might have gone together! O that you would have joined yourselves to our Lord, and have had fellowship with them who had fellowship with the Father and his son Jesus Christ, and broken off your fellowship with the unfruitful works of darkness and workers of iniquity! but you would go on in the broad way because it was easy! the way to heaven was too narrow, and difficult for you; if profession would have been enough and external joining yourselves to God's people would have brought you to heaven, this some of you could do with readiness sufficient; but when you must have a power as well as a form, and when you must mourn for sin, crucify the flesh, mortify the deeds of the body, deny yourselves, take up the cross, be so strict in your lives, make conscience of thoughts, words and all your actions, this you could not away with; you could brook to be religious sometimes by the by, and when you have nothing else to do, but to make it your business to be religious, you could not endure: you could put on a form, and outward vizard of godliness on the Sabbath days; but to be religious on the week days, and every day, to be holy in all manner of conversation, this was too much and a hard saying which ye could not bear; and if you did not like the terms of the gospel, and would be the servants of the devil, whilst you seemed to be the servants of Christ, and go on covertly in the way to hell, whilst you seemed to be going on in the way to heaven, what can I do for you now? I thought you would have shined and gone with us, when you shined so much in profession; and is your lamp now gone out, when the bridegroom is come? alas! who can supply you now with oil? I have little enough for myself, and none to spare for you, and do you ask me for oil? Alas! if I had enough, I could not part with it, and put any into your vessels. Now, now it is too late, I came with oil often to sell for my Lord and Master, and you might have had it for nothing, you might have bought it without money and without price; but then you slighted and refused all proffers of grace, which were made; you valued your lusts, which you must have parted with for it, at a higher rate; you refused the oil altogether, or at least, took no more than would light your lamps; you would not receive any into the vessels of your hearts; and do you think I can supply you with oil now? Some of you had convictions once in the time of the plague, when death raged amongst you, and some good work was beginning then in you; and it is now worn off, and come to nothing, and dwindled into an empty profession? Alas! what shall I do for you now? you know I ventured my life for you, to preach to you when the arrows were flying so thick about you; I ventured my liberty for you, my health for you, and was often spent for you, and amongst you, that I might be instrumental to call and save you; but when the thunder of judgment was a little over, and out of hearing, you quickly dropped asleep, and the voice of preaching could not enter into your ears and awaken you. Alas! why do you look upon me now with such rueful countenances, and stand with such trembling joints, and speak so earnestly unto me, as if something might yet be done for you, and are loath to let me go from your company? Alas! what can I do for you now? should I stay and preach unto you again, and call, and invite you to Jesus Christ, and open the treasures of the gospel, and now you will open your ears, and hearts to receive? Alas! now the mystery of God is finished, the treasures of the gospel are shut up and sealed, and the day of Grace is quite spent and gone, and cannot be recalled: could not you have opened before, when you know I knocked often, and hard, in my Master's name for entertainment? I called, but you refused, I stretched out my hand, and lifted up my voice like a trumpet; but you did not regard and follow the counsels which were given unto you; and now my preaching work is done forever, should I stay and pray with you, and for you, that God would pardon your sins, or defer your judgment but a little while, if it were but for a week or a day, that you might prepare your accounts, and O how presently you will make your peace with God, how readily would you accept of Christ on any terms: do any thing, suffer any thing, deny self, take up cross; O how diligent would you be in the service of God, and resist satan, and take heed of sin! Alas, poor souls! all these desires are too late; I have prayed with you, and for you, and you have had warning and time to prepare your accounts, and have been called to these duties before; but now the oath is sworn by him that liveth forever and ever, that time shall be no longer; now the ear of God is shut, and no prayer can enter.

"Now Christ is come down from the mercy-seat, from the right hand of the Father, where he made intercession: and the throne of grace is now turned into a judgment seat; now there remaineth no more sacrifice for sin, nothing but a fearful looking for of judgment to devour the wicked. Alas! why do you hang about me with tears and weeping? What can I do for you now? can I carry you all up with me in my arms? would not the load be too great for me? and if all of us together could hand and help some of you into the air with us, and bring you into the presence of our dear and glorious Redeemer; with what confidence could you stand before him? With what face could you look upon him, when you are so black and filthy, and have such guilt upon your consciences? would not your looks betray you to be none of our numbers? Would not your black and trembling joints speak what you are; and would not Christ then frown you away from our company? and then we must of necessity let you fall from on high amongst your fellow hypocrites and unbelievers. Could we carry you up with us, if you should lay hold on us; would not the angels snatch us out of your arms? or would not devils tear you away from us, and could I rescue any of you out of satan's hands, when he comes to seize upon his own? Alas! what can I do for you at this time? I must away, and be gone, and bid you now adieu forever; the saints are all risen, and have put on their glorious attire, and we are called for; it is your own faults that ye did not help to fill up this number: and when such of us as belong to Christ should be caught up in the clouds; O how dreadful would it be for you, and all that should be found in the number of them that are left!"

LETTERS.

A brother in Oswego, N. Y. writes as follows:

Since I last wrote to you, by the goodness of God, we have had laborers sent among us proclaiming the midnight cry, "behold the Bridegroom cometh, go ye out to meet him." The cry met with much opposition from the press and some of our clergy here; and, through their influence, I must say, scoffers are becoming more and more emboldened and impudent. But amid all the scoffing and persecution, that has been waged against the believers of the second advent of Jesus near, the power and glory of God has been most gloriously displayed, in the awakening and conversion of many precious souls. The Baptist church was cheerfully given to the lecturers, and I am pleased to say, that nearly every member of the congregation are firm believers in the doctrine, and are looking forward with interest and joy for the appearing of the Saviour. Many members of other churches, who are attentive listeners to the lectures, have become firm believers, and express their convictions, and their joy in their different conference meetings. The pastors of the other churches, although opposed to the doctrine, cannot stop the tide of glory that is breaking in from heaven, and the glorious excitement that is prevailing is beyond all precedent. Elder Peck, pastor of the Baptist church, is a Second Advent man. God is pouring out his Spirit in a wonderful manner, throughout the adjacent counties. As for myself, I never experienced so much joy and happiness, such holy love flowing in my heart, as since I became convinced that the Saviour was near, and that soon I should behold him in his glory, and be with him *forever*. My prayer is, "Come Lord Jesus, come quickly."

A postmaster in North Alabama writes:

I have been reading the Midnight Cry carefully, and must confess that it is one of the most interesting papers that I have met with. My faith has increased as error has been brushed off, but I cannot say that I believe heartily in '43; but I do believe that the end of all things is at hand. Much the largest portion of our citizens, yes, 99 in every 100, have no confidence in your paper, and the most of them that have some faith, I think, are unwilling to acknowledge it. There are a few with us whose faith is quite strong. Nearly all of our preachers are proclaiming against it. This is the grand cause of the people not believing. I am scattering the papers through the country, that they may do as much good as possible. I just received one dollar from a Tennesseean, travelling south, which he wishes me to send you for the 4th volume of the Midnight Cry, wishing to get it by the time he gets home. A very poor but honest widow, with several children, all believers in the advent near, wishes you to send her the Midnight Cry, without money and price, for this good reason, that she is not able to pay. She has a noble soul, and would pay liberally if able. I am trying to get all the subscribers that I can, but times are so hard and man so unbelieving, I fear that I shall not get many. Yours in hope of a better day than this.

The following is from a postmaster in Georgia:

I have read your paper with much interest; the people here are anxious to read them, but are deterred from sending for your paper for fear of being persecuted, as the most of our leading men in the Church ridicule the doctrine very much. All that I have read in opposition to Brother Miller's calculations has not convinced me that he is wrong. I believe we are living near the last day, and it cannot harm us to believe so. The Apostle James said: "The Judge standeth before the door," and no one will say that the judgment is not nigher now. Enough has transpired in this world to convince every rational man that the prophe-

cies are nearly all fulfilled. The great opposition to Second Advent doctrine is strong evidence to my mind that it is true. None should ridicule the doctrine, if he is ready with his lamp trimmed and oil in his vessel. Still, it is to be expected that those that are not ready will oppose the doctrine.

IS THIS PREACHING OR SCOFFING ?

Extract of a letter from Albany, received several weeks ago:

The Baptists have a galaxy of *literary geniuses* convened here, in the city, for two express objects, some say three, but two seem very prominent, i. e. the Anniversary of the Bible Society and the utter extinction of *Millerism*, as they call it. There are about 300 ministers here, among the number are Mr. Dowling, Colver, &c. Yesterday, Mr. Colver, after proving beyond a doubt that the 2300 days in the vision of Daniel referred to (the little horn) *Antiochus*, tried what virtue there was in rude unmeaning sarcasm—and in fact he perfectly enraptured his audience, so much so that the clergy and all were obliged to give vent to their feelings by constant roars of laughter and clapping of hands, and stamping of feet merely at his rude jests about the Millerites. "Why," said he, "you all see how completely they have humbugged you,—the days have all gone by, just as I knew they would—and now I hope you will *all* come back to your *churches* and not be fooled any more by the *rascals*," [great applause,] &c.

LETTER FROM A BAPTIST PREACHER.

Dear Brother in the Lord,—I have seen and had the pleasure of reading two or three numbers of the Midnight Cry, which I am well pleased with. All that is said concerning the judgment day, the resurrection of the dead, and of Christ's coming to judge the world in righteousness being close at hand, even at the doors, I do fully believe. Lamentable to tell, there are with us a great many unbelievers in these important truths. A great many who call themselves Christians pass them by unnoticed. I have found one or two who are true believers. I feel sad, indeed, when they cling to the perishing things of this world, as though they should never end, and think as little about eternity as though it would never begin. I, as a professor of the Christian hope, a Baptist preacher of the gospel of Jesus Christ, say to you, Send to me some numbers of the Midnight Cry, and such tracts as you feel willing to send. I will read them, circulate them, and tell all I can to believe, obey, and prepare speedily for another world. Yours in Christian love,

ABRAHAM TWINE.

Ballard's Bridge, Chowan Co., N. C.,
May 15, 1843.

FROM A METHODIST MINISTER IN N. H.

Dear Brother Himes:—I have just read the Midnight Cry of May 4th. The subject it presents is of overwhelming importance to *all*, but especially to *me* as an ambassador of the Cross of Christ, and as a watchman on Zion's wall.

I have not enjoyed the privilege of listening to a single lecture, or of reading ten pages on the subject. What I know concerning it, is the fruit of my own study, research and prayer. I *see no reason* why this *great event* will not soon transpire, if the dates for the last 1810 years have been kept correctly.* I am surrounded by a powerful opposition to this theory, by adepts in the Greek and Hebrew languages.

I wish to know the *truth*, and the *whole truth*, and so to exercise the functions of my calling, that I may be prepared to give account of my stewardship. I wish you to send me the Midnight Cry.

* There *seems no room to doubt* that Ferguson's calculation has fixed the time of Christ's crucifixion in the 33d year of the Christian era.—ED. CRY.

LETTERS RECEIVED DURING THE WEEK ENDING MAY 30th.

POSTMASTERS.—Bristol, Pa.; North Scituate, R. I.; Elberton, Ga.; Jamaica, Vt.; St. Louis, Mo.; Middletown, Ct.; New Bedford, Mass.; Williamsport, Md.; Noblesville, Ind.; Fairfield, Ct., Hildreths, O.; South Pultney, N. Y.; Weathersfield, Vt.; $1 each. Homer, N. Y.; $2. Boydton, Va; $5. West Middlesex, Pa.: 50 cts. Cooks Law Office, Ga.; Grayville, Ill.; North Wardsboro, Vt.; Maysville, Ky.

INDIVIDUALS.—John Tuffree; Wm. Clark, $1 each. A. P. Barringer $7.50. M. A. Judson; D. Burgess; J. Kilton; J. V. Himes; S. C. Clisbe; J. H. Scott; Dr. J. L. Barker; J. B. Oook; I. C. Goff; L. D. Fleming; N Southard.

SECOND ADVENT ADDRESS FOR 1843.

ARRANGED BY L. D. FLEMING.

"The Time is at hand."

I here present a message for the year
For which all other years of time were made,
In which the trump of Gabriel loud shall sound, 1
Which sound from centre to circumference
Of all created things is heard distinct,
When God by Michael's voice shall summon all
The hosts of bliss to meet their mighty King. 2
The groans of nature in this nether world, 3
Which heaven has heard for ages, have an end
Foretold by prophets, and by poets sung;
Whose fire was kindled at the prophet's Lamp.
The time of rest, the promised Sabbath comes;
Six thousand years of sorrow have now fled,
And filled their tardy and disastrous course.
O what a thought! Now what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose car the winds are, and the clouds
The dust that wait upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth again. He SHALL descend.
And now the cries of men oppressed go up
Before the Lord, and to remembrance come
The tears of all his saints; their tears and groans. 4
Wise men have learned the number of the beast; 5
The years prophetic, have now rolled; the time
And times, and half a time, are now fulfilled; 6
Yea, the two thousand and three hundred days, 7
And thirteen hundred five and thirty days 8
Are consummated with the present year.
The last fierce vial of the wrath of God,
By the last angel soon will be poured out
Upon the earth, with all its bitter dregs; 9
The prophecy for confirmation stands,
And all is ready for the wrath of God.
The righteous seeing, fly without delay,
Into the chambers of omnipotence; 10
The wicked mock, and seek for erring cause,
To justify the dismal state of things,
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The famine raging in a plenteous time;
The insurrection muttering in the streets,
And palid consternation spreading wide,
Distress of nations with perplexity. 11
And leagues, though holy termed, are ratified
In hell, on purpose made to under prop
Iniquity, and crush the sacred truth.
But O! our glorious Lord shall soon descend—
His saints proclaim Him King. His long delay
Gives courage to their foes, who, when they see
The dawn of his last advent long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks. 12
The very spirit of the world is tired
Of this old taunting question asked so long,
"*Where is the promise of your Lord's approach?*" 13
The infidel has shot his bolts away,
Till, his exhausted quiver yielding none,
He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again.
The truth is marred and marred by priestly hands,
And all the promises to faith proposed
Insulted and traduced, are cast aside,
As useless, to the moles, and to the bats.
Such men are deemed the faithful, and are praised,
Yet, stain their office for their office' sake;
They are high-minded, foaming out disgrace! 14
The Prophets spake of such, and noting down
The features of these last degenerate times,
Exhibit every lineament of these.
Then come, O Lord, and to thy many crowns,
Add yet one more, as radiant as the rest,
Due to thy last and most effectual work:
It is, dear Lord, the conquest of the world.
That day will come,—that great and burning day—
That day that many think shall never come,
That all the wicked *wish* may never come,
But all the righteous have expected long;
Day greatly feared, and yet too little feared
By those who fear it most; day laughed at much
By the profane, the trembling day of such:
Last day of lying, final day of all
Deceit, all knavery, all quackish phrase;
Ender of all disputing, of all mirth
Ungodly, of all loud and boasting speech!
Great day of terror, vengeance, woe, despair;
Revealer of all secrets, thoughts, desires; 15
Rein-trying, heart-investigating day,
That stands between Eternity and Time.
Great triumph day of God's incarnate Son! 16
Great day of glory to the Almighty God!
And oft referred to in the song of heaven!
As we have sowed, so shall we reap, that day, 17
All read, all understand, and all believe,
Convinced of Judgment, righteousness and sin! 18
That day WILL come.—that awful day is near,
And I'M *persuaded it will come* THIS YEAR!

1.—1 Thess. iv. 16.
2.—1 Thess. iv. 17.
3.—Rev. xxi. 4.
4.—Psal. lvi. 8.
5.—Rev. xiii. 18.
6.—Dan. xii. 7.—Rev. xii. 14.
7.—Dan. viii. 14.
8.—Dan. xii. 12.
9.—Rev. xvi. 17.
10.—Isa. xxvi. 20, 21
11.—Luke xxi. 25.
12.—Rev. vi. 15, 16.
13.—2 Peter iii. 3, 4.
14.—2 Tim. iii. 4, 5.—Isa. lvi. 10, 11, 12.
15.—Rom. ii. 16.—Luke viii. 17.
16.—Matt. xxv. 31, 32.
17.—Gal. vi. 7, 8.
18.—John x. 8.

"SIGNS IN THE MOON"

Shall be seen before the Son of Man cometh in the clouds of heaven. We believe *all* the signs of the last days unite at the present time, yet we would be very cautious not to publish falsehoods, or to magnify that which is, according to the common course of nature, but we cannot forbear copying such remarkable statements as this, recorded by the Register, published at Penola, Mississippi, and republished in the New York Express, May 25, 1843, and many other papers.

WONDERFUL PHENOMENA.

Singular appearance of the moon—a black spot on the surface—the moon split into fragments—lights shooting off from it and forming into the shape of a man!—Mr. James D. King, a respectable citizen of this county, aud a gentleman of undoubted veracity, called at our office on Wednesday and gave the following details of a most remarkable appearance of the moon, for about an hour between seven and nine o'clock on Tuesday night last.

He stated that being in the habit of noticing the appearances of the moon at this season of the year, with a view to the common prognostication of whether it would be "wet or dry," he observed, while looking with that object on Tuesday night, that it appeared at first much larger than common, nearly three times the usual size, and more like a circular sheet of fire than like an ordinary moon.—In a few moments a very black spot was plainly discernable about the centre of the moon's disc, which immediately commenced playing up and down, backward and forwards on the surface, and as the spot approached the upper edge it grew less, and a faint light distinctly shone through it. This spot became stationary in the centre, when the moon divided into three separate fragments. each giving distinct and separate lights, being of irregular forms and appearing as though the spot had split them off. Then the moon gradually returned to its original appearance, and from that again looked naturally.

What he had already seen was so remarkable that Mr. King, with his family, continued the observation, and but a few moments had elapsed before the black spot again appeared, and again the moon divided—this time into four distinct irregular parts or fragments. And immediately a light resembling the tail of a comet shot from the lower fragment at the south-east corner, apparently some three or four feet downwards, while another much larger, from the upper portion or northwest corner, struck off directly upwards, to the length of between five and six feet. This last now went off and left the corner apparently four feet or more and turned into the *shape of a man*, standing erect. The figure was of the most perfect imaginable symmetry, of about the medium size and height, clothed in the purest snow white, and the back alone presenting itself to view. It was visible a few moments, when gradually the figure changed to the simple light, the lights retreated to the fragments, these again came together and the moon resumed a natural appearance.

The family of Mr. King, consisting of his wife and a daughter thirteen years of age, with another young lady, all witnessed what is above related. Mr. King lives about five miles east of this place. He protests that in calling on us to make public these facts, he has no motive but to tell a plain unvarnished tale of truth, and leaves others to judge of its import—that he was not in the least alarmed or agitated, but as much in his sober senses as he ever was in his life—and in order that no one should have occasion to doubt the sincerity of his narrative, he has authorised us to give his name and to refer to his family as witnesses of the scene with himself. To what causes it is attributable he does not know— whether it was an optical illusion affecting his whole family at once—an operation of nature never before witnessed, or something of a miraculous character, he does not undertake to determine; but avows that his statement, from which we have deviated, if at all, in no essential particular, is true, and will at all times be maintained to be true on his honor and character as a man, as he will convince any more fully who may choose to inquire of him further in relation to it.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany. G. S. Miles.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JUNE 8, 1843. Nos. 12 & 13.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(*Brick Church Chapel.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

THE PRESENT VOLUME.

THE FUTURE.

The subscribers and patrons of the "Midnight Cry" are informed that, if time continues, it will be issued weekly, in *double numbers*, till the volume is completed. We shall then have finished our work, in giving the alarm, by its publication, in this vicinity. It will then be merged in the "Signs of the Times," at Boston, and continued while it is needed, unless the friends of the cause think it important to sustain it here.

JOSHUA V. HIMES.

New-York, June 6, 1843.

LECTURES.

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

LECTURERS.

Bro. Fitch, who is now at Newark, N. J. expects to be at the camp-meeting, near Chester Factories, next Sabbath, and at Hempstead, Long Island, during the next week. Bro. Jacobs is at Lowell, Mass. Bro. Storrs at Boston, Bro. Brown at Richmond, Va. Bro. Barry in Philadelphia, Brn. Flavell, Caldwell and Cook near Cincinnati, Bro. Teall and Bro. Hervey in Western New York, Bro. Himes is preparing to go with the great Tabernacle to Rochester, Bro. Gates is in Central Pennsylvania. Bro. Hawley expects to visit New York as soon as his health will admit. If Bro. S. C. Chandler is not otherwise engaged, he is requested to visit New York prepared to go to Harrisburg, Pa. Bro. Chittenden is near St. Louis, and others are busily engaged in New England, Canada, and the West.

BRO. FITCH'S LECTURES IN NEW-YORK.

Last Sabbath we met for the last time, at the corner of Catharine and Madison Streets. Bro. Fitch lectured three times to large and deeply interested audiences. In the morning his text was, Acts 1: 6, "Lord, wilt thou at this time, restore again the kingdom to Israel?" He showed, by an irresistible array of Scripture proofs that this restoration of the kingdom will be in the new earth, at the resurrection, and not before. In the afternoon, he showed that the everlasting kingdom, foretold in the 2nd of Daniel, is the same kingdom, and in the evening illustrated the prophecy in Daniel 7: 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." It was a triumphant vindication of the Second Advent faith, and made a deep impression.

The next morning an intelligent young man called at the office for books. He heard the afternoon and evening sermons, and said he was never so disappointed in his life. He came, armed with objections, but one after another was swept away, till, at the close, he found he had not an inch of ground to stand on.

MIDDLE OF THE VOLUME.

A large portion of our subscribers have paid only to the present number. If they wish still to receive the paper, they are requested to forward the money *now*. We have been pleased to know that a deep interest has been awakened thus far, and we shall confidently look to all the true friends of this gospel of the kingdom, for the means to continue the "Midnight Cry," till the occasion for it ceases.

We have faithfully appropriated all the donations received, for the distribution of papers at the West and South, and now we are in special need of prompt remittances, from those who wish to have us continue scattering the light among the multitudes who are still eagerly seeking it.

BOOKS.

The "Solemn Appeal to Ministers and Churches," by Bro. Cook, should immediately have a wide circulation. Bro. Brown's "Views and Experience," has already caused a deep sensation among his brethren of the Baptist Church. Both of these works should be placed in the hands of every humble Christian and Minister.

The "Second Advent Manual," by Bro. Hale, is a well-stored Magazine of fact and argument, "in which the objections to calculating the prophetic times are considered; the difficulties connected with the calculation explained, and the facts and arguments on which Mr. Miller's calculations rest, are briefly stated and sustained—with a diagram." Price 18 3-4 cents.

Bro. Hawley's clear and able Sermon is well calculated for thinking persons, who are willing to see the light of Scripture, on this great subject. Price 20 cents.

Bro. Storrs' admirable expositions of the Scriptures which appeared in the Midnight Cry of May 4, together with the remarks on the 24th of Matthew, have been published as a neat pamphlet. Price 18 3-4 cents.

The above can all be sent by mail at periodical postage only.

"MILLER'S SYNOPSIS."—We have not been able to supply the demand for the paper, (Vol. III. No. 1,) containing this excellent article. We shall therefore re-print it next week.

THIS NUMBER.—We need not say it deserves a wide circulation. We hope special efforts will be made to put it in the hands of all who are willing to see a brief but lucid exposition of this great subject. Price $4 per hundred.

CAMP-MEETING.

Readers in New York, Brooklyn, Williamsburgh and vicinity, remember the camp-meeting at Hempstead. It will commence (the Lord permitting,) at 3 o'clock P. M. on Monday next. There will probably be no meeting this season which we can attend so easily. Brother Jacobs, brother Fitch, and brother Matthias, expect to attend.

Tickets for passage on the railroad to the camp-meeting can be had for 25 cents from the South Brooklyn Ferry, provided 100 persons unite in the company. The usual fare is 37½ cents. They may be purchased at this office, or of the following committee: Brethren Atwater, Sebring, Martin, Tracy, Campbell, of this city, and West and Walters of Williamsburgh, and Mosher and Winslow, of Brooklyn.

SECOND ADVENT CAMP MEETING, AT CHELSEA, VT. JUNE 14, 1843.

The friends of the good cause in this vicinity have decided to hold a Second Advent Camp meeting (if time continues) on the West Hill, in Chelsea, Orange Co. Vt., in a beautiful grove near the Union Meeting House, to commence on Wednesday, June 14th, at 10 o'clock A. M. We hope our Second Advent friends, all through the region, will come up to the solemn feast, with their tents prepared to stay 8 or 10 days, as Providence may direct. Let there be a general rallying.

L. KIMBALL,
In behalf of the Committee.

We are happy to say that BRO. STORRS, (Providence permitting,) will attend this meeting.

THE GREAT TENT.

ADVENT CONFERENCE AND LECTURES,
At Rochester, N. Y., June 23.

A camp-meeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue.) Brn. Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.

J. V. HIMES.

ADVENT DEPOT AT ROCHESTER, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs, Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester. N. Y.

THE GLAD TIDINGS OF THE KINGDOM AT HAND.

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.

It will be sent by mail to any part of the country desired.

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher.

Boston, June 3, 1843.

Bro. Litch expects to go to Cincinnati without delay. The way does not seem open for him to go to England yet, as was proposed. The money which was raised for that mission, will be used for the west, unless the donors direct otherwise.

Second Advent Manual — By Apollos Hale (Earlier in ST 5:58)

OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED.

ONE mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out?" Are *they* connected with Beelzebub? So, also, the reply of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them—you do not; very well; let us make a comparison or two. (See Luke xv.) The father of the prodigal is on my side—and the man who lost a sheep, he is on my side—and the woman who lost a piece of silver, she is on my side—and the angels of God—these are all on my side. But *you* don't *receive sinners!* nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition is always characterized by ignorance and absurdity.

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which we live must be the time; and if there is any one particular part or form of truth in reference to which their special anxiety is manifested, it is the sublime and clearly stated doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that, if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety—"Behold," says Christ, "I have told you before," &c. Matt. xxiv. 25. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c. 2 Pet. iii. 2—4.

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of *time*. This is *the* question against which the scoffing infidelity, refined and vulgar,—much of the reputed christian wisdom,—and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literati ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority,—we say, *Point out the mistakes, and give us a more scriptural explanation of these prophecies.* We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been able to perceive the value of a chart that would not tell the sailor where to find his port, *until after he had arrived.* We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,—we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give the reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular question; and that we have every reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of *time* to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies of Daniel, we might give a long list of her most worthy names to prove; and although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements and directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation of the design of these prophecies of Daniel in particular, (though others of course are included,) and he, with Christ and the other apostles, directs us repeatedly to the prophets for "light." Luke xvi. 29—31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3—10; x. 5—7; Jude 14—18.

Let us hear Peter.—1 Peter i. 3—13. For whose benefit did the prophets understand their message to be intended? *Unto whom* (the prophets) *it was revealed, that* NOT UNTO THEMSELVES, BUT UNTO US *they did minister* THE THINGS *whch are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.* v. 12. Here, then, are "things" brought to view, to communicate which the prophets "did *minister;*" and "them that have preached the gospel with the Holy Ghost sent down from heaven, have *reported;*" and "which the angels desire to *look into.*" Now if these "things" should happen to involve *the coming of Christ*, and the *time* of his coming, let those sneer and scoff who will; they do it not to men, but unto God.

What, then, are *the "things,"* in reference to which it is said, "unto us they did minister?" 1. "*The prophets have inquired and searched diligently,—searching* WHAT *the spirit of Christ which was in them did signify,*" "WHEN IT TESTIFIED BEFOREHAND" *of a "salvation" which consisted "of the grace that should come unto you," and which you should receive "as the end of your faith, even the salvation of your souls."* v. 9, 10. What grace? "*The grace that is to be brought unto you* AT THE REVELATION OF JESUS CHRIST." v. 13. And the "salvation" was that "unto" which they were "kept by the power of God, through faith," and their faith looked "*to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven*"—and "READY TO BE REVEALED IN THE LAST TIME." v. 4, 5. Which "faith, more precious than gold which perisheth, though tried with fire," the apostle desired "*might be found unto praise and honor and glory* AT THE APPEARING OF JESUS CHRIST." v. 7. These "things" are "WHAT" "the *prophets* inquired about, and *apostles* reported," and "*angels* desire to look into."

2. "*The prophets have inquired and searched diligently* WHAT MANNER OF TIME *the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and* THE GLORY THAT SHOULD FOLLOW." v. 11. The "time," which referred to "the *sufferings* of Christ," has been filled up. "*The glory,*" which belongs particularly to "HIS APPEARING AND KINGDOM," has not yet been realized. The 70 weeks which indicated the *time* of the *sufferings of Christ*, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the *end* shall be," when Daniel saw "one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him DOMINION, AND GLORY, AND A KINGDOM, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. vii. 13, 14. "When the SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY;" (Matt. xxv. 31;) "and them that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the *time* in connection with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii.

2. To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. 3. "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10—21; xii. 5—7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn.*" 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end:"—that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to *every series of prophetic events*, we have nothing else to look for but "*the end?*" Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the "time of the end" is come; "*the signs*" which were immediately to precede his coming, *have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming "is near, even at the doors!"*

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the "TIME" as well as the other "*things*" of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge—the fires of Sodom—the famine of Egypt, her plagues and the ruin of her armies—the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.

CONSEQUENCES.

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that *they* may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come?

You tell us again—"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have *proved* our views not to be the correct explanation of it, when they *now* decline to receive our views as the doctrine of the Bible.

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken their position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and

"the signs of the times;" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they *should* see a few more years on earth, and it should be their lot to suffer more than they have yet suffered. May we here ask our brethren to pray that *they* may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though *their predictions*, in that case, might fail as well as *our calculations?*

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfilment of prophecy according to our calculations lead to more startling results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current—"*have nothing to do with the prophecies*"—and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, *first* to be considered, *Is it true?* and passing to the question, *What will be the results?* or, in looking at the results, to inquire, "*What if it don't come?*" instead of asking, *What if it does come?* All the danger lies there. *What if it does come?*

OBJECTIONS.

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted the only inquiry, which, in the very nature of the case, could amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "*fixing the time*," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or a thousand years "to come."

CHRONOLOGY OF THE WORLD.

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well. No one pretends to tell, positively, how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,—which supposes that the present order of things is to be changed at the end of six thousand years, and which appears to be founded upon some portions of the word of God, may be worthy of our attention,—from what we *can* tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousands, and then he might find as many more in every other system of chronology. But how he will make the apparent contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this *without any criterion by which to make the test*,—those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some score of sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away *childish things*." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior merit to the Samaritan, Septuagint, &c., is argument enough in favor of the *source* of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges, the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt; that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, Acts xiii. 20, is very strongly in favor of Mr. Miller's chronology.

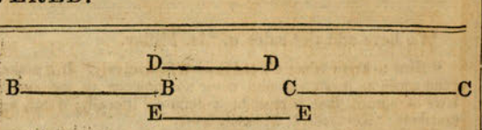
Dr. Clarke, in his preface to the book of Judges, makes this remark on "the Chronology of Archbishop Usher on this period," which is the standard generally adopted: "ITS CORRECTNESS IS JUSTLY QUESTIONED."

Dr. Clarke also quotes from Dr. Hales as follows: "It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, (Acts xiii. 21,) which is omitted in the Old Testament. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered land of *Canaan*, until *Samuel* the prophet." See Dr. Hales' Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.

Now if the reader will take the trouble to examine Mr. Miller's chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one, of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all begin this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the date of events into confusion. A simple illustration will show that these dates are not affected by this addition.

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation.



The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation of the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin *after* Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges, to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by the addition.

"MILLER'S RULE."

Again it is charged upon Mr. Miller as the very climax of "absurdity" and "ignorance," that he reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge, that "Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;" and "that the end of this world, on his own terms, cannot come yet for thousands of years!" It is no new thing for those who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.

"These calculations" which are ignorantly or designedly ascribed to Mr. Miller, or are said to be "according to his rule," are no more "according to his rule" than the calculations in "Bowditch's Practical Navigator."

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.

"*The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected.*" Horne's Introduction, vol. ii. p. 504. "*Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up.*" Ib. p. 583. And again, in giving the meaning of the word day, in his "Index to the Symbolical Language of the Scripture," he says, "DAY—1. *A year in prophetical language.* Ezek. iv. 6; Rev. ii. 10. 2. *An appointed time or season.* Isa. xxxiv. 8; lxiii. 4." Vol. iv. p. 494.

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.

We insert Mr. Dowling's view of the rule in question, with the note he has appended, for the sake of the important testimony it contains in favor of it—a witness who will not be suspected of any partiality in the case.

"I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist."

"We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz: *a time, times, and half a time*, which, we have before seen, is the prophetical designation of 1260 years."* Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.

*I have read attentively the attempt of a distinguished Hebrew scholar, in the Biblical Repository, to prove that *days* in prophetical language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (ch. iv. 6,) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other, such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott, Fuller, Robert Hall, &c.

We here add the rules of Mr. Miller.

"How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Rev. xii. 1, 2; xvii. 3—7.

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite. Eccles. vii. 14.
2. Definite, a day for a year. Ezek. iv. 6.
3. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not."

Now all the contempt which is cast upon Mr. Miller, under the pretence that his rule is "absurd," &c., is cast equally upon the worthiest men who have ever lived, including the prophets and apostles themselves.

But those writers who object to Mr. Miller's rule, give us no other by which these prophecies can be understood, and this might be passed over, if they did not *profess to explain* them. We might name at least a score of men who have made the promise and the attempt, but have had to confess, often in plain words, that they could not make out an explanation.

While the writer was lecturing in New York city, a practising lawyer there who became somewhat interested in the subject, attended one of the churches in the city, in which a notice had been given out of an evening lecture against Mr. Miller's theory. The house was crowded, and the minister for the occasion read an article of about half an hour's length, which was of the usual character. The next time I fell in with my friend, I inquired about the lecture against us. "O," said he, "he used up Mr. Miller at once." Ah, indeed, how did he do that? "Why, he proved to us that the Bible was not true." Well, I replied, if he has done that, we are used up. It is a gone case. If the *Bible* is not true, Millerism is dead, (or to that effect.) Then, explaining himself, he said, that according to what the preacher *called* the fulfilment of the prophecies considered, though applied in the past, they had never been fulfilled, and of course the Bible could not be true. How many others have placed themselves and the Bible in the same predicament, it would be impossible to tell.

Now if the contempt shown to the above old and venerable writers on the prophecies were not enough to fix upon these men the brand of theological infamy, their treatment of the word of God will do it. It is virtually saying, *his word is not exactly true.* A higher authority has said, "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35.

But these writers are forced to take this position or yield in silence to Mr. Miller. It is the *best* they can do, if they do any thing against his views, *or it remains yet to be done.*

Mr. Miller only advances upon the track of time as it has been extended since the days of these worthy laborers in the interpretation of the prophecies, referred to above, and, guided by the same principles, he finds them confirmed, as the prophecies have been filled up by the events of history. The position taken by his opponents may be considered as one of the most striking and clearly marked "signs of the times."

DIFFERENT MODES OF RECKONING TIME.

Again we are pointed to sundry difficulties in the way of calculating the time. It is said the difference in the mode of computing time at different periods, makes it impossible to tell when the prophetic periods run out, even if we can tell when they begin. We will let one speak for a great many "Our readers are aware that the ancient mode of reckoning the *year was by* 360 *days.* The 2300 years of Daniel were of course years of 360 days each; in these 2300 years, the 490 years are included: but everybody knows that *we* count 365 days in the year. This fact has been overlooked. The 1810 years which remain of the 2300, after the accomplishment of the 490 years, are too long by 5 days and 6 hours each, and this makes a difference of upwards of 26 years. We must therefore deduct 26 years from 1843, and this takes us back to the year 1817, when, if this scheme had been correct, the world would have been destroyed." Protestant Banner, July 19th, 1843.

We may reply with the strictest propriety in the language of the Protestant Banner. "It is seldom that so large an amount of arrogance, egotism, and ignorance is found condensed in a single sentence; but the author possesses the faculty of condensing these elements in a wonderful degree." The P. B. must presume very largely upon the ignorance of its "readers," to suppose them to be "aware that the ancient mode of reckoning the year was by 360 days." We challenge the P. B. or any other Banner to point out a single nation, "ancient" or modern, whose mode of reckoning the year was by 360 days. If it can be shown that this was ever "the mode of reckoning the year," it certainly has not been since the time stated for the commencement of these obnoxious prophetic periods. See Prid. Con. Preface; Tegg's Chronology, and Roll. It is of very doubtful credit to the emphasized "*we*" of the P. B. that "everybody knows that *we* count 365 days to the year." In our part of the country we *have* 366 *once in a while.* And this talk about the difference between the ancient and modern computation of the year, and the years that are lost on account of it, is really amusing. We wonder if the sun, moon and stars stood still to accommodate the supposed "ignorance" of the ancients, so that the natural year should agree with theirs! If not, what a state of "confusion confounded" must things have got into when winter came in July, summer in January, autumn in March, and spring in October. At any rate, they might have sung, without any poetic license, once in a while, "December 's as pleasant as May." Though one would suppose they would have felt more like singing with the German poet, especially when May should find the thermometer below zero,—

"The world is out of joint,
O, cursed spite!
That ever I was born
To set it right."

But perhaps they had some P. B. or Rev. Mr. Thomas or Colver, to keep things straight for them.

The great unerring standard of time which God established when he set the sun, moon, and stars to be for signs and for seasons, for days and years, has never varied. And however men have computed time, God's years have always been the same. Moreover, it has been the work of astronomers, mathematicians, chronologers and historians, since men were upon the earth, to bring their defective computations to correspond with the true natural year—the time required for the earth to pass from a particular point in its orbit round to the same point, usually beginning at the equinoxes. This time, it has been demonstrated, is 365 days, 5 hours and a fraction.

It was by referring to this never varying standard that the necessity of the leap year was discovered. It was this which led to the change of O. S. for N. S.—So with the ancients and their modes of reckoning the year. There is pretty clear evidence that they knew enough about astronomy to know *when the sun shined*, and to know day from night, and winter from summer; and they knew enough to make up the deficiency in their current years by intercalary months or days, as the case required; just as we should have to do at a broker's in exchanging money on which there might be 5 or 10 per cent discount, to get par money,—we must add enough to ours to make it of equal value with his. They always had the true solar year as much as we have, whether their current year included the whole of it or not; and they always contrived some way to keep the current and natural year along together, near enough at least not to lose *more than a whole year every century.*

These lost years are all nonsense, and would never have been mentioned but by men whose "arrogance, egotism and ignorance" are of a sufficiently "large amount" to disqualify them to perceive that they have *lost their reckoning.* Rollin tells us, (vol. ii. p. 627, Harpers' Edition,)

"Though all nations may not agree with one another in the manner of determining their years, some regulating them by the motion of the sun, and others by that of the moon, they, however, generally use the solar year in *chronology.* It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed, that the nations who used lunar years, added a certain number of intercalary days to make them agree with the solar: which makes them correspond with each other; or at least, if there be any difference, it may be neglected, when the question is only to determine the year in which a fact happened."

But the years used in the Bible history were undoubtedly Jewish years, so that we know exactly the "difference" to be considered, and what allowance to make for lost time. Horne, vol. iii. pp. 166, 167, 297.

"The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt." "The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. Exod. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."

Now by regulating the "lunar years" so as to correspond with the "solar," their years must, of necessity, at every nineteenth, correspond, "within an hour and a half," with the same number of solar years, a "difference" which would not amount to one month in six thousand years;* so that the "scheme" of the P. B. and its worthy coadjutors, "which takes us back to the year 1817, when the world would have been destroyed," will afford no relief to their "readers," except to those whose "ignorance" may be of a sufficient "degree" to disqualify them to appreciate the more "wonderful" "arrogance" and "egotism" of the writers.

PROPHETIC AND SOLAR YEARS.

"But does not Mr. Miller reckon some years at 360 and some at 365 days?" No—unless you refer to the prophetic years, as distinguished from chronological or historical years. In history and chronology no other years are ever used but true solar years. Prophetic years, generally called "times" in scripture, are always of 360 days. God has so explained them in his word (compare Rev. xii. 6 and 14); and the history of fulfilled prophecy corresponds with that explanation.

When these two modes of time are used in reckon-

* "The Lunar Cycle, called also the Golden Number, is the revolution of nineteen years, at the end of which the moon returns, within an hour and a half, to the same point with the sun, and begins its lunations again in the same order as at first." Rollin, vol. 2, p. 627.

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of *green ears*, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed—The Passover they celebrated on the fourteenth day of Nisan or Abib by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a sabbath: and on the morrow after this sabbath, as being the beginning of the barley-harvest, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of *ingathering*, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations, it is evident, that *all* the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib and the other to the fifteenth day of Tisri, that *they* must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days without some expedient to make those years fall in with solar years." Faber, pp. 12—14.

ing, prophetic years are never put alongside of solar years as if they were to be matched together *as years;* i. e. it is not to be supposed that the seven times, for instance, are to be matched with seven solar years:—nor, as some have thought, are we, 1st, to suppose the *days* in the prophetic period indicates a corresponding number of *solar years;* and 2d, that the period thus obtained is to be compared with the same number of *prophetic* years; and 3d, to get at the result, deduct the difference between the prophetic and solar years from the whole period; but prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. "Each day" of the prophetic period represents a true solar year—there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured. There is the same difference between the measure and the article to be measured in this case that there is in all other cases: the measure is an arbitrary abstract rule, by which the natural and real thing is to be measured off for use.

DIFFERENCE IN THE DATES OF THE BIRTH OF CHRIST.

It has been supposed again that the difference of *four years*, between the *true* date of the birth of Christ and A. D., affects the exact application of one of the most important prophetic periods, the 2300 days or years of Daniel viii. The 70 weeks, a part of this period, terminated when "Messiah" was "cut off" "to make reconciliation for iniquity," "and to anoint the Most Holy." One week, or seven years, he was to "confirm the covenant with many." In determining this question—*How did Christ confirm the covenant one week, or seven years?*—it has been ascertained, from what the sacred historians say of the age of Christ when he commenced his ministry, (Luke iii. 1—23; Mark i. 6—15; Acts x. 36, 37,) and of the facts connected with his birth and death, that he was 37 years of age when "cut off"—that he was "cut off" A.D. 33—that he was born four years "before the account called Anno Domini," and therefore, as he commenced his ministry at 30, he confirmed the covenant, according to the prophecy, by *preaching* 7 *years*. These facts have all been proved, not to say demonstrated. But the caviller has started a new difficulty, though others besides cavillers may have been entangled with it. It is this: "If Christ was born 4 years before A. D., and was 37 at his death, then the 70 weeks did not run out till the true A. D. 37, and the 2300 days, or years, cannot end till A. D. 1847." Now in determining the question whether the 70 weeks, as a whole, were fulfilled, so as to "seal up," or make sure "the vision" which ends at the termination of the 2300 days or years, we have nothing at all to do with the *birth* or *age* of Christ, we only want to know *when* he was "cut off;" as to this simple question, it matters not whether he was 20, 30, or 50 years of age at the time. In determining the question, whether Christ confirmed the covenant one week, or seven years, by his personal ministry, as we know his age when it began, we must ascertain his age at his death. In the other question, whether the 70 weeks expired at his death, we must ascertain whether it took place 70 weeks or 490 years from the going forth of the commandment referred to. The 70 weeks *were* so fulfilled, and God by them has *sealed the vision*. Christ did confirm the covenant, by his personal ministry, 7 years—he was 37 when he died, A. D. 33, and was therefore born 4 years before the "account commonly called A. D." See note D. in the Diagram.

But let not the caviller make the correction in one particular part of the calculation, in order to introduce difficulties, which, when the whole is corrected, have no existence; if the correction is to be made, it should be carried through.

Let it be understood that the 70 weeks did not run out till the true A. D. 37, and that the whole period will not run out till the true A. D. 1847; and let it be further understood that the true A. D. 37 was A. D. 33, and the true A. D. 1847 is A. D. 1843, and it is as exactly 490 years from the 7th year of Artaxerxes to the 37th year of the true age of Christ, as from the same year to A. D. 33; and it is as exactly 1810 years from the 37th year of the true age of Christ to the true A. D. 1847, as from A. D. 33 to A. D. 1843. As the "difference" has no connection with *the time of Christ's death*, the difficulty it is supposed to present in applying the prophetic period which brings us to "the end," has no existence.*

THE END HID FROM US.

Again we have been told, that the time of this event (the end of all things) "is not suitable to be revealed," "and it is wisely hid from us." If by the "time" here, "the day and the hour" be meant, the objection can have no fair application to Mr. Miller's calculations; but if it be meant that *every thing* "*about the time*" "is wisely hid from us," and "is not suitable to be revealed," the objection deserves a passing notice; though to point out its unscriptural character will be sufficient. Has God commissioned his angels to our earth, to tell the prophets, to whom it was revealed that not unto themselves but unto us they did minister, how long it was to these things, and that the wise should understand—have the apostles directed us to these same prophets, telling us that we do well to take heed unto their word as unto a light that shineth in a dark place—has God connected the setting up of his kingdom, the judgment, and the coming of the Son of man in the clouds of heaven, with the destruction of all earthly kingdoms, telling us which of those earthly kingdoms in the succession should exist at the time—has Christ pointed us to the signs by which we might know when his coming is near, even at the door, and after all is it *hid* from us?

Has God seen it to be "*suitable*" to give notice of the time of the flood which was to destroy the world, even to a day, (Gen. vii. 4,) and of a famine which should affect only a few nations at most—and of the judgment of Egypt, a single nation, for oppressing his people—and of the final dissolution of the ten tribes, and of the captivity of Judah 70 years in Babylon, and of the destruction of Jerusalem, and is it *unsuitable* for God to make known to the world the time of its final destruction! And who shall dare to say what is suitable for God to do in such a case! Away with such affected regard for the character of God, which, assuming to guard the portals of the inner sanctuary, dares to dictate to the Sovereign who sits upon its throne; and while it ignorantly claims to be the guardian of his wisdom, impeaches every one of his perfections, as manifested in the express design of his most wonderful and important transactions.

How de ye doctors "make void the word of God through your traditions!" Do ye know the scriptures, or the power of God?

We defy any man to find in Mr. Miller's works, or even in what is ascribed to him by the ten thousand falsehoods in circulation, any thing more strongly characterized by ignorance, presumption and impiety than this.

UNFAIR COMPARISONS.

It has been attempted more than once to add to the unpopularity of Mr. Miller's theory, by invidiously comparing him with the "religious theorists" who have assumed to be "inspired to explain the prophecies," or have read the world's destiny in the stars, or have had the dreadful message communicated to them in "dreams and revelations" of their own, or have explained the prophetic periods sometimes by solar years, sometimes by lunar years, and sometimes by the time taken for one of the distant planets to pass through its orbit, and so on.

But Mr. Miller makes no "pretensions of this sort." He claims the gift of inspiration only for the men who wrote the Bible. He has nothing to do with the stars or planets, but for the purposes for which God has expressly made them. He has but one kind of year for chronology or history, and no other but the sanctioned principles in interpreting the prophetic periods which are not understood literally. He has nothing to do with dreams or visions, except those of holy men of old who wrote as they were moved by the Holy Ghost. His views are based upon the word of God, and the undeniable facts of history; and however crudely they may have been expressed to the classic ear, there is no ambiguity about them.

If any mistake can be pointed out in the dates of these events, or any impropriety in the application of the prophecies to them, or if a more scriptural and fair explanation can be given us, let it be done. The man who does it shall have our hearty thanks for ourselves, and our hearty coöperation to confer the benefit upon others. God's word will be verified, and it is to be understood by those for whom it is intended, before the sublime reality shall come to pass. But while we are fully aware that the belief of our views will not hasten the end, we are also sensible that the disbelief of the word will not defer it. It will be as easy for the world to be deceived now as it has ever been; as easy for sinners to sleep, and for professors to dream under the lullaby of their slumbering watchmen, and for all to be taken in the snare, as at any time; but ready or not ready—awake or asleep, what God hath written he will surely perform.

CONCLUSION.

We have thus considered the principal objections and difficulties which have been presented against calculating the termination of the prophetic periods, especially that view of them which supposes that they bring us to the end in 1843.

There are other objections which were not deemed worthy of a detailed examination here,—their fallacy having been so often shown, or their weakness being so very palpable, that nothing but the most obsequious bigotry, or the most unpardonable ignorance, could ever think of them. Of the former, "No man knoweth the day or the hour," is a specimen,—of the latter, "The doctrine is not according to the standard writers of our church," and "Mr. Miller is not a learned man," are examples. We do not think the Saviour meant to say, when he spoke of "the day and the hour," "that we can know nothing about the time;" (*Dimmick;*) that would make him contradict himself, for he had just told how we might *know* when his coming was *near*, *even at the door*. (Matt. xxiv. 32, 33.) Nor is it even probable that he meant to say that "man" should *never* know the day or the hour of his coming in the most literal sense, for that would suppose that he himself could never know the day or the hour. The text applies to "the Son" as well as to "man" and "the angels of heaven." Mark xiii. 32.

The doctrine may not be according to the "standard writers" of any sect, and yet it may be true. Mr. Miller may not be a learned man, in the estimation of men, and yet his calculations may be correct. These objections cannot prove any doctrine true or false—no man who is seeking for truth at the only source of truth, the word of God, would allow them the weight of a feather. If Mr. Miller's views are the truth, they are worthy of the ablest advocacy of the most learned and able Christian, and it is high time they were received among the "standard writings" of the several branches of the church; if they are not true, no *Christian* is at liberty to treat them or their disciples in any other than in a christian manner.

Finally, there are several fundamental positions of the doctrine which remain firm and immovable:—

1. God meant what he said when he dictated the prophecies.
2. Whatever the prophecies speak is "a sure word."
3. According to the principles of this theory the prophecies have been so far fulfilled.
4. If we are wrong those who oppose our views are also wrong. *They cannot be right.*
5. If this view of the prophecies does not bring us to their grand development, we do not know what to make of them.
6. We must therefore lay hold of it as the truth till God shall settle the question, and trust in him for the result.

REMARK. The extract from Ferguson, referred to in the Chronology, may be found in the "Bible Student's Manual," "Miller's Life and Views," &c. &c.

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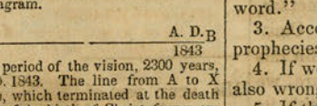
* We will illustrate by a simple diagram.



The line A B represents the whole period of the vision, 2300 years, beginning B. C. 457 and ending A. D. 1843. The line from A to X represents the 70 weeks, or 490 years, which terminated at the death of Christ. C represents the true date of the birth of Christ, four years before A. D. Now you may remove C, the birth of Christ, to any point between B. C. 457, and A. D. 33, and it cannot possibly affect the 70 weeks which terminated at his *death;* it only makes Christ younger or older as it is removed nearer to or farther from his death. You can have no more nor less than 70 weeks, or 490 years, at A. D. 33,—or if any alteration be made here, a corresponding alteration must be made through the whole period: but it would not be very honorable, though honesty and candor demand it, for men of the pretensions of our opposers, to practise an exhibition of wisdom like that of a man who should attempt to add to the dimensions of his house by taking out the lower story and putting it upon the upper one. It is enough for them to pull down the superstructure,—*they* are "under *no particular obligation*" to put it up again.

DANIEL'S TESTIMONY.

WHAT SHALL BE IN THE LATTER DAYS. Dan. ii. 28.

READER,—

Suppose some absent friend whom you love, and in whom you have the fullest confidence, had written to you of an arrangement he had made, in fulfilment of which he was to forward to you, 1st, FIVE DOLLARS; 2d, FIFTY DOLLARS; 3d, FIVE HUNDRED DOLLARS; 4th, ONE THOUSAND DOLLARS; 5th, FIVE THOUSAND DOLLARS; and, 6th, HE WOULD COME HIMSELF AND PLACE YOU IN POSSESSION OF HIS WHOLE ESTATE.

Suppose, again, he had stated *no time* which should intervene between the several transactions provided for in the arrangement, but only the *order* in which they should occur; and, further, that he had proved his faithfulness by sending the *five*, and the *fifty*, and the *five hundred*, and the *one thousand*, and the *five thousand dollars*,—could you have any doubts as to what was to come next? or, that the remaining item of the arrangement would be fiulfilled? And, if you loved that friend very much, would you not be looking out for him, and make every preparation for his coming? So has the great and faithful Friend of man made known to us, through the prophets, by "his spirit which was in them," "what should come to pass in the latter days." By several series of prophetic events, has God made known the time, so far as the order of events can give it, when we are to witness the appearing and kingdom of our Lord Jesus Christ. This is distinctly brought to view in the visions of the 2d and 7th chapters of Daniel, and by the seven trumpets of the Revelation of John. In two of these prophecies we are told that the kingdom which is to follow all earthly kingdoms, is the kingdom of Christ, (Dan. vii. 13, 14; Rev. xi. 15—18,)—that it is to be given to him in connection with the judgment scene; and that it is to be universal and eternal. In the other case, (Dan. ii.) the kingdom set up in the place of all others, by the God of Heaven, is an everlasting and universal kingdom; and as there cannot possibly be more than one such, this must of necessity be the same as that which is given to Jesus Christ in the other visions. These prophecies also present to our mind, in exact chronological order, the kingdoms, or events, which were to fill up the different parts of the long period prior to the appearing and kingdom of Jesus Christ; so that we can tell just as well, when any one of the events of the series has taken place, which is to come next, and how many more remain before the last, as we can tell what day of the week follows Monday, or how many days there are after Wednesday before Saturday.

Now we wish to know where we stand on the track of time—how many depots we have passed, and when we are to look out for the great depot—THE END. What is our relation to the last item in the great arrangement of this world's affairs, as indicated by these portions of prophecy? How many of the events have taken place, and what is to come next?

Let us turn to the first prophecy referred to, contained in Dan. ii., the vision of Nebuchadnezzar, afterward given to, and interpreted by Daniel. Omitting the interesting circumstances connected with this vision, which the reader can refer to at leisure, we will pass to notice each section of the vision, with its interpretation and application.

NOTE. Although this vision of Nebuchadnezzar was seen during the captivity of the Jews in Babylon, the date of the first connection of that "kingdom," represented by the head of gold, and which was "given to Nebuchadnezzar," was B. C. 677. Isa. x. 5, 6; 2 Kings xxi. 10—14; Hosea v. 5; Isa. vii. 8; 2 Chron. xxxiii. 10, 11; 2 Kings xxiii. 26; xxiv. 3, 4; Neh. ix. 32; Jer. xv. 1—5.

VISION.	INTERPRETATION.	APPLICATION.
Chap. ii. 31. THOU, O KING, SAWEST, and behold A GREAT IMAGE. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. 32. This image's HEAD was of FINE GOLD.	37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. THOU ART THIS HEAD OF GOLD.	1st Section. BABYLON. (See note at the bottom of first column.)
His BREAST and his ARMS of SILVER.	39. AND AFTER THEE SHALL ARISE ANOTHER KINGDOM INFERIOR TO THEE.	2d Section. MEDIA and PERSIA. Dan. v. 25—31.
His BELLY and his THIGHS, (SIDES, margin) of BRASS.	AND ANOTHER THIRD KINGDOM OF BRASS, WHICH SHALL BEAR RULE OVER ALL THE EARTH.	3d Section. GREECE. Dan. viii. 3—8, 20, 21; 1 Mac. i. 1.
33. His LEGS of IRON.	40. And the FOURTH KINGDOM shall be strong as IRON: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.	4th Section. IMPERIAL ROME. 1 Mac. viii. 1---10; Luke ii. 1.
His FEET part of IRON and part of CLAY.	41. AND WHEREAS THOU SAWEST THE FEET AND TOES, PART OF POTTER'S CLAY, AND PART OF IRON, THE KINGDOM SHALL BE DIVIDED; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay	5th Section. ROME DIVIDED.
34. THOU SAWEST TILL THAT A STONE WAS CUT OUT WITHOUT HANDS, WHICH SMOTE THE IMAGE UPON HIS FEET THAT WERE OF IRON AND CLAY, AND BRAKE THEM TO PIECES. 35. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.	44. AND IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; THE GREAT GOD HATH MADE KNOWN TO THE KING WHAT SHALL COME TO PASS HEREAFTER: AND THE DREAM IS CERTAIN, AND THE INTERPRETATION THEREOF SURE.	6th Section. THE EVERLASTING KINGDOM

1. The first general remark to be made upon this vision is,—It carries us down from the days of Nebuchadnezzar into the eternal state, and gives the great outline of the world's history, as it stands related to eternity. Other prophecies and visions only bring up the important events and features of particular sections of this great field. It connects the kingdoms of time, with "A KINGDOM WHICH SHALL NEVER BE DESTROYED; IT SHALL NOT BE LEFT TO OTHER PEOPLE, but IT SHALL STAND FOREVER!"

2. All earthly kingdoms are to be destroyed to make room for the everlasting kingdom of God. No terms could be employed, to express their entire destruction, more clearly than those contained in the text. They are "BROKEN TO PIECES," "CARRIED AWAY," "NO PLACE FOUND FOR THEM." The kingdom of God "SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS."

3. The territory occupied by these kingdoms is to be occupied by the everlasting kingdom of God. "AND THE STONE THAT SMOTE THE IMAGE BECAME A GREAT MOUNTAIN, AND FILLED THE WHOLE EARTH."

4. The different sections of this vision bring to view events which were to take place in regular chronological succession,—like the months of the year—the days of the week—or the hours of the day,—so that we can tell the relation of those who may have lived in any particular section of the vision to the end of all earthly things, so far as the order of events can indicate it, as well as we can tell the relation of July to December, Friday to Saturday, or of 11 o'clock to 12. Now we wish to know where we stand, and our relation to the end of all things. How much of this vision has become history? and how much remains to be fulfilled? Has the first section—the head of gold—been filled up with the events of history? Yes. Dan. v. 25—31. Rollin, B. iv., Art. 2, Sec. 2, Harper's Ed. 1841. Has the second—the breast and arms of silver? Yes. 1 Mac. i. 1. See Rollin, B. xv. Sec. 11. Has the third—the belly and thighs of brass? Yes. 1 Mac. viii. 1—10. See Rollin, B. xx. Art. 2, Sec. 5. Has the fourth—the legs of iron? Yes. See Gibbon, Goldsmith, or any historian of Rome.

Has the fifth section—the feet and toes, part of iron and part of clay, been filled up by the events of history? Not quite; for that section is to end with the smiting process which introduces the everlasting kingdom of God. Nothing, however, remains to be looked for but that great and decisive event.

But it may be asked,—"Has not the everlasting kingdom already been set up?" "Does not that kingdom mean the christian church, or dispensation?" So some have supposed, but we think that cannot be its true meaning. Our reasons are these. 1st. This kingdom was to be "set up in the days of these kings," or kingdoms. The kingdoms here referred to, must be those represented by the primary sections of the image, or the divisions of the fourth, or Roman kingdom. Supposing the christian church to be here intended, it could not have been set up in the days of the divided Roman Empire, because its division did not take place till nearly five hundred years after Christ was born. Nor is it true that there were "kingdoms," as brought to view by the primary sections of the image, when Christ came. These were all in subjection to Rome. The testimony of Luke, (chap. ii. 1,) in speaking of the decree by the requirements of which "Joseph and Mary, his espoused wife," were brought to Bethlehem where Christ was born, would be sufficient on this point. He says, "It came to pass in those days, that there went out a decree from Cesar Augustus, (first Cesar of Rome,) that all the world should be taxed." Of course all were tributary to Rome.

The sense in which the phrase, "all the world," is to be understood, is determined by the testimony of historians generally on this period. An extract from Guthrie will present a correct view of the case.

"During these civil commotions (in which the republic was subverted) the Romans still preserved the glory of their arms among distant nations; and while it was unknown who should be master of Rome, the Romans were, without dispute, the *masters of the world*. Their military discipline and valor abolished all the remains of the Carthagenian, the Persian, the Greek, the Assyrian, and Macedonian glory; they were now only a name. No sooner, therefore, was Octavius, (afterwards called Augustus,) established on the throne, than ambassadors from *all quarters of the known world*, crowded to make their submissions. Victorious by sea and land, he shuts the temple of Janus. *The whole earth lives in peace under his power*, and Jesus Christ comes into the world four years before the common era." Geography, Int. p. 48.

Now there could be no propriety in speaking of kingdoms, when only one of the powers had an independent existence, which could possibly be intended by the text. But such was the state of these kingdoms at Christ's first coming.

2d. It is not true that the image was smitten by Christ, in any sense, when he did come; but, on the other hand, that power, to which all the world was in subjection, smote him even unto death. Micah (v. 1.) had said, "They shall SMITE the Judge of Israel with a rod upon the cheek." Roman soldiers "took the reed and SMOTE him on the head." Matth. xxvii. 27, 30. On the eve of the crucifixion Christ said to his disciples, (Matth. xxvi. 31,) "All ye shall be offended because of me this night: for it is written, I will SMITE the Shepherd, and the sheep of the flock shall be scattered abroad." This was done by the Roman Governor who condemned him, and the Roman "soldiers who nailed him to the cross, one of whom thrust a spear into his side." Now to say nothing of the absurdity of supposing that the image could have been smitten upon the feet of it, five hundred years before that divided state of the fourth, or Roman kingdom, which the feet and toes represented, (verse 41,) came into existence,—there is neither propriety nor truth in supposing that Christ smote the image, in any sense, when the only power it represented, then existing as an independent power, smote him.

3d. When the stone smote the image on his feet, "then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain, and filled the whole earth."

Now, although it is eighteen hundred years since the coming of Christ, these results have not yet been realized,—the image has not been smitten as the text specifies, nor has the stone filled the earth. Therefore, whatever may be said in other prophecies, of the history and operations of the christian church, we are satisfied they are not referred to in this vision. It must speak of an event yet future.

We remark still further,—there has never been a time, since this vision was given to Nebuchadnezzar, when it could have been fulfilled, until our own day; for when the stone smote the image on the feet, all the other parts were broken to pieces TOGETHER, implying that they were to have a separate and independent existence TOGETHER, at that time. They never have existed together till within ten or fifteen years past. But it may be asked, "do they now have a separate and independent existence?" Let us see. The iron and clay exist in the divisions of the western Roman Empire. We have in England, France and Germany, the remains of the old Roman iron,—its laws, literature, ambition and energy; while in Spain, Portugal, Italy, and the smaller states of Europe, which are upheld by the great powers, to preserve what they call "the balance of power," we have the weakness of the clay. Greece, represented by the belly and thighs, became independent after the revolutionary struggle against the Turks, between 1820 and 1830.

The history of Persia, the breast and arms of silver, has been somewhat like that of Greece. It was under foreign masters until A. D. 226,—then independent a while; it has since passed under the power of the Saracens, Moguls and Tartars; again, though divided, and the theatre of frequent revolutions, it has become independent, and during the last century, Persia, with the family now reigning on the throne, took her place among the nations of the world, with some of whom she has since maintained the most important relations. Encyclop. Amer. Bell's System of Geography.

And have we Babylon—the head of gold? Not literally. Ancient Babylon can never exist again. It was doomed to "perpetual desolations," "and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." Jer. lx. 39, 40. Is there any thing pointed out in the word of God, to answer to ancient Babylon? For we would never depart from its literal meaning, without a warrant from God himself. In Rev. xvii. we have a great anti-christian organization thus brought to view:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,"—which is to occupy a commanding position among the subjects of divine wrath in the scene of destruction which is hastening upon the world. Let any one compare what John says of her character, history and fate, with what the old prophets say of the character, history and doom of ancient Babylon, and they will see at once the agreement between the type and the antitype. Thus we have all the kingdoms represented by the image, in existence at the present time—those which agree with its primary sections, and those which are denoted by the feet and toes—the divisions of the Roman Empire. Every thing is ready for the great catastrophe. We are admonished by this vision to expect it every hour.

The first section is filled up; the second section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of providence, we are surprised to find all the anticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared upon the walls of the monarch's palace! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that GOD HATH NUMBERED THE KINGDOMS AND FINISHED THEM!

Watchman! tell us of the night,
What its signs of promise are.
Trav'ller! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope or joy foretell?
Trav'ller! yes; it brings the day,
Promised day of Israel!

Watchman! tell us of the night;
Higher yet that star ascends.
Trav'ller! blessedness and light,
Peace and truth its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Trav'ller! ages are its own;
See! it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn.
Trav'ller! darkness takes its flight,
Doubt and terror are withdrawn!
Watchman! let thy wandering cease;
Hie thee to thy quiet home.
Trav'ller! lo, the Prince of Peace,
Lo, the Son of God is come!

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THE MIDNIGHT CRY.

THURSDAY, JUNE 8, 1843.

MEETINGS IN BOSTON.

The Advent Conference was well attended and the meetings deeply interesting. They were held in the day time in Chardon street, and in the evening at the Tabernacle. There seemed to be steadiness and consistency of faith in the brethren and sisters present.

On Tuesday evening, Bro. Litch gave a history of the second advent cause. On Wednesday evening, Bro. Whiting unfolded the influence of German Neology on the faith of the Church.

The facts adduced, commended themselves to the large and intelligent audience, showing them the fountain from which flow the baleful streams of disguised infidelity, which have spread so widely.

Thursday evening, Bro. Litch spoke on the tendencies of the doctrine.

At Chardon street, Bro. Fitch gave a cheering account of his labors in Ohio. He did not *know* that there had been but one lecturer on the subject in Ohio, before he went into the State. He has visited twenty-two places, in many of which revivals have followed. In Cleveland, about two hundred were converted in the revival following his lectures. In Painsville, about one hundred, and in Dover, Redville, Norwalk, Olmstead, Cuyahoga Falls, Hudson, Brooklyn, and other places, there were powerful awakenings.

He related several facts illustrating the influence of the doctrine. One prominent member of the Presbyterian Church, who was living in conformity with the world, remarked that he had been much troubled, when he first heard the doctrine, but his minister had quieted his fears. He felt no more alarm now than he did about his goods when under insurance. This was the way in which a worldly professor spoke of that coming for which John prayed, "even so, come quickly." The coming of Christ at hand stirs up the Christian to self-examination.

One man, who was converted by the doctrine, having several cows himself, heard of a poor neighbor who had lost his last cow, and immediately gave him one.

Another, who had been noted for his strong desire for money and his habits of accumulation, was converted by the doctrine, and immediately sent for one hundred dollar's worth of books, which he scattered through that region.

One young man in Cleveland, who had been closely confined in business, had made arrangements to enjoy himself during the winter. He bought a horse and buggy, and was ready to travel wherever inclination might prompt him. But just at this time he heard the lectures, and the Lord converted his soul. He was then ready to carry brother Fitch to his lectures, in all weathers, and was a useful fellow-laborer. He often remarked, that he had laid his plans to enjoy himself, but he had no expectation of enjoying himself half so well.

The following are specimens of the facts stated in the Conference:

A brother from Vermont, said the doctrine had been a great blessing in that state. In South Woodstock, the minister publicly declared that there was not a praying family in a large section of the town. The people were mostly Universalists. A course of lectures was given, and now almost every house is a house of prayer.

A THEOLOGICAL STUDENT.

Bro. Start was a student at Bangor, where he had been placed by a wealthy father, to prepare for an honorable station in the church. When Bro. Himes came to Bangor, he went and listened without prejudice. The truth came home to his heart, and he was willing to embrace it at any sacrifice.

He went out to proclaim it to others, but found that Prof. Pond had written a letter into the neighborhood, stating that he was crazy, and warning them not to hear him, but this did not prevent the common people from hearing him gladly.

EFFECT OF DISCUSSION.

In Searsmont, there was a Universalist preacher, who was esteemed by his friends as one of their ablest men. Bro. Start was challenged to meet him. He objected, because he wished to preach to the people, not to contend for mastery. He at length yielded to importunity, and a large concourse came together.

Bro. Start engaged some devoted sisters to pray for him at the time of the discussion. Their prayers were signally answered. His object was to show that Christ's personal coming is still future, which he proved by 25 scriptural arguments, like this:—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come.*" All who celebrate the Lord's supper acknowledge their belief in his return.

When he sat down, his opponent seemed utterly silenced. He had scarcely a word of reply, and acknowledged that he had been taken by surprise. The effect of this on the audience, was like electricity.

A revival commenced, in which about 60 were converted. After the discussion, the society of Universalists in the place, wrote to the minister that he need not come to preach the next Sabbath, for he would have but few hearers. He sent a substitute, who found but *one man* as the remnant of the former large congregation. The meeting was entirely broken up. Thus the Lord is blessing his truth, while those who stand among the masters in Israel, are throwing the whole weight of their influence against it.

Bro. Storrs, who had just returned from Norfolk, Va., lectured Friday evening. He spoke once on the Sabbath, and Bro. Litch once; they united in administering the sacrament of the Lord's supper in the afternoon. It was a precious season.

Brother Miller's Health.—A letter from his son, (May 28) says—"Father's health is no better on the whole. He continues very weak and low, confined to his bed most of the time. He is very anxious to know how the dear brethren get along in the second advent cause, and often enquires for his papers, which when he once gets hold of them, he reads with intense interest. We have thought it best to keep away all communication from him, on account of the weakness of his body. It is painful to deprive him of so great a privilege as to hear from his fellow soldiers in the field. Do the best you can, for but a little while, and all will be over. He often talks of his friends. His faith is firm. We fear his labors are almost over."

Correction.—In our last paper, a paragraph appeared, headed, "Is this preaching or scoffing." It was as it purported to be, an extract of a letter from Albany. The person to whom it was written, immediately wrote to know the truth, and learned that the writer had unintentionally fallen into error by relying on the testimony of a member of the Baptist Church, who was present, but mistook the names of the speakers, and some of the remarks made. Mr. Colver did not speak before the convention at all. We regret this mistake, and have had it corrected in the Signs of the Times.

FRUIT IN KENTUCKY.—LETTER FROM A P. M.

Mr. Joshua V. Himes.—Dear Sir,—I have circulated the Midnight Cry through the neigborhood. They are read with a great deal of interest by many. I have no hesitation in saying that they have been the means of doing much good. The Rev. John Clark, a Baptist preacher in this neighborhood, believes strongly in the second coming of Christ this year, and lectures on the subject.

LETTER FROM BRO. ASAHEL CHAPIN,

Pastor of the Baptist Church in Jamestown, Chautauque Co. N. Y.

Dear Bro. Himes,—Permit me to address you in behalf of a number of brethren in this vicinity, who fully believe that Christ's Second Coming is near, even at the doors. Our object is to promote, if possible, the interests of the cause in this part of the country. This glorious subject has to me, become one of the most thrilling interest. I have abandoned my long and dearly cherished belief of the spiritual reign, and the universal triumph of the gospel, previous to the personal coming of Christ, and am now in the full belief, that this event is the next to be expected, and that my Savior will soon appear to close the present state of things and set up his everlasting kingdom—when he will bring to his people, the consummation of all their hopes.

We are situated in the midst of a most interesting community. The people are intelligent and enterprising. Here also are many Christians whose piety would not suffer, probably, in comparison with that found among some of the most highly favored portions of New England. And we have not a few brethren, who are daily looking and waiting for the coming of their Lord. It is now more than a year since we have been in the habit of holding, most of the time weekly, second advent meetings, for the purpose of prayer and the study of the Bible, relative to this subject. The cause has gradually gained ground. Many, having given the subject a candid and prayerful investigation, have embraced the faith. But a great portion of the people reject it, probably from a lack of information.

We have understood that there are a number of the same faith with us, and those favorably inclined towards the doctrine, with inquiring minds, in different parts of our county and in the neighboring portion of Pennsylvania. We have therefore invited a conference to be held in this place, God willing, on Wednesday, the 7th of June, at 10 o'clock A. M.

Yours in the blessed hope,

Asahel Chapin.

Jamestown, Chautauque Co. N. Y. May 23d, 1843.

Brother Hervey has made his arrangements to attend this meeting.—Ed. Cry.

FROM A POSTMASTER IN INDIANA.

Brother Himes,—The paper that I receive from your office excites considerable interest in nearly all who read them. I loan all of them to neighbors. Many sectarians are disposed not to believe the doctrine of the second advent, because their preachers do not believe it. We have had a series of lectures here on the second advent of Christ by brother Fields, the result of which, is an addition of 18 members, 16 of whom were young persons in the very bud of life. May the Lord prepare us all for that great day, for which all others were made.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 8th.

Postmasters.—Salisbury, N. H.; No. Springfield, Vt.; Salisbury, N. Y.; Conesus, N. Y.; Chaumont, N. Y.; Southington, Conn.; Champlain, N. Y.; Middletown, Conn.; Johnstown, Ohio; Waterford, Vt.; Mount Rock, Pa.; New Castle. Me.; Waynesburgh, Pa.; Gainesville, Geo.; Winchester, Ct.; Salem Cross Roads, N. Y.; Middletown, Ct.; Rochester, N. Y.; Millville, O.; Salem Fauquier, Va., each $1. Cleveland, O., $2. Clyde, N. Y. $3.—Pittsburgh, Pa.; Hicks Mills, Ill.; Bellville, Ia.; No. Springfield, Vt.; Middletown, Pa.; Bellview, Geo.; Cincinnati, O.; Williamstown, Vt.; Alexandria, La.: Augusta, Ill., all right.

Individuals.—C. Monroe; Ebn. Wisbrook, each $1—John Morrison, $2—Homer Caswell, $3—N. Southard; E. Ruton; Thos. Allen; Almond Owen; John Kilton; J. V. Himes; Elizabeth S. of Md.; David Jennings; Leroy Morse; E. J. Ingersoll; Henry Lane; B. Matthias; A. D. Clarke; Hervey S. Ross; Taylor Mills; L. W. Payne; L. D. Fleming; B. Matthias; T. Nash & S. March, (Bro. N. & M. will please distribute far and wide the publications sent to Norfolk.)

Awful Presumption.—A clergyman in this city, in concluding a sermon against the faith of Christ speedy coming, said he would insure the city of New York for half per cent, for 1843. Is not this claiming ths power or foresight of the Almighty? What is blasphemy if this is not?

WHERE ARE WE?

Some years ago, on Christmas eve—a cold and windy night—one of our noble ships (the R——, of N. P.) was bound home from Europe. In course of the evening, from some appearances on the surface of the ocean, it was judged on board the ship that she must be near the land, and a consultation of her officers was held to determine whether the ship should be kept on her course, or put about under easy sail to avoid falling in with the land during the night. When the decision, that the ship should be kept on her course, was made known, a rough old sailor, who had probably crossed the Atlantic not less than a score of times, and was acquainted with every mile of the coast of his native land from Florida to the Bay of Fundy, was heard to remark, "*If the ship is kept on her course two hours longer* (I think that was the time named) *she will be on the back side of Cape Cod.*" But he was *nothing but a sailor*, a rough brawny sailor; and what might have served to lessen the value of his opinion in the case, perhaps, was this,—his shipmates had, for some cause or other, given him the *nickname* of "Old Tilley." Of course it would not become official wisdom to heed advice from such a source.

The remark of the old sailor passed away upon the wild night-winds, and the ship swept on her course:—in the time named she had struck, and the next morning the old sailor and two of his shipmates were the only survivors of that good ship's company. Her officers, crew and passengers all slept beneath the rough icy waves of the ocean.

In bearing to you our message of warning, we are not insensible that we occupy a position like that of the old sailor among his shipmates. But we beg of you, dear reader, to lose sight of those, around whom slander has thrown its odium, and look at *the message*. Remember, *we may be as "ignorant" and "fanatical," or even as base as those who "love or make a lie" about us would have you believe*, AND YET THE MESSAGE MAY BE TRUE. We cannot stop now to vindicate our claims, on the score of integrity or intelligence, to your respect and confidence. We wish to direct your attention to the *old neglected chart of the world's history*—THE BIBLE.

We will look at the second series of events in connection with which God has revealed to us the end of all things. It is given to us in the 7th of Daniel. We have here a kingdom brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be AN EVERLASTING KINGDOM. vs. 14, 18, 27.

Secondly, it is to be UNIVERSAL. v. 27.

Thirdly, IT IS TO BE GIVEN TO CHRIST AND THE SAINTS, IN CONNECTION WITH THE JUDGMENT SCENE, AND AT THE END OF ALL EARTHLY KINGDOMS. vs. 17, 18; 9, 10; 13, 14; 21, 22; 26, 27.

Now if we can tell what kingdoms they are which are brought to view in the vision, and what the events in the fourth kingdom are, and how many of them have passed away, or taken place, of course we can tell what remains—how many of the great landmarks on the voyage we have passed, and when we have reason to look for its end.

We will notice the different sections of the vision, their interpretation and application as we pass along.

Dan. vii. 1—3. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And FOUR GREAT BEASTS came up from the sea, diverse one from another.

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Verse 4.

THE FIRST WAS LIKE A LION, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.

Verse 5.

AND BEHOLD ANOTHER BEAST, A SECOND, LIKE TO A BEAR, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

Verse 6.

After this, I beheld, and lo, ANOTHER, LIKE A LEOPARD, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Verse 7.

And after this I saw in the night visions, and behold A FOURTH BEAST, DREADFUL AND TERRIBLE, AND STRONG EXCEEDINGLY; AND IT HAD GREAT IRON TEETH; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Verse 8.

I considered the horns, and behold, THERE CAME UP AMONG THEM ANOTHER LITTLE HORN, before whom there were THREE OF THE FIRST HORNS PLUCKED UP BY THE ROOTS; and behold, IN THIS HORN WERE EYES LIKE THE EYES OF MAN, AND A MOUTH SPEAKING GREAT THINGS.

Verses 9—12.

I BEHELD TILL THE THRONES WERE CAST DOWN, AND THE ANCIENT OF DAYS DID SIT, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, AND THE BOOKS WERE OPENED. I beheld then because of the voice of the great words which the horn spake: I BEHELD EVEN TILL THE BEAST WAS SLAIN, AND HIS BODY DESTROYED, AND GIVEN TO THE BURNING FLAME. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Verses 13, 14.

I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM;

HIS DOMINION
IS AN
EVERLASTING DOMINION,
WHICH
SHALL NOT PASS AWAY,
AND
HIS KINGDOM
THAT WHICH
SHALL NOT BE DESTROYED.

Verses 15, 16. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him THE TRUTH OF ALL THIS. So HE TOLD ME, and MADE ME KNOW the interpretation of the things.

17, 18. THESE GREAT BEASTS, WHICH ARE FOUR, ARE FOUR KINGS, WHICH SHALL ARISE OUT OF THE EARTH;

19. Then I would know the truth of the FOURTH BEAST, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20. And of the TEN HORNS that were in his head, and of the OTHER which came up, and before whom three fell; even of THAT HORN THAT HAD EYES, and a mouth that spake very great things, whose look was more stout than his fellows. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, THE FOURTH BEAST SHALL BE THE FOURTH KINGDOM UPON EARTH, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the TEN HORNS OUT OF THIS KINGDOM ARE TEN KINGS THAT SHALL ARISE; and ANOTHER SHALL RISE AFTER THEM; and he shall be diverse from the first, and HE SHALL SUBDUE THREE KINGS. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until A TIME AND TIMES AND THE DIVIDING OF TIME.

BUT THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM, AND POSSESS THE KINGDOM FOREVER, EVEN FOR EVER AND EVER.

26. BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION TO CONSUME AND TO DESTROY IT UNTO THE END.

27. AND THE KINGDOM, AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

REMARKS.

The lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677.

The bear corresponds with the breast and arms of silver in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God before Christ about 538.

The leopard corresponds with the belly and thighs of brass in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.

The monster, so dreadful and terrible that nothing could be found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place B. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the *division* of the Roman Empire is A. D. 476.

The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until the Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hotbeds of Popery it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.

It is now forty-five years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdoms of this world will become the kingdom of our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords, and he shall reign forever and ever; and he will say to all the heirs, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,—and they shall come from the east and west, north and south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. Then the promise to Abraham that he should be the heir of the world (*kosmou*) shall be fulfilled, and all who are of faith shall be blessed with faithful Abraham.

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.

2d. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.

3d. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the "little horn" in which Daniel felt so much interest.

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the "little horn" should triumph over "the saints," or rather that they should "be given into his hand." He was to "prevail against them," from the time he arose "until the time came that the saints possessed the kingdom;" but this period of bloody and blasphemous despotism would be broken before "the end."

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the "inheritance that is incorruptible, undefiled, and that fadeth not away?"

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the 4th beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the "little horn" come up and performed its part among these "first" kingdoms—have the saints been given into his hands during the time specified, and has his dominion been taken away?

That Popery is the power denoted by this "little horn" is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.

1. He was to rise "*after*" the ten.

2. He was to "subdue" three "kings," or kingdoms.

3. These were to be "three of the first" kings, or kingdoms.*

Before A. D. 483 the following ten kingdoms had risen in western Rome.

1. The Huns, about A. D. 356.
2. The Ostrogoths, 377.
3. The Visigoths, 378.
4. The Franks, 407.
5. The Vandals, 407.
6. The Sueves and Alans, 407.
7. The Burgundians, 407.
8. The Heruli and Turingi, 476.
9. The Saxons, 476.
10. Lombards in the north of Germany, 483, in Hungary, 526.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been *destroyed in* 524, the Catholic religion flourished throughout France, under the kings of the first race." Du Pin, vol. 2, p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. See Gibbon, Decline and Fall, vol. 7, p. 150.

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome. See Gibbon, chapter 41. Here then we have the date of the fall *of three of the first kingdoms*, before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome "*head of all the churches*," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. *By this law the saints were given into the hand of Popery.*

The little horn then has come up—performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified—"a time, times, and the dividing, or half a time," expired?

It is frequently asked—What does that period amount to? How do you know what "a time" is? And how many of them are meant in this period—two, three, a score, or how many—who knows? As God has explained what he means, let us see what light we have upon this question, which has puzzled so many. Turn to Rev. xii. 6, 14. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times and a half a time" then, there are 1260 days; but will that period, understood *literally*, cover the long history of papal usurpation, blasphemy and blood? Why, everybody knows, who knows any thing of the history of the church, that it would not be time enough for even *one* of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and as days are used figuratively sometimes when years are meant, we should understand the period to signify 1260 years. Where will that bring us to? Let us see—538 + 1260 = 1798. And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "THEY SHALL TAKE AWAY HIS DOMINION." In 1798 Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. See Allison, Theirs, Croly.

An extract from a work written by Edward King, Esq. F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy. The author cannot of course be suspected of any partiality to "Millerism."

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at *the END of* 1260 *years?* and was it not foretold, by Daniel, to be at the END of *a time, times, and half a time?* which computation amounts to the same period.

"And now let us see; hear; and understand. THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward from A. D. 538, NO POWER in Rome, that could be said to rule over the earth—excepting the ECCLESIASTICAL PONTIFICAL POWER."

"It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.

"Still, however, NO DOMINION, 'NO POWER RULING OVER THE WORLD, EVER HAD ANY SEAT THERE, ANY MORE, EXCEPT THE PAPAL.' For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, IN WHICH THE PAPAL POWER HAD BEEN LEFT AT ROME BY BELISARIUS, ON HIS DRIVING OUT THE GOTHS AND RUINING THEIR KINGDOM."

'By a very common error,' says Mr. Croly, 'it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be *the end of its power over the saints.* Its end is predicted to be subsequent, and cotemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven.'

Then we are living in that section of the vision which is to be closed up by the "CASTING DOWN OF THE THRONES"—the SITTING "OF THE JUDGMENT"—THE "COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN," AND THE GIVING OF THE EVERLASTING KINGDOM TO CHRIST AND "THE SAINTS OF THE MOST HIGH."

The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the *wrong course put the ship about, while there is time to clear the breakers*, and secure a safe harbor before the storm shall break upon us!

VISION OF THE JUDGMENT.

Dark brood the heavens o'er thee!
Black clouds are gath'ring fast;
In awful power thy God has come,
Thy days of mirth are past.

Dark brood the heavens o'er thee!
Red flames are bursting round;
Bright lightnings flash, loud thunders roar,
How shakes the trembling ground!

Dark brood the heavens o'er thee!
Behold, the Judge appears:
Unnumber'd millions throng around,
Rais'd from the dust of years.

Dark brood the heavens o'er thee!
Sinner, behold thy doom;
Destruction opens wide for thee
Thy chosen, final home.

Yet stay—the vision lingers;
Why, sinner, wilt thou die?
Dark brood the heav'ns, but mercy waits,
This hour to Jesus fly.

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* By comparing verses 37, 39 and 40 with verse 44 of the 2d chapter, and verses 17, 18, 23 and 24 of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.

DURATION OF EARTHLY KINGDOMS.

THERE is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet Isaiah, xxviii. 10, 13. *The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days," and by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results, is not effected by *smiting*, but by "*the burning flame.*" This brings us to the END, in which THE ANCIENT OF DAYS SITS IN JUDGMENT—THE SON OF MAN COMES IN THE CLOUDS OF HEAVEN, "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. But perhaps the most interesting subject of this vision, (it certainly was to Daniel,) is the "little horn"—*the abomination that maketh desolate.* Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clue to the correct application of the portrait itself, and of the other prophetic periods which do not admit of *a literal* application.

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at the same time.

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognised. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—*Persia and Grecia.* In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter, (v. 4—15,) the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian and Roman history, are all portrayed by the prophetic hand. In the first vision we are left merely to *infer* that the "kingdom of the God of heaven" is to be possessed at all, by the phrase "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among the living, "shall shine as the brightness of the firmament and as the stars forever and ever;" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."

This feature of the prophecy is not confined to events; but is equally striking in reference to *the times* of the prophecy. We have not only the chronology of the whole vision from *Persia* down to the *end*, and of several other important events brought to view, with a double statement of the time when the end is to come, in the last chapter; but we have even the duration of the Saviour's ministry, noted exactly as it was fulfilled—"one week," which, according to the scriptural rule in the case, is seven years.

The vision of the eighth chapter is now to be considered, with which the ninth stands connected as a sort of appendix. It commences with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time. Jer. xxv. 12.

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church and "the redemption of the purchased possession."

Dan. viii. 1, 2. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Verses 3, 4.

Then I lifted up mine eyes, and saw, and behold, there stood before the river A RAM WHICH HAD TWO HORNS; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram PUSHING WESTWARD, AND NORTHWARD, AND SOUTHWARD; SO THAT NO BEASTS MIGHT STAND BEFORE HIM, neither was there ANY THAT COULD DELIVER OUT OF HIS HAND; but he DID ACCORDING TO HIS WILL, AND BECAME GREAT.

Verses 5—8.

And as I was considering, behold, A HE-GOAT came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. THEREFORE THE HE-GOAT WAXED VERY GREAT.

Verses 8, 9.

And when he was strong, the great horn was broken; and for it came up FOUR NOTABLE ONES, toward the four winds of heaven. And out of one of them came forth A LITTLE HORN, WHICH WAXED EXCEEDING GREAT, toward the SOUTH, and toward the EAST, and toward the PLEASANT LAND.

REMARK. The divisions of Greece were, Macedon, in the west; Thrace, in the north; Syria, in the east, and Egypt in the south,—marked in the diagram, M. T. S. E.

Verse 10.

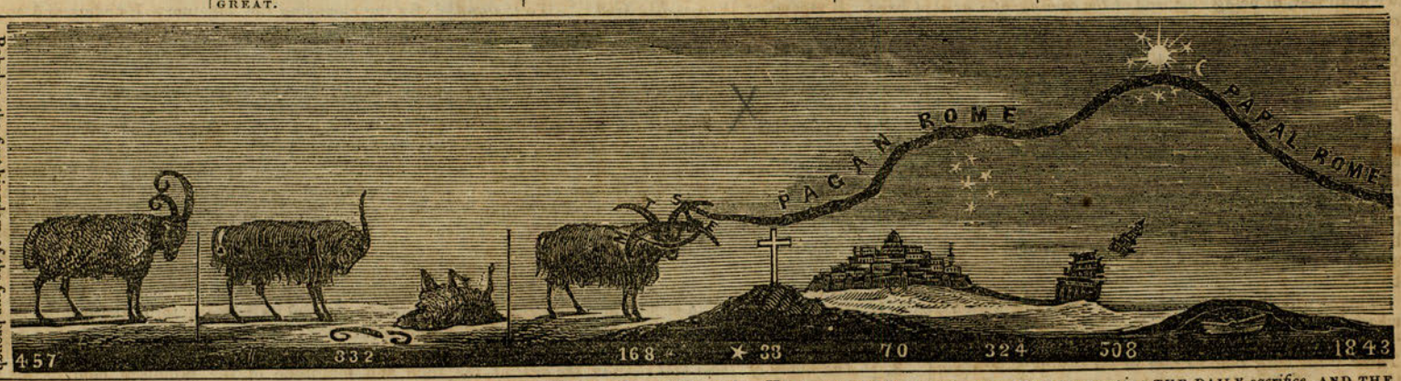
And it waxed great, even to the host of heaven; and IT CAST DOWN SOME OF THE HOST, AND OF THE STARS, TO THE GROUND, and stamped upon them.

[Dan. ix. 26. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]

Verses 11, 12.

Yea, he magnified himself even to THE PRINCE OF THE HOST, and by him the DAILY *sacrifice* was taken away, and the place of HIS SANCTUARY WAS CAST DOWN. And a host was given him against the DAILY *sacrifice* by reason of transgression, and IT CAST DOWN THE TRUTH TO THE GROUND; and it practised and prospered.

[Dan. xi. 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.]



Babylon, the first kingdom of the four brough to view in the former visions of Daniel, was conquered by the Medes and Persians, B. C. 538.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, HOW LONG SHALL BE THE VISION *concerning* THE DAILY *sacrifice*, AND THE TRANSGRESSION OF DESOLATION, TO GIVE BOTH THE SANCTUARY AND THE HOST TO BE TRODDEN UNDER FOOT? 14. And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED. 15. And it came to pass, when I, even I Daniel, HAD SEEN THE VISION, and sought for THE MEANING, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, MAKE THIS MAN TO UNDERSTAND THE VISION. 17. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said, UNDERSTAND, O son of man, FOR AT THE TIME OF THE END SHALL BE THE VISION. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know WHAT SHALL BE IN THE LAST END OF THE INDIGNATION; for AT THE TIME APPOINTED, THE END SHALL BE.

20. THE RAM which thou sawest having TWO HORNS are the kings of MEDIA and PERSIA.

21. And the rough GOAT is the king of GRECIA; and the great horn that is between his eyes, is the first king.

22. Now that being broken, whereas four stood up for it, FOUR KINGDOMS shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, A KING OF FIERCE COUNTENANCE, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES; BUT HE SHALL BE BROKEN WITHOUT HAND. 26. And the vision of the evening and the morning, which was told, is true; wherefore, shut thou up the vision, for it shall be for many days.

The first thing attempted in the interpretation of this vision, is to show that it extends to "THE END," (v. 17,) the exact meaning of which is explained to be "THE LAST END OF THE INDIGNATION," (v. 19,) and, that "the vision," and the *time given in it*, terminate together,—"AT THE TIME APPOINTED THE END SHALL BE. (v. 19.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c., evidently implying that these points were the most important to be understood. We will therefore consider them first.

What, then, is "the time appointed?" It must be the time mentioned in "the vision;" for it was "the meaning" of "the vision" Daniel sought, (v. 15,)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel "came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "*How long the vision?*" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—"*And he said unto me*," &c.

This, then, is "the time appointed," at the end of which "the vision" is to end,—"the sanctuary shall then be cleansed"—"the last end of the indignation" come, and the power represented by the "little horn" "shall be broken without hand."

What are we to understand by the "cleansing the sanctuary?" To "understand" this correctly we must ascertain what is meant by "the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix. 2. 2. The different apartments of the temple. Jer. li. 51. 3. The temple itself. 1 Chron. xxii. 19; xxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxviii. 18; Dan. viii. 11. 5. Heaven is called the sanctuary. Ps. cii. 19. 6. The promised land. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. 7. The tabernacle of God in the heavenly state. Ezek. xxxvii. 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out *the promised land;* for it must be evident to every one that the sanctuary here spoken of must be capable of being "*trodden under foot*," and of being "*cleansed*," and, as I think we shall see, of being cleansed *at the coming of Christ and the resurrection of the righteous dead.* The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which *old* Jerusalem was the metropolis, was given to Abraham, (Gen. xvii. 4—9,) and to his seed after him, FOR AN EVERLASTING POSSESSION, in a covenant *established* with Abraham, and *to be established* with *his seed after him in their generations.* And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of *the habitable earth* (kosmou) shall be realized.

There will be the "*city which hath foundations, whose builder and maker is God*," to which they have "*looked*" while "*strangers and pilgrims on the earth.*" *There* "*the king shall be seen in his beauty*,"—"*upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever.*" "FOR THE LORD HATH CHOSEN ZION: he hath desired it FOR HIS HABITATION." "THIS IS MY REST FOREVER: HERE WILL I DWELL; *for I have desired it.*" Ps. cxxxii. 13, 14. "*This is the hill which God desireth to dwell in;* yea, THE LORD WILL DWELL IN IT FOREVER." Ps. lxviii. 16. See also Ex. xv. 17, 18; Isa. lx. 13; Ezek. xxxvii. 24—28; Rev. xxii. 3. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. Isa. xiv. 24—27. See also xxix. 5—8; xxxi. 4, 5; xxxiv. 1—8; lxiii. 1—4; Joel iii. 9—16; Zech. xiv. 3; Rev. xvi. 13—16; xix. 11—21.

"*Then shall the sanctuary be cleansed*," "*and the host*" *of* "*the ransomed of the Lord*," delivered from the power of death and the grave, and their oppressors on earth, "*shall return and come with singing unto Zion; and everlasting joy shall be upon their head.*"

This cleansing is to take place at *the last end of the indignation.* A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at *the last end*, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "*the day of judgment and perdition of ungodly men.*"

But the indignation is evidently that which is so often spoken of by the prophets, which was poured out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. v. 5—7, 13; x. 5, 6; xlii. 24, 25; Jer. vii. 17—34; ix. 13—16; Ezek. xxxvi. 17—19; Dan. ix. 7—12, 16.

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "*the Lord hath chosen for* HIS HABITATION TO DWELL IN IT FOREVER;" and which without doubt is to be the location of "the CITY OF THE GREAT KING," "when the LORD OF HOSTS *shall reign in* MOUNT ZION, AND IN JERUSALEM, *and before his ancients gloriously*," "KING OVER ALL THE EARTH;" and which "*the heirs*" are "*to possess as an everlasting inheritance*," together with "*the kingdom and dominion under the whole heaven*,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says "for the overspreading of abominations *he shall make it desolate*, EVEN UNTIL THE CONSUMMATION." And also xii. 1—7, the accomplishment of the predicted "*scattering of the power of the holy people*"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "*these wonders?*"

1. "*At that time shall Michael stand up, the great Prince which standeth for the children of thy people.*" Michael is one of the names which is applied to Jesus Christ. It means, "*Who is like God?*" To "*stand up*," means, in this prophecy, *to reign.* xi. 2—4. The first of *these wonders*, then, is *the reign of Jesus Christ;* which is always stated to commence with the destruction of all earthly kingdoms. See Dan. vii. 9—14; Rev. xi. 15—18. When "He whose right it is" to reign takes the throne, his kingdom will be "*all the earth;*" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, *death and mourning and famine.*

2. "*And at that time thy people shall be delivered, every one that shall be found written in the book.*" There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. Dan. vii. 10; Rev. xx. 12, 15; xxi. 27. The second of *these wonders* is, therefore, the judgment scene, which brings "trouble" to the wicked and *deliverance* to the righteous.

3. "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" This is a clear statement that *the resurrection*, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "*at his* (Christ's) *coming.*" 1 Cor. xv. 23; 1 Thes. iv. 14—17. The *third* of "these wonders," therefore, is the resurrection.

4. "*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.*" This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. 1 Cor. xv. 41, 42. The Saviour uses very similar language in his parable of the tares and wheat. Matt. xiii. 37—43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "*all these wonders*" are to "*be finished*," "when he shall have accomplished to scatter the power of the holy people." The testimony of Christ, (Luke xxi. 24—27,) is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "*And Jerusalem shall be trodden down of the Gentiles,* UNTIL THE TIMES OF THE GENTILES BE FULFILLED. *And there shall be signs in the sun, &c.* AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD *with power and great glory.*" Here the coming of Christ is intimately connected with the fulfilment of the times of the Gentiles, the period during which Jerusalem shall be trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "*And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.*" Isa. xii. 1. "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, that her warfare,* (APPOINTED TIME, *margin,*) *is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins.*" Isa. xl. 1. "*For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore* IN THEIR LAND THEY SHALL POSSESS THE DOUBLE; *everlasting joy shall be unto them.*" Isa. lxi. 7. See also Isa. lxvi. 13—16.

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to *dwell in, the mountain of his inheritance*,"—*the land given to Abraham*, "the land wherein he was a stranger, *all the land of Canaan, for an everlasting possession;*" of which he received, during his life, according to the apostle, (Acts vii. 5,) "*none inheritance in it, no, not so much as to set his foot on;*" for it was the "place which he should *after receive for an inheritance.*" Heb. xi. 8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "*O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain,*" *&c.*, and continues in this verse, "*Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate.*" Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," the same as that to which Moses applies the word the first time it occurs in the Bible? Ex. xv. 17.

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. Isa. i. 27, 28; xlix. 13—17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "*the city* hath no need of the sun, neither of the moon, to shine in it;" (Rev. vii. 15; xx. 10;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," &c. &c., are to be "possessed forever," "stand forever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," &c. require a long time for its accomplishment? We cannot tell how long a time it will require to *complete* the work; it may be but a few days, it may be as many years as the Israelites were in conquering the

Canaanites, after they entered the land—seven years; it may be more or less; but that it will be *commenced* suddenly, and by the personal interposition of the "King of kings and Lord of lords," and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the word of God. See Zeph. i. 18; Isa. lx. 22; 2 Thes. i. 7—10; Jude 14, 15.

The vision *ends* when *the sanctuary is cleansed*, (or justified, as the margin reads,) *and the last end of the indignation comes, at* THE TIME APPOINTED—THE END OF THE 2300 DAYS.

When does the period terminate? To determine that we must ascertain "*the manner*" in which it is to be understood, and *when it began*. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the "king" represented by "the great horn" of "the goat"—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

The commencement of this period is indicated to us in two ways. 1. By stating the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.

What was the condition of Persia at the point contemplated in the vision? 1. "*I saw the ram pushing westward, northward and southward, so that* NO BEAST MIGHT STAND BEFORE HIM." 2. "*Neither was there* ANY THAT COULD DELIVER OUT OF HIS HAND." 3. "*But* HE DID ACCORDING TO HIS WILL *and became great.*"

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history *after* she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.

Rollin, in speaking of the "vices which first caused the decline, and at last the ruin of the Persian empire," says, "The death of Darius Codomanus, (B. C. 130,) may very justly be considered as the era, but not as the sole cause, of *the destruction* of the Persian Monarchy." * * "We easily perceive that this decline *was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin.*" Vol. 1. pp. 543, 544. Harpers' Edition.

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: "Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 B. C.,) *the first symptoms of decline became visible.*" The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned *from India even unto Ethiopia, over a hundred and seven and twenty provinces;* (seven more than there were in the time of Darius, Dan. vi. 1;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him. Esther i. 1, 2.* But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty-ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these "symptoms of decline appeared," we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion "the king made a great feast," "and he made a release to the provinces, and gave gifts, according to the state of the king." Esther ii. 16, 18.

On that year the famous decree mentioned Ezra vii. was issued in favor of the Jews.

And at that year *must* be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days *may* begin there also.

2. But we have a more exact indication of the commencement of this period in the 9th chapter.

What are the reasons, it is frequently asked, for supposing the 8th and 9th chapters to be connected together, so that the latter is to be considered explanatory of the former? We answer,

1. That it must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches "even to the consummation."

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church—"the host," and her inheritance—"the sanctuary." This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, "*How long* the treading under foot of the sanctuary and the host" was to continue? It was this also which led him to the acts—"to seek by prayer and supplications, with fasting, and sackcloth, and ashes"—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. "While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, *I am now come forth to give thee skill and understanding.*" And again, "*I am come to show thee.*" There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, "to show" him about it. But what could have been Daniel's mistake? It was not in supposing that the "70 years" predicted by "Jeremiah the prophet" had come nearly or quite to an end; no, that was understood. "*I, Daniel, understood by books the number of the years.*" v. 2. From Daniel's prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that "to accomplish 70 *years* in the desolations of Jerusalem" would make *an end* of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the "kings, princes, fathers and all the people of the land," and that "the curse poured upon them" by "the Lord their God," was "righteous"—being also a fulfilment of "his words," he proceeds—"I beseech thee, 1. *Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.*" 2. "*Open thine eyes, and behold our desolations, and the city which is called by thy name.*" 3. "*And cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*" 4. "O Lord, *hear*, O Lord, *forgive;* O Lord, *hearken* AND DO; DEFER NOT, *for thine own sake, O my God.*" Such importunity brought Gabriel from heaven.—not to tell him his prayer should be answered, but to show him that "the city and sanctuary" should be "destroyed," and continue "desolate *even until the consummation.*" But why should Daniel make such a mistake? There does not appear to be anything in "the books" of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when "the sanctuary should be cleansed, or justified," run out *at the same time with the* 70 *years* of Jeremiah. This appears still further evident from the first attempt of Gabriel "to show" Daniel. "I am come forth to show thee; therefore understand the matter, and consider the vision." How could he "give" him "skill and understanding," and "show" him, by telling him to "consider the vision?" Daniel could not but see that the vision had not run out with the 70 years, and of course there was no reason to expect the sanctuary to be cleansed, for it was to be 'trodden under foot' until the vision should end. "Consider the vision!" Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into "four kingdoms?" And have these been followed by a "king of fierce countenance," who was to arise "in the latter time of their kingdom—and who should "destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes?" &c. CONSIDER THE VISION! So far is it from having run out, that "70 weeks (sevens) of the vision are determined, or cut off,* upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy."

Now the point to be settled is, what "vision" did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some *previous* vision. This must be admitted, or Gabriel spoke nonsense. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to "consider and understand" a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases, the interpretation is given; but in this case, that uniform and natural order is departed from, unless *some other vision* besides that in the 9th chapter, (supposing it to be a vision,) is the one intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th chapter is "the man Gabriel, whom he had seen in the vision at the beginning," but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision.

Here, then, is the *same messenger*, Gabriel, seen in the previous vision. *His work is the same*—to make Daniel "understand." The *manner of his address* implies that he had come to finish up the work assigned him in that vision—"to show" Daniel its commencement, the only point before omitted. The *words declare it.* "*Consider the vision,*" Daniel, to "*understand the matter.*"

And, to put the last query in the case to rest, he adds,—"KNOW, THEREFORE, AND UNDERSTAND, that *from the going forth of the commandment* to restore and to build Jerusalem, *unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks*" = 69 weeks, "and he shall confirm the covenant with many for one week," which added to the 69 make out the 70. This makes "the matter" plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be "*cut off*" from the vision referred to; and being a part of that period, they fix its commencement. For the 70 weeks cannot be CUT OFF from the 2300 days, unless they were included in that period; and if cut off, they must be cut off so many weeks from *the beginning* of the period; and if cut off from the beginning, *they must commence together.* And from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in *days* the *number of years* intended. There being 490 days in 70 weeks, we have only to go back that number of years from the *death of Christ* and we are brought necessarily to the year 457 B. C † That year is the remarkable *seventh year of Artaxerxes,*

* The reasons for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in Prideaux' Connexions. See also Dr. Clarke's Commentary, Pref. to Esther. Rollin declines the discussion of the point.

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—"The verb *chathak* (in the Niphal form, passive, nechtak,) is found *only* in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinnical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, OR CUTTING OFF. In the Chaldeo-Rabbinnic Dictionary of Stockius, the word "*chathak,*" is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off.*

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinnical usage in the phrase chäthikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "præcisa est"—WAS CUT OFF.

In the literal version of Arias Montanus, it is translated "decisa est,"—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisae sunt"—*were cut off.*

In the Latin version of Junius and Tremellius, nechtak is rendered "decisae sunt"—*were cut off.*

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμήθησαν, "*were cut off,*" and in the Venetian copy by τετμηνται, "*have been cut.*" The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinnical authority*, and *that of the earliest versions, the Septuagint and Vulgate, give the* SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

† The 70 weeks were closed up by the *cutting off of Messiah*, and the great transactions which were essential "to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the

when the ram *did according to his will*. That is the year in which the decree of Ezra vii. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the *evident* connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843.*

They make sure, "seal up," the vision; and they demonstrate "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.

Again; without such a connection, one of the portions of the prophecy could not be understood, though an express command to "*make*" *it understood* was given; and the other is involved in the strangest difficulties.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "*the manner of time* the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a *pledge* that the *whole period, which reaches to the end*, will be as exactly verified *at the time appointed*.

HISTORY.

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transactions; upon the meaning of *the ram, he-goat*, or the *four horns* which came up in place of the *great horn*, there is no difference of opinion. Upon the meaning of the little horn, &c., I believe our opposers have become *united* in applying it *to Antiochus Epiphanes*. The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.

The prophecy gives us, 1st. The *origin* of his prophetic career, v. 9 and 23. 2d. His *character*,—geographical, v. 9; political, v. 10, 11, 24; military, v. 23, 24, 25; and as a persecutor, v. 10, 24, 25. 3d. Some of the most noted of his *operations* are stated, v. 11, 12, 25, 65. And last, we have his *fate*, v. 25. Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to *any single individual*, for the last end of the indignation has not yet come, nor has the sanctuary been cleansed.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—*Rome in its comprehensive character,—pagan and papal, a unit or divided.*

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, *in themselves considered*, but in their relation to the cause and people of God. It is in this sense *only*, therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years.

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace." Macedonia was conquered by Rome, and made a province of the empire, B. C. 168, Rollin, Book 20, Article 1, chap. 4. The remainder of Greece shared the same fate B. C. 146. By this it will be seen, that Rome superseded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now, if this were all that could be said, it would be true that Rome "came forth out of one of them," in the same sense that the ten horns of the fourth beast of Dan. 7th came out of the fourth or Roman kingdom; not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military prowess, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated philosophers into their palaces, in order to intrust them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, Int. Geog. p. 49. Their success in the conquest of Greece determined their future history as a nation, as it did their relation to the church of God. Thus it was that Rome arose out of one of the divisions of Greece, and also "in the latter time of their kingdom, when the transgressors had come to the full."

Egypt and Syria were the divisions of Greece which had exhibited the character of *transgressors*, in that form which always has, and always will, call forth the marked interposition of Divine justice; they were blasphemers of God, and persecutors of His cause and people. Rome was the instrument of their punishment.

2. Did Rome wax great geographically towards the *south*, the *east*, and the *pleasant land?* According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. See Luke ii. 1.

3. Did Rome "wax great even to the host of heaven?" Was Rome the *conqueror* and *persecutor* the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "*God's vicegerent upon earth.*"

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2d. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire subjection." Her armies were the terror of the world. The Romans did "destroy the mighty and the holy people;" they "took away their place and nation." Rome "cast down the truth, with some of the host and the stars, to the ground." Rev. xii. 4. Rev. xvii. 6. See Book of Martyrs, or any church history.

Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome "take away the daily (*sacrifice*,) and cast down the place of his sanctuary?" and was there "a host given him against the daily (*sacrifice*) by reason of transgression?" If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (*sacrifice.*) Our reasons for this assertion are as follows:

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the *yearly, monthly, weekly, evening*, or *morning* sacrifice, as the *daily* sacrifice.

2. The phrase occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison; "*comparing spiritual things with spiritual.*"

The great subject of the vision, and to which the question of the vision refers, is, *the condition of the church and the chosen inheritance*, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. 9th, says, "For the overspreading of abominations, (*plural*,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as *one* of the agents of the work; it has been perpetuated by Rome, pagan or papal, and the Mohamedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which *the church* has been "trodden under foot." The little horn of Daniel 7th (Popery) is to "make war and *prevail* against the saints *until the judgment;*" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "*what withheld*," that the latter "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 3, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, v. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii.

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism,—which was the *daily*, or *then existing* abomination of Daniel's day, and the "transgression of desolation," Popery,—"the sanctuary," (God's "heritage,") "and the host," (his church,) have been *trodden under foot* "from the days of the kings of Assyria unto this day." Neh. ix. 32.

If anything were wanting to confirm our views of the *little horn*, the daily, &c., it is found in the exact agreement of history with the words of the prophecy.

Was paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy I refers to Constantine, the first Christian Emperor.

"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55.

What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "*the temple or asylum of all the gods.*" The "place" of its location is Rome. (Goodrich's Universal His., and Guthrie's Geog., p. 606.)

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "*his sanctuary?*" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be *downwards and irrecoverable*. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine *abandoned Rome*, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, *and degrading the capital into the feeble honors and humiliated strength of a colony.*" Croly, p. 207–8.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the *instant demolition of all the Christian places of worship;* (2) *the death of all who dared to worship;* (3) the delivery of *the Scriptures to be burned;* (4) the confiscation of *all property* belonging to the churches; (5) the *acceptance* by the tribunals of *every charge* brought *against* a Christian, the *refusal* of *every* complaint brought *by* a Christian, and, finally, the *exclusion of the whole body from the protection of the law.*" Croly, p. 209. See Fox' Book of Martyrs.

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"*to be broken without hand.*" The fate of Rome may be learned by referring to the doom of the image—"*broken to pieces by the stone cut out without hands;*" "destroyed, and given to the burning flame!" Dan. vii.

Here, then, we have a most literal and exact fulfilment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—*it never has been found,—but in part, in the history of any other power!*

We have room only to remark, that, of the period given for the desolation of the sanctuary,—the 2300 years,—the 70 weeks is both the seal of its truth, and the pledge of its fulfilment in 1843.

NOTE.—We have not room to explain the date of the change of the ecclesiastical character of Rome from Pagan to Papal. All the histories of the transition point us to A. D. 508 *as the time when it took place.* See Second Advent Manual

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Most Holy;" all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,
7

there are 490 years. The death of Christ took place A. D. 33.
From 490
deduct 33

and we have 457 for the year B. C. when the 70 weeks must have begun.

* From 2300 years, the whole period,
take 457, the year B. C. on which they began,

and A. D. 1843 is the year for their termination.

BLOW YE THE TRUMPET IN ZION; SOUND AN ALARM IN MY HOLY MOUNTAIN!

ANOTHER of the series of prophetic events by which we are brought down to the end of all earthly things, and to the setting up of the everlasting kingdom, is brought to view by the seven trumpets.

"The great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of these governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, 'for the word of God, and the testimony of Jesus Christ.' Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last, and the various means by which that great persecuting system should come to ruin."

"The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined."

For a full explanation of the whole series of trumpets, see Litch's Exposition, vol. 2, from which the above extracts are taken. Our present plan will allow us only to refer to the last three of them, and of course, if we can show you that the events of the 5th and 6th have taken place, it will follow that the former ones have been fulfilled also.

But first we wish to know what is to come at the end of the series. We have a double statement of the events which are then to take place. Their awfully important character is first intimated by the declaration of a mighty angel who comes down from heaven, on purpose, it would seem, to apprize the world, or at least the church, to look out for the change in her condition which is to be realized, by the events of the seventh and last trumpet. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5—7.

"The mystery of God," here referred to, is made more plain by the translation of the original text, as given by some of the best writers—"The mystery of God shall be finished *according to the glad tidings* which he hath declared," &c. &c. That to which the glad tidings, the gospel, under all its various forms, has pointed, is then to be realized. But the revelator makes it very plain by what he says of the sounding of the seventh angel, Rev. xi. 15—18. Here is a distinct statement of several very important particulars.

1. THE KINGDOMS OF THIS WORLD BECOME THE KINGDOMS OF JESUS CHRIST, and HE BEGINS HIS GLORIOUS AND EVERLASTING "REIGN."

2. It announces THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED.

3. THE TIME TO REWARD GOD'S SERVANTS, THE PROPHETS, &c., and

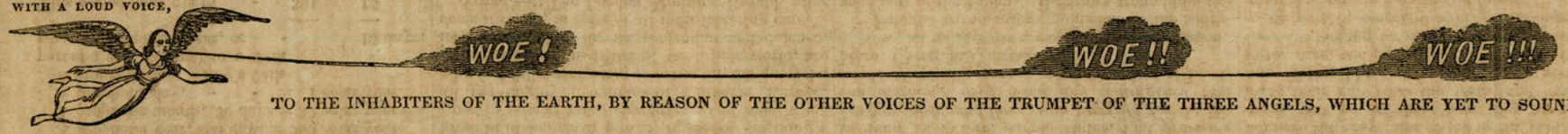
4. HIS WRATH IS COME, AND THE TIME TO DESTROY THEM THAT DESTROY THE EARTH.

There can be no doubt then of the events which are to come at the sounding of the seventh trumpet. Have we any reason to believe that the prophecy has all been filled up but these events? Let us see. We will go back to the fifth trumpet, chapter ix. 1—12.

It is generally agreed by commentators that the fifth and sixth trumpet give the prophetic history of Mahomedanism.

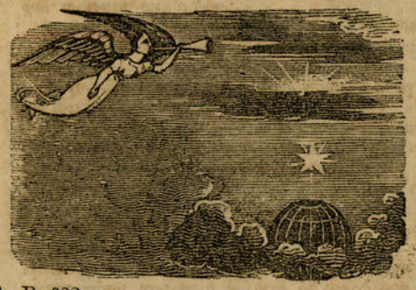
The manner in which these trumpets are introduced denote the afflicting character of the events of which they speak. They are thus announced by the celestial messenger, who acts the part of a herald in the case.

Rev. viii. 13.—And I beheld, and heard an angel flying through the midst of heaven, - saying, WITH A LOUD VOICE,



TO THE INHABITERS OF THE EARTH, BY REASON OF THE OTHER VOICES OF THE TRUMPET OF THE THREE ANGELS, WHICH ARE YET TO SOUND.

Rev. ix. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.



A. D. 622.

2—4. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5, 6. And to them it was given that they should not kill them, but THAT THEY SHOULD BE TORMENTED FIVE MONTHS; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

July 27, 1299.

7—12. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ONE WOE IS PAST; *and behold, there come two woes more hereafter.*

13—15. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared FOR AN HOUR, AND A DAY, AND A MONTH, AND A YEAR, FOR TO SLAY THE THIRD PART OF MEN.

1449.

16—21. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chap. xi. 14. The second woe is past; and behold, THE THIRD WOE COMETH QUICKLY.

15. And the seventh angel sounded; and THERE WERE GREAT VOICES IN HEAVEN, saying,

THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.

16—18. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. AND THE NATIONS WERE ANGRY, and THY WRATH IS COME, and THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; AND SHOULDEST DESTROY THEM WHICH DESTROY THE EARTH.

Aug. 11, 1840.

We have here several important particulars stated, a few only of which we shall be able to notice.

1st. The origin of Mahometanism.

The bottomless pit.

2d. Its character and effects.

And the sun and the air (Christianity) were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

3d. Their commission.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months.

4th. The description of their appearance and operations.

And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails.

5th. The time of their operations under the king named.

And their power was to hurt men five months. And they had a king over them, which is the angel of

the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath its name Apollyon.

The date of the Hegira or flight of Mahomet, is A. D. 622. Abubeker, who succeeded Mahomet as the leader of the locust armies in 632, was the first Caliph. The government of the Caliphs continued till the thirteenth century. In the latter part of that century Othman united the Mahometan clans and provinces into one grand monarchy, since known as the Ottoman Empire. The first assault made upon the Greeks under this kingly form of Mahometan power, was, according to Gibbon, on the 27th July, 1299. It was under this form of power that the terrible mission of the Mahometans, during the period specified, was to be effected. Five months understood prophetically, 30 days to the month, would express 150 days, or years. Add 150 to 1299, it brings us to 1449.

"During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople."

"ONE WOE IS PAST, AND BEHOLD THERE COME TWO WOES MORE HEREAFTER."

The events of the sixth trumpet differ from those of the fifth in several important particulars.

1. Instead of an *army of locusts from the smoke of the bottomless pit, four angels are summoned to the work of this woe.*

2. Instead of *tormenting, they slay* the third part of men.

3. Their work is effected by different agencies.

4. The period assigned them is, "an *hour, a day, a month, and a year.*"

This period, understood prophetically, or symbolically, would amount to three hundred ninety-one years and fifteen days.

A prophetic year, 360 days = 360 solar years.
A prophetic month, 30 days = 30 solar years.
A prophetic day, - - = 1 solar year.
A prophetic hour, being a 24th part of a day, is equal to a 24th part of a prophetic year, or - 15 days.

This period amounts to -	391	15
To which add 150 days or years,	150	
Whole period of these trumpets,	541 y'rs	15 days.
Commencing, A. D. - -	1299 July	27
		42
		31
Brings us to - -	1840 Aug.	11

Did the predicted, or implied, change in the Ottoman power then take place? In answering this question, let us inquire what the change was to be? It was not the *destruction* of the Mahometans or their empire. We should suppose at first sight that the change would place the Mahometan power and the Christian powers, as to their relation to each other, in a condition similar to that in which they stood prior to the commencement of the sixth trumpet, 1449.

"In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. *But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it; before he presumed to call himself sovereign.*"

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the *last Greek emperor*, without doubt, because he did not consider as such a prince who had not *dared to reign without the permission of his enemy.*"

"Judging from the manner of the commencement of the Ottoman supremacy in Constantinople, that it was *a voluntary acknowledgment on the part of the Greek emperor* that he only reigned *by permission of the Turkish sultan*, we should naturally conclude that the *fall or departure of the Ottoman independence* would be brought about in *the same way;* that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*"

Has such a change taken place? Hear the following testimony:

"*First testimony.*—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—

"*The power of Islamism is broken forever;* and there is no concealing the fact even from themselves. *They exist now by mere sufferance.* And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. *How wonderful it is*, that, when all Christendom combined together to check the progress of Mahomedan power, it *waxed exceedingly great in spite of every opposition;* and *now*, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, *down it comes*, in spite of all their fostering care."

Second.—"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: 'We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"'If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia.'"

Other testimony might be introduced, but this is sufficient.

When did this change take place? Everybody has heard of the troubles of the Turks by Mehemet Ali. The loss of the Sultan's army and fleet in 1839, involved him in such difficulties, that in 1840, England, Russia, Austria and Prussia, interposed and proposed to put a stop to the operations of Mehemet.

A conference of these nations was held in London, July 15th, 1840; their ambassadors at Constantinople notified the Sultan of their intention, and he "*accepted the intervention of the great powers.*" *Moniteur Ottoman.* The Sheikh Effendi represented the "Sublime Porte" at this conference. The doings of that conference, and the anticipated result, were thus noticed at the time:

"The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan *offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. *A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification*, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault."

This proposal of the Sultan and the great powers was forwarded to Mehemet by a government steamer, which left Constantinople, August 5th. As soon as this proposal was put into the hands of Mehemet, *if he refused to comply with its terms of peace*, the Sultan must withdraw from the contest, and leave Mehemet in the hands of the "great powers." If he accepted the terms, of course the Sultan would be a party in the settlement. THAT DOCUMENT WAS PUT INTO THE HANDS OF MEHEMET ON THE 11th AUGUST, 1840, AND HE REFUSED TO COMPLY WITH ITS TERMS. ON THE SAME DAY "A NOTE DELIVERED BY THE FOUR AMBASSADORS, IN ANSWER TO A QUESTION PUT TO THEM BY THE PORTE, (Sultan,) AS TO THE PLAN TO BE ADOPTED IN SUCH AN EVENT, simply states, that *provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise.*" Correspondent of Lond. Morn. Chron. at Constantinople.

Now, let us suppose a case, and ask a question.

"Imagine an ambitious politician at the southwest part of the Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the general government. Our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during his life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—'WE WILL TAKE CARE OF THAT!' Would not every one feel that the independence of this country had departed?" Midnight Cry, Nov. 25, 1842.

From that time the power of "the Turks has been sinking lower and lower, with fearful velocity."

The exact agreement of events in the history of the Turks with the statement of the prophecy, has fixed in our mind the belief, that there is no mistake in the application of the trumpets, and that the period of the sixth terminated Aug. 11, 1840. The tenth chapter, and the eleventh to the thirteenth verse, may be regarded as a parenthesis in the regular series, in which the revelator gives a description of events which were to take place prior to, or at the same time with the events of this trumpet. The earthquake mentioned, (xi. 13,) which undoubtedly refers to the French revolution, is included in the second woe. "THE SECOND WOE IS PAST; AND, BEHOLD, THE THIRD WOE COMETH QUICKLY."

"But is not the world to be converted when the seventh trumpet sounds?" If the conversion of the world would be a 'woe,' perhaps it will be converted. But we do not think that God would announce that as a woe. The other woe trumpets have, by their fulfilment, exhibited to the world those scenes which have associated all that is cruel and savage with the name of a Turk; and all that is brutal and blasphemous and infernal with the French revolution; and with such specimens of what is meant by the 'woe' in connection with these trumpets, what may we not expect when the woe that cometh quickly shall burst upon us? If to "destroy them that destroy the earth" means the conversion of the world, the world may then be converted. If that may take place which the word of God has repeatedly assured us never can take place this side of the judgment, the world may be converted.—No, reader,—that men should ever have supposed that the seventh trumpet announces the conversion of the world, is one of those cases that go to show how they have "turned away their ears from the truth, and have turned unto fables;" being ignorant of God's arrangement in the case, and going about to establish their own, they are looking for that which will *never come!*

We must be converted before that trumpet sounds, or we shall remain unconverted forever!

Then the judgment shall sit—the righteous dead arise, and with the righteous living receive their reward, and the wicked be destroyed, and the glorious and everlasting reign of Jesus Christ begin.

We have nothing, therefore, to look for, according to this portion of prophecy, but the events of the seventh trumpet—the third woe!

In the mouth of two or three witnesses shall every word be established. Here are three portions of prophecy, each of which carries us down to THE END; and by the clearest evidence from the history of the world, all the events of each series are past, except that great event to which all the others point; and to make known which, God has given us His "*sure word.*" And while these portions of prophecy all declare that the end of all things is at hand—the signs foretold by Christ are all speaking as so many witnesses for the truth—and messengers of mercy to man to warn him to be ready; *watch, therefore, and pray always*, that ye may be counted worthy to escape all these things, and TO STAND BEFORE THE SON OF MAN.

Dark brood the heavens o'er thee!

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JUNE 15, 1843. Nos. 14 & 15.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

SYNOPSIS OF

MILLER'S VIEWS.

I.—I believe Jesus Christ will come again to this earth.

PROOF.

John xiv. 3: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts i. 11: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

II.—I believe he will come in all the glory of his Father.

PROOF.

Matth. xvi. 27: For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mark viii. 38: Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

III.—I believe he will come in the clouds of heaven.

PROOF.

Matth. xxiv. 30: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark xiii. 26: And then shall they see the Son of man coming in the clouds, with great power and glory. xiv. 62: And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

IV.—I believe he will then receive his kingdom, which will be eternal.

PROOF.

Dan. vii. 14: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke xix. 12, 15: He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

V.—I believe the saints will then possess the kingdom forever.

PROOF.

Dan. vii. 18, 22, and 27: But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Matth. xxv. 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32; xxii. 29: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible.

2 Tim. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James i. 12: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Pet. v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

VI.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

PROOF.

1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

VII.—I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

PROOF.

1 Cor. xv. 51—53: Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. iii. 20, 21: For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14—17: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

VIII.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

PROOF.

1 Cor. iv. 14: Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

Eph. v. 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. i. 22: In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.

Jude, 24: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. iii. 13: To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. i. 7, 8: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

IX.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

PROOF.

Deut. xxv. 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

105

Isa. xxxiv. 8: xl. 2, 5; xli. 10 to 12: For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Rom. viii. 21 to 23: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. ii. 13 to 15: And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

1 Cor. xv. 54, 26: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. xx. 1 to 6: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

X.—I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

PROOF.

Ps. l. 3; xcvii. 3: Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxvi. 15, 16: For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Mal. iv. 1: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Matth. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matth. xiii. 41 to 42; 49, 50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

2 Thess. i. 7 to 9: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Pet. i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

2 Pet. iii. 7, 10: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude, 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15: And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29: And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts xxiv. 15: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

XI.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

PROOF.

Psa. xxxvii. 9 to 11, 22, 28, 29, 34: For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Prov. ii. 21 to 22; x. 30: For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. lx. 21: Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Matth. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

XII.—I believe the time is appointed of God when these things shall be accomplished.

PROOF.

Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Psa. lxxxi. 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.

Isa. xl. 2: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Hab. ii. 3: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Acts xvii. 26: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. (See Gal. iv.)

XIII.—I believe God has revealed the time.

PROOF.

Isa. xliv. 7, 8; xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Savior; there is none besides me.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos iii. 7: Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4: But ye brethren are not in darkness, that that day should overtake you as a thief.

XIV.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

PROOF.

Jer. viii. 7: Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow, observe the time of their coming; but my people know not the judgment of the Lord.

Matth. xxiv. 50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34—37: Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XV.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time.

PROOF.

Eccl. viii. 5: Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Matth. xxiv. 43 to 45; xxv. 4, 6 to the 10: But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

1 Thess. v. 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet. i. 9 to 13: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

XVI.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his works shall be.

PROOF.

Matth. xvi. 27: For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Rev. xxii. 12: And behold, I come quickly; and my reward is with me, to give every man according as his works shall be.

TIME

PROVED IN FIFTEEN DIFFERENT WAYS.

I. I prove it by the time given by Moses, in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical; which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4,—"And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people,"—when Manasseh was carried captive to Babylon, and Israel was no more a nation,—see chronology, 2 Chron. xxxiii. 9, "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel,"—the 677th year B. C. Then take 677 out of 2520, leaves A. D. 1843, when the punishment of the people of God will end. (*See Miller's Lectures, page* 251.)

II. It is proved typically by the year of release. See Deut. xv. 1, 2: "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. xxxiv. 14: "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee, and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C., must end in A. D. 1843, when the children of God will be released from all bondage and slavery. (*See Second Advent Library, No.* 14.)

III. It is also proved by the seven years' war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10: "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. (*See Miller's Life and Views, p.* 69.)

IV. It is proved, also, by the sign of the Sabbath Exod. xxxi. 13—17: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4, 9—11: "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh; so it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the Anti-typical Sabbath of a 1000 years will commence. Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (*See Life and Views, p.* 157.)

V. Again, we can prove it by the typical jubilee. Levit. xxv. 8—13: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years;

and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee, ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty, a glorious one, through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kinds of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths; if they had kept the seventh they would have been made perfect without us; but they broke the seventh. "Therefore there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:—

1. The 7th day. Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv. 3, 4.
6. The 7 times 7 years and 50th year Jubilee.
7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath,—the great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50 = 2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter, 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither could they keep, a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xliv. 20—23. Here ended the Jewish Jubilees, when they had not kept more than 21 Jubilees, lacking 28 of coming to the great Jubilee.

And now the land was to lay desolate, while the people of God were in their enemies' land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years = 2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843; when the Jubilee of Jubilees will come. (*See Sec. Adv. Lib., No.* 14.)

VI. I prove it by Hosea vi. 1—3: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman Kingdom, in its Imperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years;" when the people of God will live in his sight, "live and reign with him a thousand years." If, then, the third day is a thousand years, then the two days are of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. xi. 23: "And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people." 1 Maccabees 8th and 9th chapters. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842, and we have 2000 years, or two days; as Peter says, 2 Peter iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the 3d thousand years, or 3d day of the Lord. The world has stood since the fall of man 2000 years under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo-Persian, and Grecian; and 2000 years under Rome Pagan, Papal and Kingly. [*See Sec. Adv. Lib. No.* 3, *p.* 45.]

VII. I can prove it by the length of the vision which Daniel had, (viii. 1—14,) of the ram, he-goat, and little horn, which Daniel was informed was 2300 days long. Dan. viii. 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death. Dan. ix. 20—27. Then 70 weeks of years being cut off from 2300 days, makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified. (*See Miller's Lectures, p.* 73.)

VIII. It can be proved by Daniel xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." The answer is given by the angel, who informs Daniel it shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. xii. 10—15: "Say unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4: "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time, times, and a half—which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times, and a half of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843,—which is the fulness of times. Ephe. i. 7, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"—when the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. (*See Sec. Adv. Lib., No.* 6, *p.* 45.)

IX. It can also be proved by Daniel xii. 11—13: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6—8: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Job xix. 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (*See Miller's Lectures, page* 100.)

X. It can also be proved by the words of Christ, Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be per-

fected." These two days, in which Christ casts out devils and does cures, are the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years of the Roman power. Rev. xii. 9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected. Rev. xx. 9: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon," Rev. xii. 3: "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz., 6000 years; and the 7000th, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him, B. C. 158,—and will end in 1842. Then the third day will begin 1843. (*See Sec. Ad. Lib. No. 3, page* 61.)

XI. The trumpets are also a revelation of time. See Rev. ix. 5: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These five months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, 5×30=150. This trumpet ended 1449. And the sixth trumpet began to sound, and was to sound 391 years and 15 days, as in Rev. ix. 15: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men; and ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times. Rev. x. 5, 7: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. (*See Miller's Lectures, p.* 190.)

XII. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierarchy were abolished and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets: see Rev. xi. 14, 15: "The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." And terminates with A. D. 1843. (*See Miller's Lectures, p.* 190.)

XIII. It can be proved by Rev. xii. 6, 14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the church is not now in the wilderness, for if so, she must have been there in the apostles' days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the kingdoms which arose out of the Roman Empire. The church was driven into the wilderness, where they were given into the power of the Pope,—Daniel vii. 25: And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,"—in the year A. D. 538; and was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the *witnesses* and the *trumpet*. Compare Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever," with Rev. xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night." (*See Miller's Lectures, p.* 20.)

XIV. It is proved by Rev. xiii. 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse: "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "*abomination that maketh desolate*," or "*that astonisheth*," (see marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3—8; and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xii. 12,—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days,"—carries us to the year 1843. (*See Miller's Lectures, p.* 77.)

XV. It can be proved by the numbers in Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league; beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Daniel xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9—12: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (*See Miller's Lectures, page* 76.)

These several ways of prophetic chronology prove the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse and slander, as I have received from the pulpit and press, from editors and priests, from the infidel and blasphemer, from the drunkard and gambler? These have all made friends with each other; for the sole purpose of vilifying and saying hard things against me for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true nor false. Why do professed ministers show such anger and malice? Why call me a *prophet*, in such sneering terms, from Dr. Brownlee down to John Dowling, A. M., pastor, &c. &c. &c.? I have only shown to the world my opinion on those passages: they have done the same. I have shown my faith by my works: they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men not only show much anger, but misrepresent my words and views. Is truth of such a texture, as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose,—Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare Scripture with Scripture, prophecy with history, and see if there is not a strong probability that I am correct; and if there is even one to ten, that it is so, then it is all-important we attend to the interest of our souls and eternity. You ought to spurn from you those who say there is no danger; you ought, in justice to your own soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4; Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3; Matth. xxix. 50; Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.

Low Hampton, Jan. 1, 1843.

For the Midnight Cry.

BEWARE

OF THE DOCTRINE OF A

TEMPORAL MILLENNIUM.

BY CHARLES FITCH.

Beware of the notion that all the world is to be converted, and that there is to be a long period of universal peace, previous to the coming of Christ to judge the world: a golden age of purity and bliss, in a world accursed of God and by his own "word kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men"—Gen. 3: 17, 18; Pet. 3: 7. Of this doctrine beware, because it is a doctrine opposed to the plain declarations of the word of God, having nothing but perversions of scripture for its support, and is in its influence in the highest degree delusive and dangerous.

1. This doctrine is opposed to the plain declarations of the word of God. In the 7th chapter of Daniel we read, "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The judgment here mentioned, is the judgment upon a beast that should devour the whole earth, and tread it down and break it in pieces. Dan. 7: 23. At this judgment, the body of this beast is to be destroyed and given to the burning flame. As the beast was to devour the whole earth, it must be true that all the earth is included therein—it being a symbol of the entire secular government of the world. Destroy that beast, and the whole earth is destroyed, it being contained therein. Now until this judgment, this destruction of the world, the enemies of the saints are to *prevail against* them. Hence this looked for time of peace before the judgment of the world—CAN NEVER COME.

Again—our Savior has taught us in the 13th of Matt. that the wheat and the tares, the children of the kingdom, and the children of the wicked one, are to grow together until the harvest, and that the harvest is the end of this world—when He will send His angels and gather out of His kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire—and that then the righteous shall shine forth as the sun in the kingdom of their father.

From this we learn most fully, that the saints will not enjoy their time of peace until after the judgment, when the wicked are to be destroyed out of the earth—to look for a temporal millennium previous to the judgment, is therefore vain. It will never be seen.

Again—Paul told the Thessalonians, in his day, that the day of the Lord would not come until there had been a falling away, and the man of sin had been revealed, the son of perdition, whom the Lord should consume with the spirit of his mouth, and should destroy with the brightness of his coming. That coming of the Lord, Paul had already described to be from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. Then the MAN OF SIN is to remain in the world, until Christ is revealed from heaven to take vengeance on them that obey not the gospel. There can therefore be no time of peace for the saints in the earth previous to the day of judgment, because, till then, the man of sin remains. These Bible facts prove that the doctrine of a temporal millennium is directly opposed to the word of God.

It is supported only by perversions of scripture.

The perversions to which I allude are such as the following. The judgment spoken of in Dan. 7 chap., until which, the horn [popery] is to make war with the saints, and prevail against them; a judgment and destruction of a beast which had devoured the whole earth—when the Ancient of Days is to appear with His throne like fiery flame, and His wheels burning fire—a fiery stream issuing and going forth from before Him, thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him—the judgment set—the books opened—the body of the beast destroyed and given to the burning flame—all this is said to have been fulfilled in the death of Antiochus Ephiphanes, and the overthrow of the Syrians about 164 years before the Christian era. From the time of this judgment, "the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever." Did the saints take the kingdom 164 years before the Christian era? Between fifty and sixty millions of the saints have since that time been persecuted to death. Then that surely was not the judgment at which the saints are to take the kingdom. Such an attempted exposition of the Bible, is a gross perversion of it.

It is said by others that this is to be a judgment on the papacy alone, after the destruction of which, the world will be converted, and the glorious millennium, the golden age of an accursed world be ushered in. The Bible does not tell us, however, that the horn, popery, shall alone be destroyed in this judgment, but the body of the beast that had devoured the whole earth. Hence it must be the destruction of the whole earth, and up to that time the enemies of the saints are to make war and prevail. There is then no temporal millennium previous to the destruction of the world.

Another perversion of scripture claims that Christ does not teach in the 13th of Matt. that the wheat and the tares are to grow together till the harvest at the end of this world; but that notwithstanding all that our Savior has there taught, there may be a glorious millennium before. When Christ has taught that it is not until *the tares are burned*, that the saints shall shine forth in the kingdom.

Another perversion still claims, that the spirit of Christ's mouth, and the brightness of His coming, at which the man of sin, the son of perdition, is to have an end, is only the outpouring of the Holy Spirit for the conversion of the world. Paul, however, says that that coming is to take vengeance on them that know not God, and obey not the gospel. That is a strange hallucination of mind, that can make the terms "consume and destroy" to mean the same thing as to convert and save. If this is not perversion, then it is impossible to pervert language. As it is making it mean precisely the opposite of its plain import.

The only basis for a temporal millennium is laid by taking the promises of eternal blessedness in an immortal kingdom, and cutting them down to a mere temporary state of things; and this is another perversion of God's blessed word. When it is said that the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever, after the judgment on the body of the beast, that should devour the whole earth—it is said that this means a very long period of great prosperity in the world that now is. When it is said "Thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Thy sun shall no more go down, neither shall thy moon withdraw itself, the Lord shall be thine everlasting light, and thy God thy glory; and the days of thy mourning shall be ended," this also we are told means only a temporary state of prosperity in the present life. We dare not take such liberties with the word of God.

THE INFLUENCE OF THIS DOCTRINE.

Said a professor of religion, "I was *troubled* when I heard of the immediate coming of Christ; but when my minister preached the temporal millennium, all my *fears* were quieted, and I felt as easy as I would have done about my goods when all insured." Said another individual, "I used to hope that I should live till the millennium, as I thought I would then become a Christian of course."

Thus the influence of the doctrine is to quiet the worldlings of the professed church in their carnality, and lead sinners onward in present impenitence, with the hope of getting in at the strait gate *without striving*, at some future time. Multitudes also, who call themselves Christ's followers, are encouraged in eager chase after wealth, in untiring effort to acquire money, by flattering expectations of doing great things for the world's conversion, when they shall have amassed a fortune; and in aggrandizing themselves with the glittering splendors of earthliness, in order to render the religion of the despised Nazarene respectable among the men of this world. How delusive is this notion! Surely, say multitudes, the conversion of the whole world to God must be a good object—let us live for it; and in the very effort of doing this, they become lost in vain dreams of worldly peace and prosperity, lose their spirituality of mind, become filled with pride and love of earth, and instead of exerting an influence for the spread of holiness, and that shall lead others to seek a treasure in heaven, that faileth not; others by their example are made more eager for the perishable things of time.

On the contrary, when the thoughts are fixed on the immediate coming of Christ to judge and destroy the wicked before the world shall be possessed by the saints, the affections and the desires are turned aside from earth's decay and emptiness, to seek a treasure in the heavens that fadeth not. The false glory of an accursed world fades away, and the whole being is overwhelmed with the importance of receiving an unfading inheritance in the New Earth, wherein dwelleth righteousness.

Know then, reader, that the doctrine of a temporal millennium only flatters you with a delusive hope of peace and safety, when sudden destruction is just about to come upon you—it cries "peace, peace, when God has said there is no peace." "It glitters to deceive—it dazzles to blind." There is no peace for this world, till it has been purified with fire, and God has made it a new earth wherein dwelleth righteousness. Then "there shall be no more curse, no more death, nor sorrow, nor crying, nor any more pain, the tabernacle of God shall be with men, and He shall wipe away all tears from their eyes." But before that day dawns on the world, know, on God's own word, that "the wicked shall be cut off from the earth, and the transgressors rooted out of it." Then, "the upright shall dwell in the land, and the perfect remain in it." We have now a "sure word of prophecy to which we do well that we take heed." This has told us what events should precede the judgment and destruction of the world, and we find the predictions all fulfilled. It also tells us how long the world should be trodden down of the wicked, and we find that time just expiring. Reader—you must be prepared to enter the new earth, wherein dwelleth righteousness—or else, with all "the workers of iniquity, you must be cut down as the grass, and wither as the green herb," for know the God of heaven has said, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." What does your own conscience testify, respecting your own fitness for the immortal kingdom of God? Have you been diligent to make your calling and election sure, that an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ?

Reader, listen! You know that you must be born again, or never see the kingdom of God. You know also that now is the accepted time, and now the day of

salvation. Will you improve this day or sink to hell forever? Reader, say!

Thou canst not say thou knowest not
That sin must lead to hell;
Thou canst not say thou hast forgot
Where wicked ones must dwell.

Reader! the sinner's fearful end,
Full well is known to thee;
Wilt thou the voice of God attend,
And ways of folly flee?

Or wilt thou drown that voice of love,
In laughter loud and vain;
Live, the delights of sin to prove,
Then sink in endless pain?

Dear reader, stop—and learn to fear
The God—whose voice of love,
Would check thy guilty, mad career
And raise thy thoughts above.

The God whose well beloved Son
Died on a cross for thee,
Oh wilt thou not by love be won
To immortality?

THE GLORIOUS RESURRECTION.

If any one were called to describe modern preaching, he probably would not say it related chiefly to Jesus and the RESURRECTION. We fear this topic is not brought before the mind with such frequency and vividness as its importance deserves. In treating of the judgment of the righteous, Mr. Vincent mentions 1st. *The fact of their resurrection*, and says:—

"The parting of the soul and body was never so sad unto any of the saints at their death, as the meeting will be sweet at their resurrection: O how will the soul wonder at the sudden and strange metamorphosis of the body? when the soul left the body to putrify and corrupt in the grave, and shall find it come forth more bright and glorious than gold, after it hath been refined in a furnace, when the vile body shall be fashioned like unto Christ's most glorious body.—Phil. 3: 21. O how will the soul delight in the beauty, strength and immortality, which then shall be put upon the body, whereby it will be more suited to its nature, and fitted for its operations and participations in its glory. O! with what pleasure will the body awake out of its long sleep, and arise and shake off its dust, and put on its beautiful garments of immortality and glory? With what delight and joy will it first open its eyes upon those beautiful and glorious objects, which will quickly present themselves to its view! Thus concerning the resurrection of the righteous bodies.

"2. The second antecedent to the judgment of the righteous, will be their meeting with angels at their graves' mouth. Matt. 24: 31. 'He shall send his angels with the great sound of a trumpet, and they shall gather the elect from the four winds, from one end of heaven to the other.' No sooner are they awakened and risen out of their graves, but they are entertained by angels; those holy and excellent creatures, who have such a dear love to them, and before have done many good offices for them, though, when before in the body they did not perceive it, and were too low and unfit for their acquaintance; but they will then know them, and be able to discern the beauty of those lovely spirits, who for so many years have been beholding the face of their Father in heaven, which will have cast such a lustre upon them, that will be matter of their admiration, and these shall be part of their acquaintance and companions in glory; instead of devils, those angels of darkness, which used to assault, buffet, and molest them, when in the body before, they shall now have angels of light with them, and about them, to join together in the love and praise of the great *Jehovah*. The angels will be sent to call them, and gather them, and we may rationally imagine that they will salute them at their rising, and welcome them out of their graves. We read of the angel Gabriel's salutation of Mary, Luke 1: 28. 'Hail thou that art highly favored, the Lord is with thee, blessed are thou amongst women.' And the same angel's words to Daniel, chap. 9: 33. 'Thou art greatly beloved.' Such salutations possibly the angels may give to the saints at their resurrection. 'Arise ye that are highly favored of God, come forth ye that are greatly beloved; welcome, welcome, ye happy ones; ye that are blessed amongst the children of men; your Lord is come down and stayeth for you; He hath sent us to call you, and convey you into his presence, and bring you where he is, that you may see and share in his glory. O how will such words make their hearts to glow within them! How joyful will such a message be unto them! O happy they that ever they were born! Or rather, that ever they were new-born! O happy they that they should live, that they should be raised to see such a day as this will be! O, what looks! What speeches! What joys will they have, when they are entertained by the angels!

"3. The third antecedent to the righteous judgment will be their meeting one with another, Matt. 24: 31. The angels will be sent to gather the elect together, 2 Thes. 2: 1; 'I beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him.' The saints will be all gathered together, and we shall be gathered with them, if we be found in that number; there we shall meet with Abraham, Isaac and Jacob, and the holy kings and prophets, apostles and martyrs, and holy men, who have lived in all generations; and all these in another hue than when they lived upon the earth; they will arise like so many shining suns out of the earth; O, how shall we be delighted with the sight of such a glorious train and company, when we see the image and picture of the Lord upon them, drawn so to the life! What sweet greetings shall we have, and mutual congratulations of our old acquaintance in the flesh, who were with us acquainted with the Lord! And is this the end of our hearing and fasting, and praying, and self-denial, and mortification, and the poor services we have done for the Lord! is this the issue of our pains and labor! O happy we that ever we repented and believed, and closed with Jesus Christ! O happy we that laid up our treasure, and waited for our glory and happiness till this time.

"5. The fifth antecedent to the judgment is their meeting with the Lord in the air. 1 Thes. 4: 17. 'Then we which are alive and remain, shall be caught up together with them, to meet the Lord in the air.' We have spoken of the meeting of the soul and the body; of the meeting of the saints with the angels; of the meeting of the saints with each other, all which meetings will be very delightful, but the meeting of the saints with the Lord himself will be beyond all. O, how sweet will the sound of Christ's coming be unto them before they see him! When they hear the long expected shout, and the sound of the last trump! This, this, will be music indeed in their ears: then, then, they will lift up their heads with joy; and do but think how transporting the first glance of their eye will be upon the Lord Jesus Christ, when they see him yet afar off clothed with such brightness and beauty; never did their eye behold such an object before; they admired to see the saints, and to see themselves so transformed; but how will they admire to see the Lord in such glory! If so be that some of his disciples did gaze after him with wonder, when he was taken from them, and ascended into heaven, Acts 1: 11, with what wonder will all his disciples, (most of which never saw him in the flesh, none of which saw him in such glory) then gaze upon him when he shall come down from heaven! 'Ye men of Galilee, why stand ye gazing back into heaven?' say the angels, 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' If you look and wonder now at his going, how will you look and wonder at his coming, which will be as surely, but far more gloriously? But when they are come nearer unto Christ, and have a fuller view of him; O, what thoughts; what affections; what joys will there then fill their souls! O what workings; what beatings of hearts; what transports and ravishment of spirit will they have! O how would they be overwhelmed with this sight, and utterly unable to bear it, if they were not strengthened beyond their present capacity! And is this the Saviour and Redeemer of the world? O glorious sun of righteousness! Did this most excellent person, who thus appears in the brightness of his Father, and is now come down from his glorious habitation, with such a glorious train of angels, once vouchsafe to dwell with men, and veil his glory in the flesh? Did this eternal Son of God stoop so low as to take upon him our nature, yea, to take upon him the form of a servant?

"O how will the saints be wrapt up in admiration and joy! How will they be all in a flame of burning love and affection, when they come to behold the Lord Jesus Christ himself, and viewing him in such glory as then he will be decked with! When they come to see him face to face, who hath such loveliness in his face, and such love in his heart unto them. It is said, 1 Pet. 1: 8, 'Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.'

"If so be that the saints do now love Christ, whom they never saw, only have heard of, and believed the report of the word; how will they love him when they have this sight of him, and see a thousand fold more beauty in him than was reported, or could be imagined! If so be that now sometimes they rejoice, with glorious and unspeakable joy in believing, what will they do when they come to see him in his glory? If they can now rejoice in tribulations, and take pleasure in the cross and reproach of Christ; what will they find in their Master's joy, and the crown which he now comes to put on their heads! O how glad will they be, that they have been counted worthy to suffer any thing for such a Savior! It will be a joyful time indeed unto the saints when they are caught up in the clouds, to meet the Lord in the air.

"And the joy of Christ will be no less, to meet with them. O, with what an eye will he view them, when they are arising and ascending with so much of his beauty and lustre upon them! None can conceive the love and delight which the Lord Jesus will take in them at that day. He will look upon them as plants grown up unto perfection; as servants who have done their work; as those who have kept up his honor in the world: he would look upon them as members of his body; he will look upon them as his dearest spouse, and most beautiful bride, who now cometh to be joined to him more nearly, and to live with him forever. O the love and joy of Christ at this meeting! If so be that Christ so dearly loved his spouse, and could delight in her too, when she was black and sooty, when her clothes were spotted and stained, when her affections were weak, low, and inconstant; how will he love and rejoice in her when she is made perfectly like himself, and so beautiful with his comeliness! When her stains are all washed off, and she is presented before him without spot, wrinkle, blemish, or any such thing; when she shall be arrayed in white, and hath put on her shining garments, and appear so lovely; and her love shall be so high, and full, and strong, and flaming! Never did lovers meet with such delight and joy on their wedding day, as Christ and his spouse will meet at the day of his second appearance; O the sweet smiles the saints will see in the face of Christ; such smiles upon them, such glances of love will sparkle forth from his eyes, as will ravish their hearts! O the sweet words they will hear: the welcome he will give them when they first meet."

MINISTERS OF THE GOSPEL AT THE LAST DAY.—Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape, more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but, O, my God, save me from unfaithfulness to Thee, and to the souls of men."—*Dr. Griffin.*

Study to be patient in bearing with the defects and infirmities of others, of what sort soever they be: for that thou tayself also hast many, which must be suffered by others.

THE MIDNIGHT CRY.

THURSDAY, JUNE 15, 1843.

REMOVAL.

The office of the Midnight Cry is removed to No. 9 Spruce-street, (2nd floor,) but a few doors from Nassau—only a short distance from the former office.

We are now in the same building in which the paper is printed,—but the special occasion for moving, was to accommodate the trustees of the Brick Church, who, unexpectedly, have had a special use for the room we occupied.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

TO OUR READERS.

Dear Brethren and Friends; we intend to proceed as we have done; that is, to use all the money put into our hands to spread light. Shall we refuse such calls as we daily receive? See "Calls from Western New York," and prepare an answer.

A HINT.

Great anxiety is felt by many to place a copy of Brown's Experience, or Cook's Appeal, in the hands of the Baptist ministers of the different associations. We can furnish them at very low prices for that object.—Those who have the means and the mind to work, can thus do great good.

THE CAMP-MEETING AT HEMPSTEAD

Begun on Monday according to appointment. It is a delightful place for meeting. There is still an opportunity to hear Brethren Whiting, Fitch, and Barry, before the close. No arrangements have yet been made for continuing beyond Saturday. Tickets for passage, by railroad from Brooklyn, South Ferry, for sale at Ferry office, on Brooklyn side, at 25 cents. Board on the ground.

ADVENT CONFERENCE MEETING AT WILLIAMSBURGH.—This Conference is holden at the Public School Room (in the second story) on Monday and Thursday evenings of each week, at 8 P. M.

TO CORRESPONDENTS.—Our friend in Alabama who suggested the pictorial illustrations, seems to have united good thoughts with good intentions, but we dare not undertake another person's design. We should not please him, ourselves, or the public.

The many correspondents who ask for expositions of particular passages of Scripture shall be attended to as fast as our engagements will permit. Those who have such requests to make will please state definitely the point of the supposed difficulty.

MILLERISM IN THE CHRISTIAN ADVOCATE.—A friend has lent us about twenty numbers of this "official" Methodist paper, for 1833. They contain a series of articles signed "Daniel," mostly in illustration of the prophecies of Daniel, with scarcely a shade of difference from our views. We intend to republish several of these articles, even though the same Christian Advocate now calls Millerism "intolerable nonsense."

MERIDEN, CT.—The brethren there have erected a large tent for public worship. There are many believers there and many more are willing to hear. They wish for a lecturer.

THE VOICE OF WARNING.—This little tract is appropriate for present circulation. Price 25 cents per hundred.

☞ For notices of Camp-Meetings, see last page.

PROTESTANT POPERY.—The Second Advent believers, who had belonged to a certain church, were invited to a love feast, for a special purpose. They went, and were there urged to go to their minister the next day and make their confession, and leave off going to the second advent meetings.

That same minister, in conversing with an intelligent sister, who had studied her Bible without asking what parts she might read, expressed himself thus:

"How disgusting it is to see all the old women in the bakers' shops and the milliners' shops studying the prophecies, and making their own explanations!"

We have this from the lips of the sister to whom it was addressed. Is not this making a pretty large beginning in the work of withholding the Scriptures from the people?

DISUNION IN THE CHURCH.—While the Church is self-complacently quoting the promises which they apply to a millennium, there are certainly no very encouraging indications that they are approaching the state in which the watchmen will see eye to eye. The following is from the Journal of Commerce:

"*Presbyterianism and Congregationalism.*—In the course of the past year, the various associations of Congregational ministers in this State formed a General Association, and the General Association appointed delegates to the various ecclesiastical organizations, as is customary with such bodies, and among others to the Presbyterian Assemblies sitting at Philadelphia. The New School General Assembly, we understand, rejected the delegate sent to them, and the Old School have the matter under consideration."

Thus the "orthodox" churches of the United States are divided into three great parties which are scarcely on speaking terms with each other. With pain and heart-sickness we ask if these churches will convert the world.

A STRANGE THING.—A brother in Indiana, who is not fully convinced that Christ will come in 1843, writes: "I return my unfeigned thanks for the 'Midnight Cry. I have made the Second Advent of the Redeemer a part of my study for nine or ten years, and your paper has been of service to me. I am truly sorry to see and hear how the coming of the blessed Lord is treated by many who call themselves Christians, and not only Christians, but ministers of Christ and heralds of salvation. Instead of sounding the alarm, and telling the people to be ready, for in such an hour as ye think not, the Son of man will come, they appear, some of them at least, to scoff at the idea of his coming in 1843, and treat it with ridicule and contempt. Infidels, we may expect, will scoff, but that Christians should, is amazing."

DECLARATION OF PRINCIPLES,

By the Adventists assembled in Boston Anniversary Week, May, 1843.

TO THE PUBLIC,—

As the principles and views of the Adventists are so little understood, and have been so often assailed and misrepresented, we deem it proper to present a brief statement of them to the world, together with the position we occupy.

We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come. We believe that "*all* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We believe it is the duty of all men to *search the Scriptures*,—that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place; and that the things which are revealed belong unto us and to our children forever.

We believe that the Scriptures teach the personal coming of Christ, again in the fulness of times to this earth, in the glory of his Father, to judge the quick and the dead, and reward every man according to his works. We believe that the prophecies, the events of which were to precede the final consummation of all things, have been all literally fulfilled, and that the closing scenes of this world's history, are the only remaining portions of unfulfilled prophecy; and that the advent of our Savior is the next expected event.

We believe that when he is revealed, he will raise all the righteous dead, change the righteous living in the twinkling of an eye, and gather them to himself, destroy the wicked out of the earth, cause the elements of our heaven and earth to melt with fervent heat, and burn up all the works that are therein. Nevertheless, according to his promise, we look for a new heavens and a new earth, wherein dwelleth righteousness.

We believe that the earth thus renewed will be the eternal abode of the righteous, where the saints of the Most High will possess the kingdom forever, even forever and ever; and that Christ will then sit on the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, will then be his.

We believe that none can enter that abode of righteousness, without repentance and faith in Christ, nor unless they possess that holiness without which no man can see the Lord, and which manifests itself in purity of heart and life, and the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the restitution of all things spoken of by the mouth of all the holy prophets since the world began, the wilderness will become again like Eden, and the desert like the garden of the Lord; that the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.

We believe those portions of the word of God which are adduced in support of the theory of a temporal millennium, and the return of the carnal Jews to Palestine, are glorious predictions relating to the renovated earth, and the restoration of the righteous, the true Israel of God, in their resurrection bodies to the new earth; and seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, lest we also be led away with the error of the wicked, and fall from our own steadfastness.

We also believe the signs foretold, which were to precede and indicate when the coming of Christ was nigh at the door, have been seen, and that the prophetic periods all terminate in the present Jewish year, commencing in 1843. A mere *point* of time, however, is not an essential part of our belief. Our faith rests on the fact that the fulfilment of prophecy indicates that the Judge is nigh, even at the door; and the coming of Christ will be our constant expectation from this hour, till the parting skies shall reveal him. We believe the vision is yet for an appointed time: but at the end it will speak and not lie; if it appear to tarry, we shall wait it, because, at the time appointed it will surely come, it will not tarry. And, till he come, we expect the way of life will be the same narrow path that few will find; that the Man of Sin will continue to make war with the saints, and prevail against them—the tares and wheat grow together, and Christians continue to live as pilgrims and strangers on the earth, and that men will speak ill of them—the friendship of the world being enmity with God.

We have no confidence whatever in any visions, dreams, or private revelations. "What is the chaff to

the wheat ? saith the Lord." We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of.

Our sole object in this enterprise, is to spread abroad a knowledge of the truth that the kingdom of God will shortly come, when his will will be done on earth as it is in heaven ; and to endeavor, by the blessing of God, to arouse the church and the world to a sense of the nearness of that event, that those who wish for salvation may possess the faith of our father Abraham, who believed God, and it was accounted to him for righteousness ; and who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and fully persuaded that what he had promised, he was also able to perform. To effect this we claim the freedom of thought, of speech, and of the press—the privilege of uttering and writing what we consider to be clearly revealed in the word of God, and of the deepest interest to every son and daughter of Adam. We are ready at all times to give to every man that asketh us a reason, from the word of God, of the hope that is in us ; and we expect to be answered only by arguments drawn from the same source. Sneers, ridicule, abuse, misrepresentations, or mere assertions, are not arguments, and cannot affect the evidences upon which our belief is established. Neither is a "thus saith the Lord" to give place to "the oppositions of science, falsely so called," or, to the theories of men, founded not in true wisdom, but in false philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.

While we preach the gospel of the kingdom of God in accordance with the teachings of our Saviour, and saying "the time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the gospel ;" we expect it will call down upon us the anathemas of those, and those only, whose faith and practice are not in accordance with the gospel of the kingdom, and who are neither looking for or loving the appearing of our blessed Saviour.

As Adventists, we meet on common ground, and accord to all what we claim for ourselves, the right of individual opinion on all questions of denominational interest, and freely act in harmony with all, of whatever name or denomination, who live righteously, soberly, and godly, loving the appearing of our Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily. We ask none to lay aside their own views on doctrinal points, nor wish to give prominence to the sectarian belief of any. We leave those questions for each one to settle with his own conscience, in the fear of God, with the light of his word, and in view of eternity. Let every man be fully persuaded in his own mind. We do not wish to interfere with the ecclesiastical relation of any.—That is a question which each must decide for himself.

This is the position we occupy. These are the truths we expect will shortly be realized by mankind. When we are shown by sound argument and the sure word of God, that our views are erroneous, we are ready to forsake them ; but not till then. They have not been hastily embraced. They have never been disproved. We have examined these momentous truths in all candor and soberness. It was the faith of the primitive church : it is ours. We have weighed well the consequences ; and the sacrifice of all earthly considerations has alone brought us to our present position. We are full in the faith that the end of all things is at hand, that the Judge standeth at the door, that soon He that cometh will come, and will not tarry ; and that it becomes us, and all men, to live with our loins girded about, and our lights burning like unto men that wait for their Lord.

We have done what we could to bring men to a knowledge of the truth, and intend to so do, till our Lord come, that the blood of souls may not be found in our skirts. The result we leave with God. We commit ourselves and our interests into the hands of the Judge of all the earth.

N. N. Whiting,
S. Bliss,
T. F. Barry,
J. Litch,
C. Fitch,
} Com.

MORE MILLERITES.

The next instance I shall refer to, as a sample of the habitual expectation and longing for Christ's coming, which has characterized the best Christians from the days of the Apostles till now, is from a little book entitled, "Devout Exercises of the Heart, in Meditation and Soliloquy, Prayer and Praise. By the late pious and ingenious Mrs. Elizabeth Rowe. Reviewed and Published at her request, By I. Watts, D. D."—In a very warm commendation of her character, Dr. Watts says : "It is almost thirty years since I was honored with her acquaintance ; nor could her great modesty conceal all her shining graces and accomplishments : but it is not my province to give a particular account of this excellent woman, who has blessed and adorned our nation and our age."

Chapter XVI is entitled, "Longing for the Coming of Christ," and commences thus : "Come, Lord Jesus, come quickly : oh, come, lest my expectations faint ; lest I grow weary, and murmur at thy long delay. With coldness and contempt, I view these transitory glories : inspired with nobler prospects and vaster expectations, by faith I see the promised land, and every day brings me nearer the heavenly inheritance. Then shall I see God and live, and face to face behold my triumphant Redeemer :

And in his favor find immortal light.
Ye hours and days cut short your tedious flight.

Faith assures me that my Redeemer lives, and that he shall stand at the last day on the earth . . . whom I shall see for myself, and these eyes shall behold, though my reins be consumed within me. Amen, even so, come Lord Jesus. This must be the language of my soul till thou dost appear, and these my impatient breathings after thee. Shorten the space, and let it be full of action."

Remember, this is published with commendation, by Dr. Watts, whose character and learning need no praise. It certainly implies that no millennium was expected before Christ's coming, which was eagerly longed for. Yet the Evangelist assures its readers that our faith in this particular "deserves not a serious thought from any intelligent believer in revelation."

The following extracts are from Archbishop Leighton's Commentary on the 1st Epistle of Peter, 2 : 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end," &c.

The great matter of their (the saints) comfort is, "the grace that is to be brought to them at the revelation of Jesus Christ." Some for grace, read joy, the words are not more near one to another, than the things they signify, *grace* and *joy*. The estate of grace and that of glory, are not only inseparably connected, but so like one to the other, yea, so essentially the same, that the same expressions in scripture do often fit both of them, and so fit them, that it is doubtful for which of the two to understand them, but the hazard is not great, seeing they are so *near* and so *one*, grace being glory begun, and glory grace completed. That blessedness, that consummation of grace the saints are hastening forward to, walking on in their way wheresoever it lies, *indifferently*, through honor and dishonor, through evil report and good report, (2 Cor. 6 : 8,) and as they are hastening to it, it is hastening to them in the course of time ; every day brings it nearer to them than before ; and *notwithstanding all difficulties and dangers in the way, they who have their* EYE *and* HOPES *upon it*, shall arrive at it, and it shall be brought safe to their hand ; all the malice of men and devils shall not be able to cut them short of this grace, that is a blessing to them against the day of the *revelation of Jesus Christ*. To those who are shadowed under the robe of righteous Jesus, yea, who are made one with him, and shall partake of his glory in his appearing, it is the sweetest, the most comfortable thought that their souls can be entertained and possessed withal, to remember the *glorious revelation* of their Redeemer.

Now this glory of their Lord being precious to them that love him, they rejoice much in the consideration of this, THAT THERE IS A DAY AT HAND, wherein he shall appear in his brightness and full glory to all nations, and all shall be forced to acknowledge him ; it shall be without doubt and unquestioned to all, that he is the *Messiah*, the *Redeemer*, the *Judge of the world*. And as it is the day of His *revelation*, it is also the *revelation* of all the adopted SONS OF GOD. Rom. 8 : 9. They are now accounted the refuse of the world, exposed to all kind of contempt ; but then the beams of Christ's glory shall beautify them, and they shall be known for his. 1st John 3 : 2 ; Col. 3 : 4.

"*Hope to the end.*" This exercise of hope, as I conceive, is not only to have the habit of it strong in the soul, but to act it often, to be often turning that way, to view that approaching day of liberty. *Lift up your heads, for the day of your redemption draweth nigh.* Luke 21 : 28. Where this hope is often acted, it will grow strong, as all habits do ; and where it is strong, it will work much, and delight to act often, and will control both the doubtings, and the other many impertinent thoughts of the mind, and force them to yield the place to it. CERTAINLY, THEY WHO LONG MUCH FOR THAT COMING OF CHRIST, WILL OFTEN LOOK OUT TO IT.

If you would have much of this, call off your affections from other things, that they may be capable of much of it. The same eye cannot look up to heaven, and down to earth, at the same time.

"*Gird up the loins,*" &c.—Men who are altogether earthly and profane, are so far from girding up the loins of their mind, that they set them wholly downwards. The very highest part of their soul is glued to the earth, and they are daily partakers of the serpent's curse, they go on their belly and eat the dust ; *they* mind earthly things. Phil. 3 : 9. Let us remember our way, and where we are, and keep our garments girt up, for we walk amidst thorns and briers, which, if we let them down, will entangle and stop us, and possibly tear our garments. We walk through a world where there is much *mire of sinful pollutions*, and therefore it cannot but defile them ; and the crowd we are among will be ready to tread on them ; yea, our own feet may be entangled in them, and so make us stumble and possibly fall. Our only safe way is to gird up our affections wholly.

And we may learn from the foregoing, that this is the place for our trial and conflict, but the place of our rest is above. We must *here* have our loins girt, but when we come *there*, we may wear our long white robes at their full length, without disturbance, for there is nothing there but peace, and no danger of defilement, for no unclean thing is there. Yea, the streets of that New Jerusalem are paved with gold. To him, then who hath prepared that city for us, let us ever give praise.

Simple justice to this excellent man requires us to say that the dignity of Archbishop of Glasgow, was conferred upon him [by the policy of Charles II. in 1670] without his solicitation, and against his will. He refused to take possession of the office for 12 months after his appointment. While he was archbishop, he did all in his power to reform the clergy, to correct wickedness, and promote piety among the people. He had previously tried hard to promote union among Christians. He had twice visited London to remonstrate with Charles against the oppressive measures he pursued towards the Scotch Presbyterians : and doubtless hoped to be instrumental in suppressing violence, and soothing the exasperated minds of the opposing sects. Finding himself unsuccessful in this, he begged to be allowed to resign, and in 1673, went to London for that purpose. The king still refused to accept his resignation, but gave him a written engagement to allow him to retire after the trial of another year, of which promise Leighton gladly availed himself. He closed his life in retirement, in 1684. We gather these facts from the Encyclopedia of Religious Knowledge. Of his works Doddridge says, "Few uninspired writings are better adapted to mend the world. They continually overflow with love to God and man." In summing up his character in the "Biography of Eminent Men," it is said, "Leighton was a man of great eloquence, mildness, disinterestedness and piety."

Midnight Cry June 15, 1843

A FITNESS FOR THE KINGDOM.

Without holiness no man can see the Lord. Except a man be born again, he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein; while the road to life is straight and narrow, and few find it. When one said unto our Savior "are there few that be saved?" he said unto them, "Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord—that the Judge standeth at the door. "He that hath this hope in him," says the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure; and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Savior, should see to it, that we do not deceive ourselves. We cannot serve two masters; neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is any tie which binds us to earth, it may retain us here, when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service. Doubtless many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness than to the righteousness of Christ, and that they have come short at last of entering his everlasting kingdom. If we would be saved, we must love the Lord our God, with all our heart, and soul, and mind, and strength, and our neighbor as ourself; we must walk soberly, and godly, and righteously in this present evil world; looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleansed from all sin. We are to forsake our sins by righteousness, and our iniquities by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord, that if we will repent, though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, willing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it, that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.

A merry going out often bringeth a mournful return, and a joyful evening, a sad morning.

So all carnal joys enter pleasantly, but in the end bite and sting to death.

1843. REMARKABLE COINCIDENCE.

It is truly interesting to find the various independent writers, who, since 1798, have seen what was entirely unperceived before, that the 70 weeks are a key to the 2300 days. A pamphlet has just been put into our hands, with this title:

"TWO ESSAYS, ON DANIEL'S PROPHETIC NUMBER OF 2300 DAYS;

AND ON THE CHRISTIAN'S DUTY TO INQUIRE INTO THE CHURCH'S DELIVERANCE.

BY ARCHIBALD MASON.

Minister of the Gospel, Wishawtown, Scotland.

NEWBURGH.

Printed from the Glasgow Edition,

by Ward M. Gazley.

1820."

The writer held many of the popular views about the millennium, but he grasped this one great truth, that the 2300 days end in 1843, and defends it with ability, though he does not bring out the whole force of the argument. He first actually applies the famous little horn of the 8th of Daniel, to Antiochus Epiphanes, because others did so before him, but seeing how inconsistent this is with the accompanying declarations, that the vision extends to the time of the end, even to the last end of the indignation, he proceeds thus:—"The time of the end did not come, the last end of the indignation did not arrive, neither did the many days expire at the miserable end of Antiochus. Some *other* power, therefore *must* be signified by this part of the vision besides that of the Syrian monarch, and this can be no other than the antichristian and idolatrous church of Rome. The idolatry, the policy and craft, the cruelty and persecution, the tyranny and success of this Syrian monster, and his hatred of the church of God, have been *exemplified*, EXCEEDED, and for a very long time practiced by the Popes of Rome."

He then shows the absurdity of applying the 2300 days to Antiochus, and also points out the manifest errors made by Faber and Bicheno (who rightly reckon them 2300 years) in commencing them. On this point he concludes thus:—"We may therefore dismiss all these calculations as mere human inventions."

He then proceeds with the true view, as follows:

"I have lately seen a small pamphlet which was first published in America, by the Rev. Wm. E. Davis, South Carolina, and republished in 1818 at Workington, in the South of England. This author asserts that the 2300 days commenced with the 70 weeks, (chap. 9: 29.) In this opinion, I am constrained to concur."

We should be pleased to copy his entire argument on this point, occupying 10 pages, but can only give his conclusion, which he states thus:—

"Having endeavored to fix the date of the 70 weeks, or 490 years, and having shown that the 2300 days or years, must commence with them, the calculation of the latter number may be easily, and I hope satisfactorily made. The 2300 years began 490 before the death of our Lord Jesus Christ, and 457 years before his birth, at which the Christian era commenced. If we subtract 457 from 2300, the remainder will give that year in the Christian era when the 2300 years will expire. By this simple operation, we find this number will end in **1843**. IN THAT YEAR, the Lord's sanctuary shall be cleansed, the church and the nations will be delivered from the abominations of the mother of harlots, and popery will perish from the earth."

The reader might easily fancy himself reading the productions of Miller, Litch, Storrs, or Hale, but we believe that no one of the present Second Advent writers ever knew of the existence of this book till last week. The editor of this paper never heard of it before. Is it not a wonderful coincidence that so many writers, without a knowledge of each other, came to the same conclusion about the same time? This book must have been written in 1819. The world had so long held to the notion that the little horn was Antiochus, it is not strange that his thoughts should follow in the same track till he found how entirely it differed from the divine directory respecting the end of the way. Even the papists, themselves, have felt the impossibility of making Antiochus fill up the prophecy, and therefore in the margin of the Douay Bible, printed in 1610, they have this note on Dan. 8: 23, "Historically, Antiochus; but mystically, Antichrist." The Romish Church has much to say about Antichrist, which shall arise and continue three years and a half near the end of the world. They seem to have a motive for this, similar to that of the culprit pursued by the sheriff, who, louder than any one else, cries out, "*stop thief!*" "*stop thief!*" On the 26th verse, the Douay Bible has this note; "So much as related to the profanation of the temple, was fulfilled above 300 years after this prophecy, as the same is also a figure of Antichrist, it shall happen towards the end of this world." We need not stop here to show that Antichrist has come and proved its identity by its perfect likeness to the prophetic picture. Do not our modern commentators occupy a very awkward position, when they so pertinaciously adhere to the Antiochus theory that they can completely nullify all the predictions in Daniel respecting the END, because they find a small part of the prophecy seems to fit that "vile" king!

Mr. Mason betrays a similar copying of popular opinions in summing up his argument, which he does thus:

"Daniel's 2300 years, commencing with the 70 weeks, in the 457th year before Christ, will terminate in A. D. 1843, when the Sanctuary shall be cleansed from popish Abominations. This is 24 years before the millennium begins; and during this period, the church will be prepared for entering into her state of *prosperity and peace*. These conclusions are not the effect of human contrivance; they are forced upon us by the numbers themselves, viewed in that arrangement in which it is necessary to consider them."

He held the popular theory respecting the earthly millennium as commencing at the end of the 1260 years, which he supposed began in 606, and ended in 1866. He, nevertheless, saw that popery must be destroyed in 1843. Let the reader weigh the expressions in Dan. 7: 11, 21, 22, and 2 Thess. 2: 8, and he need not hesitate long in deciding that popery will be destroyed only at the coming of Christ.—Surely, now is the time to look constantly for that great event. Reader, are you living in daily readiness to meet Christ?

After the above was in type, we took up the Jubilee Trumpet, published in Cincinnati, from which it appears that we have distinguished living divines to keep us company.

REV. JOSHUA L. WILSON, D. D.

We have had the pleasure of examining a work, entitled, "Original Sermons by Presbyterian Ministers in the Mississippi Valley." In this work we find a sermon on the "Cleansing of the Sanctuary," by Dr. Wilson of this city, who is known as being one of the most celebrated divines in the Western country. Although the Dr. does not agree with us in every particular, yet our faith has been very much confirmed by reading his sermon.

We will make some extracts from the above mentioned sermon, that our readers may examine for themselves.

Having taken this ground, or method of computation, he says:

"I undertake to show—That Daniel's '70 weeks' is the beginning or first part of the '2300 days,' allotted for cleansing the sanctuary: that Daniel's 'time, times, and a half' is the last or concluding part of the '2300 days:' that the '70 weeks' commenced 453 years before the birth of Christ, and ended in A. D. 37; that the 'time, times, and dividing of time' or 1260 years began in A. D 587, and shall end with the termination of the '2300 days,' *or years*, in 1847."

Again, he says on page 301—

"Here then is the grand clue. 1. The whole vision contains 2300 years. 2. it is impossible by the most accurate dates we have in history, to find the beginning of those years, nor can we tell by our best chronological tables, whether the 'commandment,' mentioned, 'to

build again Jerusalem,' was the decree of Cyrus, Darius, or Artaxerxes; all of which are recorded by Ezra. Ezra i. 1, 4; vi. 8, 12; vii. 11, 15. But, 3. We have found that the 70 weeks or 490 years ended A. D. 37. 4. We can now calculate exactly, either backward or forward, and so form an intermediate poin , ascertain with mathematical exactness, both the beginning and the end."

In a note at the bottom of the 297th page, we find the following facts:

"It is not a little remarkable, that William C. Davis of South Carolina, Th. R Robertson, of Indiana, and Wolf, the Jewish Missionary, in calculating the times specified in the Books of Dan. and Rev. all have fixed the end of the 2300 days in 1847."

Most certainly the learned Dr. is right. It is something *remarkable*,—very remarkable. And we might add many other names to these, such as Wm. Miller, A. J. Krupp, of Philadelphia; David McGreggor, now of Falmouth, Me; Edward Irving, and Rev. Mr. Way, of England. All the above about the same time discovered that the 70 weeks or 2300 days, commence at the same period of time. There seems, however, to be some difference of opinion as to the termination of these days. Let us look at the prophecy of the 70 weeks, for a moment. The Prophet declares "from the going forth of the commandment, to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and three score and two." Seven weeks and three score and two added together, make sixty-nine weeks. Sixty-nine weeks unto Messiah the Prince; upon this point we are all agreed. These 69 weeks are equal to 483 days, or years; and these bring us to Messiah, and he was "to confirm the covenant with many for one week," or 7 years. See Dan. ix. 27.

We wish our readers to understand the points upon which we agree. 1. That the seventy weeks and 2300 days commence at the same time. 2. That the 69 weeks terminated at the commencement of our Lord's ministry. Now then we have only to show that our Saviour's ministry was seven years, or one week, as spoken in prophecy.

1. Ferguson has established by astronomical calculations, that our Saviour was born four years before the vulgar era. And he has likewise proved that he was crucified A. D. 33. This of course would make him 37 years of age at his death.—He began his public ministry being "about 30 years of age." See Luke iii 23. This would give seven years in which he confirmed the covenant with many. There remain 1810 days to be fulfilled after the crucifixion; and these terminate this year—1843.

For the Midnight Cry.

THE LAST DAYS.

SUBSTANCE OF A LECTURE, BY E. JACOBS.

"*An end is come, the end is come; it watcheth for thee; behold, it is come.*"—Ezek. 7: 6.

This language has been supposed to refer to the *end* of the Jewish state; but if it means no more than this, the reading in verse 5 cuts off their restoration; for this *end*, whatever it may be, is there said to be "an *only* [or final] evil."

The idea that allusion is here made to the destruction of the earth that is to follow the second coming of Christ, is strengthened in the second verse: "The end is come upon the *four corners* of the land" This term is used in Job 1: 19, for complete destruction. "Behold, there came a great wind from the wilderness, and it smote the *four corners* of the house, and it fell." &c. See also Rev. 7: 1—3. "I saw four angels standing on the *four corners* of the earth, [the land,] holding the four winds, that they should not blow on the earth." Verse 3: "Saying, hurt not the earth, neither the sea, nor the trees, *till* we have sealed the servants of God," &c Are not these the four angels that are to bring this "only evil" upon the "four corners of the land?" The question arises, Has the time now come when we are fully authorized to apply the awfully solemn warning contained in this text

"THE END is come," or rather *the end cometh*, so near that "it *watcheth* for thee" as the lion watcheth for his prey.

Many things are urged as reasons for delaying this alarming cry. The millennium or world's conversion, return of the Jews, unoccupied territory of the earth, &c., &c.; all of which unscriptural objections have so frequently been set forth in their real character, that I pass them over in order to record a few of the things that God says relative to the condition of the earth and its inhabitants, when *the end* is approaching or "watching" for us. Acts 2: 19. 20—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.—[The Aurora Borealis.] The sun shall be turned into darkness, [May 19, 1780,] and the moon into blood, [on the night of the same day,] before that great and notable day of the Lord come."—Rev. 6: 13—"And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when shaken of a mighty wind." [Nov. 25, 1833.]

Now read the four following verses, and cautiously judge whether the next events we are to look for are the world's conversion, return of the Jews, or an increase of the population of the earth "And the heaven departed as a scroll when it is rolled together, and *every* mountain and island were removed out of their places. And the kings of the earth, and the *great men*, and the rich men, &c., hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, (the throne has then appeared,) and from the wrath of the Lamb: for THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?" These things are the *first* (noticed in the prophecy,) that follow the falling of the stars.

If we are enquired of, why our learned or "*great men*" have not found out these things, we have only to say that it would seem from this, as well as much other Scripture, that they are in the wrong place to *find out* any thing that will be of lasting benefit to a perishing world.

2 Tim. 3: 1—5, "This know also, that in the *last days*, perilous times shall come; [not a world's conversion,] *for* men shall be lovers of their own selves," &c. When has our earth been as productive of selfishness, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholiness, and crime of every kind here enumerated? Forty or fifty years ago, Methodist ministers could exultingly tell of majorities of their societies enjoying the blessing of sanctification or *holiness*. Now if one in forty be found entirely consecrated to God, it would be a wonder; and that society is not alone. The last characters in the list are lovers of pleasure more than lovers of God, and to finish the tale of horror, the whole list have *a form* (make a profession) of godliness. Let any candid man tell us whether he can discover any marked difference between the great mass of professors of religion, and the great mass that profess none. Loving pleasure more than God is obvious, not only from the luxuries sought after and enjoyed at home, but from the multitude of highly ornamented houses of worship, supplied with silver-toned instruments of music, and preachers whose style of living seem to compel them to please their hearers rather than God. Here, on their cushions of down, multitudes, with music, oratory, and soothing songs of "peace and safety," are lulled into a deep sleep, from which, it is to be feared, nothing but the notes of the last trump will arouse them. Another thing is said of these professors of religion that should be noticed. Verse 7: "Ever learning, and never able to come to the knowledge of the truth." What truth? That concerning the "perilous times" of the last days among others.

2 Peter 3:—"Knowing *this first*, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Is this a world's conversion, or the return of the Jews? This epistle was written purposely to put the children of God on their guard against these *scoffers* that should arise in the last days, and to lead them to cleave closely to the *prophetic* as well as apostolic writings. See verses 1—3. Do we hear the enquiry, Where is the promise of his coming? And though the world is pointed to that promise again and again, yet, at this time, almost the whole professedly christian world is ringing in angry tones, *Where* is the promise of his coming? This, remember, is an inquiry of the last days. Specimens of scoffing are so abundant that we need not here pause to give any. Besides other places, they can be found emanating from pulpits and religious presses.

James 5: 3—"Ye have heaped together treasure for the *last days*." "Your gold and silver is cankered," &c. It is a well known fact that there has not for centuries been as much specie "heaped together" as at the present time. The extensive mines of gold and silver throughout the whole world have been more faithfully wrought than common for a few years past, which, of course, has increased the quantity of the precious metals; and the recent pecuniary embarrassments, not only of our own but all other countries, has tended to throw the great bulk of gold and silver into the hands of the wealthy, where it is literally "*heaped together*" for the "last days." For specimens of the oppression practiced by this class, see verses 4—6. Let the poor, despised, and rejected follower of a once despised and rejected Saviour take the heart-cheering advice in the 8th verse: "Be patient: establish your hearts, *for the coming of the Lord draweth nigh*."

In 1 John 2: 18, you will learn that it is the existence of anti-Christ in the world, and not the world's conversion, that is to be a warning of the approaching end.—In Jude 17: 18, we are referred to Christ and his apostles as evidence that "there should be mockers in the *last time*, (not all converted,) who should walk after their own ungodly lusts." We are almost daily accosted with specimens of mockery very similar to that which the forty-two children heaped upon God's prophet, Elisha—"Go up, thou bald head;" or, in other words, "You have not gone up yet." This kind of mockery comes as frequently from priests and professors as from any other quarter. Matt. 24: 37—"But as the days of Noah were, so shall also the coming of the Son of man be." If the world were all converted then, so it will be when the Son of man comes. Verse 41—"One shall be taken and the other left;" (not all converted.) Matt. 13: 39, 40—"The harvest [not millennium.] is the end of the world." "As therefore the tares [children of the wicked one, v. 38,] are gathered and burned in the fire, *so shall it be in the end of this world*." You have also, in Matt. 24: 48, in the last days, the evil servant saying *in his heart*, "My Lord delayeth his coming," held up to us as a warning; the Lord well knowing that his children would need no more particular caution against those who should say *with their lips*, "The Lord cannot or will not yet come for years," "You need not be alarmed," "Quiet your fears," &c., &c.

THE JUDGMENT OF THE FAITHFUL.

In Vincent's excellent book, he speaks of the judgment of the righteous and wicked separately. Here is an extract, which will be read with deep interest for the practical lessons it contains.

"1. Christ will take an account of the righteous, Rom. 4: 10, 12. 'We shall stand before the judgment seat of Christ, and every one of us shall give an account of himself unto God.' Though the righteous shall not be brought to condemnation, yet they shall be brought into judgment, which will be for their Master's honor and their own: especially of those who can give a good account of the talents their Lord hath entrusted them with. * * *

"3. And especially he will take an account of their works of mercy, Matt. 25: 35, 36. 'I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me,' &c.

"It will even astonish and confound the righteous to hear such language as this from the Lord Jesus Christ; when he appears in such glory, they will be ready to question, when he was in any want, and received relief at their hands: 'When saw we thee an hungry, or a thirst, or naked, and ministered any help?' We received all from thee, but could give nothing to thee; thou didst relieve us, and redeem us out of the deepest poverty and misery in which we were sunk, and should have perished without thy help; but what relief hadst thou from us? Then the king will answer and say unto them, v. 40. 'Verily I say unto you, in as much as ye have done it to one of the least of these my brethren, ye have done it unto me.' At such a time and such a time the poor came to you for relief, making use of my name, whose backs for my sake ye clothed, and whose bellies you refreshed, and whose necessities you supplied, that was done unto me; though they were poor, they were my brethren: some of my servants were brought into straights for conscience sake; and you received them, or sent help to them; you received me then, and gave help to me; that money was not thrown away, it was given to me, and I am come to give you a thousand-fold reward. Were this truth more effectually believed, what a forwardness would there be in Christians to works of mercy; surely they would look upon that part of their estate as best improved; which in such works is bestowed. Christ doth not mention any other use which they put their money unto, which if worthy to be compared, would be made mention of; he doth not speak of so much laid out in building, so much laid out in clothing, so much laid out for food, so much laid up in portions for children: all this the wicked can do; but so much laid out to the poor, and me in them, which is the only part ye have laid up for yourselves; and which I am now come to return unto you with usury.

"4. Christ will take an account of the afflictions which the righteous have endured; especially, of their sufferings for his sake: such reproaches, such losses, imprisonments, banishments, buffetings: but if they have suffered death, with what honor will this he made mention of: with what great esteem will he receive and speak unto them which have come out of great tribulation! and O the joy in this morning, after the tears of the night! then they will find that their 'light affliction which they have endured for a moment, hath wrought for them a far more eternal and exceeding weight of glory.' 2 Cor. 4: 17."

PICTURES OF THE TIMES.

Within two or three weeks, the papers have been abundantly supplied with foreign news, from which we extract a few sketches of the signs of the times. Many are telling us that the world cannot end yet because it is now rapidly making improvements, which the Lord will not cut off in their midst. Let us consider the results of the improvements, on human happiness and the prevalence of apostolic Christianity or true holiness. We shall find that our civilized and professedly Christian governments are sustaining monopolies which reduce the mass of the people almost to starvation, while the few are still more injured by being pampered in pride and luxury. In introducing a motion in Parliament for the abolition of the British corn laws, which tax the food of the poor so enormously, Mr. Villiers said there were 4,000,000 of the people of England who lived on oatmeal, and 10,000,000 whose chief food is potatoes, and who can get no wheat. Here is an extract from his speech:

"They said they had an adequate supply of food, and yet 10,000,000 of the people never tasted wheat. It was a disgrace to England—it was a scandal upon a people who prided themselves upon being the most philanthropic in the world. Why not let those 10,000,000 of beings work for their bread? He wished those 10,000,000 to get as good food as themselves, and they could only do it by freeing their labor and letting them give work in exchange for food. They said they wanted new markets in China and elsewhere Here was one ready to their hands—a home market of 10,000,000 of their fellow countrymen Free their labor, and they at once gave 10,000,000 customers to our manufacturers. Oh, what a shame it was that such a state of things should exist as that we should have so many starving human creatures, while in New Orleans a positive plague was created from the putrefaction of human food, for which they could find no outlet. He spoke of the law in reference to the health of the people, and characterised it as murderous. They would endure their sufferings with resignation if they thought they arose from the decrees of Divine Providence, but they would resist oppression which they believed to be brought upon them by the selfishness of their own fellow countrymen"

But what is the excuse for these horrid facts? Let the pretended successors of the laboring tent maker blush and hang their heads when they hear it, in the words of Sir Robert Peel's reply to Mr. Villiers:

"The landed interest is entitled to protection on the just ground of being called on to bear special burdens. It is the landed property of the country which maintains the church establishment."

What a revelation is here! How long can Heaven endure such oppression in the name of Christianity?—When such a reply circulates through the comfortless dwellings of the starving poor, will they not curse the church establishment, and the Christianity of which it is the pretended representative? Is not the church a constant excuse for the infidel!

For another glimpse at the Christianity of the British government, read the following from the London Times, the first paper in the kingdom:

"Our intelligence from India realizes all our prophecies. The usual routine of aggression, conquest, spoilation has been completed. Scinde is now annexed to the territory of the English empire.

"Such is the termination of our negotiations for the navigation of the Indus. We began by treating for privileges of traffic: we have ended by seizing a friendly territory. We first lulled the suspicions of the Ameers by professions of amity. We then stipulated for the residence of agents, who were instructed to maintain a tone of friendly confidence, and to propose a reciprocity of commercial advantages with the natives. We finally drove their princes from their hunting grounds, and worsted them in their attempt to vindicate the honor of their country. We have consummated by violence what we commenced in treachery."

The following facts respecting this affair are gathered from letters from Bombay up to April 1.

"The city of Hyderabad was taken possession of on the 20th of Feb. Search having been made for treasure, £600,000 were found in specie, and as much more in jewels, and are proposed to be appropriated by the army, who look for £1,000,000 sterling of prize money. Farther investigations are in active progress, and it is expected that other sums may yet make their appearance."

In other words, a band of armed robbers, governed by the head of the English Church, were ransacking a city, to find more money, when they had already stolen more than five millions of dollars. What must be the effect of such things on the prospects of English missionaries?

Surely when such things are practiced by a nation of church members, the "perilous times" foretold by Paul have come? It is not from a desire to display the faults of Great Britain that we refer to these things, but the character of the most influential nation, boasting of its civilization and Christianity, must be looked at when we would know the characteristics of the present times.—Who would wish to have the present state of things eternal? Is there any hope of a change for the better before Christ's everlasting kingdom is set up? On what ground can such hopes be built when civilization is made to minister to human misery, and nominal Christianity is the patron of infidelity and robbery?

But English journalists have equally abundant materials for exposing the hypocrisy of our national boasts.—The darkest picture of public morals in America is drawn in the petition to Congress by Rev. Sydney Smith, Dean of St. Pauls, which appeared in the London papers of May 18th. Before reading it, consider what we might expect from Paul's description of the last days in his 2d epistle to Timothy.

"This know also, that in the last days perilous times shall come, for men will be self-lovers, money lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unholy, without natural affection, *bargain breakers*, slanderers, incontinent, fierce, haters of good men, headstrong, puffed up, lovers of pleasure more than lovers of God, having a form of godliness but denying the power of it."—*Campb ll's Translation.*

"THE HUMBLE PETITION OF THE REV. SYDNEY SMITH, TO THE HOUSE OF CONGRESS AT WASHINGTON.

"I petition your honorable house to institute some measures for the restoration of American credit, and for the repayment of debts incurred and repudiated by several of the states. Your petitioner lent to the state of Pennsylvania a sum of money, for the purpose of some public improvement. The amount, though small, is to him important, and is a saving from a life income, made with difficulty and privation.

"If their refusal to pay (from which a very large number of English families are suffering) had been the result of war, produced by the unjust aggression of powerful enemies; if it had arisen from civil discord; if it had proceeded from an improvident application of means in the first years of self government; if it were the act of a poor state struggling against the barrenness of nature—every friend of America would have been contented to wait for better times; but the fraud is committed in the profound peace of Pennsylvania, by the richest state in the Union, after the wise investment of the borrowed money in roads and canals, of which the repudiators are every day reaping the advantage It is an act of bad faith which (all its circumstances considered) has no parallel, and no excuse.

"A great nation, after trampling under foot all earthly tyranny, has been guilty of a fraud as enormous as ever disgraced the worst king of the most degraded nation of Europe.

"Little did the friends of America expect it, and sad is the spectacle, to see you rejected by every state in Europe, as a nation with whom no contract can be made, because none will be kept; unstable in the very foundations of social life, deficient in the elements of good faith; men who prefer any load of infamy, however great, to any pressure of taxation, however light.

"Nor is it only this gigantic bankruptcy for so many degrees of longitude and latitude which your petitioner deplores, but he is alarmed also by that total want of shame with which these things have been done, the callous immorality with which Europe has been plundered, that deadness of the moral sense which seems to preclude all return to honesty, to perpetuate this new infamy, and to threaten its extention over every state in the Union.

"To any man of real philanthropy, who receives pleasure frome the improvements of the world, the repudiation of the public debts of America, and the shameless manner in which it has been talked of and done, is the most melancholy event which has happened during the existence of the present generation."

We might go on to trace all the lineaments of the picture drawn by Paul. The following from a recent Journal of Commerce, describes the state of things in the boasted city of brotherly love.

"PHILADELPHIA.—Mobs and murders seem to have their own way in Philadelphia. Her good citizens are ridden upon rails, and their estates burned up by turnouts, because they claim the right of making their own bargains. Her firemen endanger the city by their constant fights. Even at the demand of a mob the city capitulates, and agrees to pull down an offensive building. All this is disgraceful and dangerous, not to Philadelphia alone, but to all other cities, and to the country at large; and if a different policy is not adopted, we shall have a fire kindled which it may not be easy to put out. If murder can go unpunished, and murderers be cheered as heroes—if any band of rowdies whose taste is offended may take vengeance into their own hands—if such things are allowed in any city, her inhabitants deserve the curse of heaven for their guilty supineness, and they will be very likely to have it poured out upon them."

We cannot close this chapter without noticing the last aggression of the strong upon the weak at the Sandwich Islands. The True Sun justly says:

"A more arbitrary exercise of power has seldom, in modern times, disgraced the history of a civilized nation. It appears that the British Consul for the Islands, Mr. Charlton after contracting debts to a large amount, decamped from Oahu without paying his creditors, having previously delegated the consular authority to a Mr Simpson, a person peculiarly obnoxious to the Government in consequence of the insults he had offered to it, his declared hostility to its measures, and his refusal to abide by the decisions of the legal tribunals of the Islands. The King decided not to recognize him as Consul until he had heard from England on the subject. About the middle of February, Lord George Paulet arrived at Oahu, in command of H. B. M. frigate Carysfort, and opened a correspondence with the King, demanding the cession of the Islands to Great Britain By way of calling immediate attention to his demands, Capt. Paulet ordered his ship to be cleared for action, and gave six hours' notice to the French and American Consuls of his intention to bombard the town of Woahoo if those demands were not complied with. The King, having no alternative, succumbed, and the British flag was hoisted on every island of the group."

Mr. Gorham D. Abbott, a very intelligent gentleman, called recently at the office of the Midnight Cry, and in conversation, asked us what "signs of the times" we could now "discern." We referred him to the "distress of nations with perplexity," which characterize the present times of peace, health and plenty. While we have means of prosperity and happiness so abundant, it is certainly remarkable that the whole world should exhibit such scenes of distress, despondency and gloom.

"THAT IS TRUE," he replied. Every candid person, who will patiently survey the present state of mankind, must admit the same.

"Is it not a time of distress of nations?" we lately inquired of an experienced publisher of a widely circulating paper. He promptly replied, "It is a time of distress of NATION. We are sure of that."

We asked an aged observing watchman last week what hope there is of a radical improvement in the political and moral condition of this nation. He said he could see none. We are constantly choosing worse and worse men to office, and the public eye is familiarized with the fact that their practices are daily growing more and more corrupt.

There are many who admit this fact respecting this country, who are not aware that a similar state of dissatisfaction and fearful apprehension exists throughout the world.

In France, besides the usual commercial embarrassments which pervade all nations, the succession to the throne is now a subject of alarm. Not many months ago, the heir of the crown was in the prime of health and vigor. In an instant he receives his death blow, and now the heir is an infant, but five years old, whose mother is a Protestant. The frail existence of his aged grandfather who now occupies the throne, is all which saves that excitable nation from intrigues and convulsions, which no reflecting Frenchman can contemplate without fearful forebodings.

Spain is still suffering from the effects of internal war Its chief commercial city [Barcelona] is in such a fever of exasperation against the government, that Gen Seaone declared in a recent debate, that the city could only be governed by military laws, and that to maintain its tranquility, 100 mortars should be constantly kept prepared to bombard it, independently of the assistance which an efficient garrison might afford.

If we inquire respecting the next nation in the peninsula, the newspapers sum up the intelligence thus:

"The unimportant character of the greater portion of the continental and Peninsular news is relieved by the disastrous accounts we have received from Portugal.

"The College of Nelles, founded by the Jesuits some two hundred years since, and which was considered to be one of the finest buildings of which Lisbon could boast, has been utterly destroyed by fire. This calamity, which the use of a few gallons of water might have prevented, is entirely attributable to the miserable and rascally inefficiency of the officials, whose duty it was to interfere on the emergency.

The people have long been hoping that the government would relieve their distress, but there, as in this country and others, their expectations have ended in bitter disappointment

"The resolution of the ministry, whose removal from office countless intrigues were plotted to accomplish, to break off the tariff negotiations with Great Britain, paralyzed the efforts and energies of the industrious classes. It was indeed supposed that they would have yielded to the popular clamor, and have adopted an alliance, the necessity of which the exigencies and position of Portugal did most especially recommend. At length the patience of the inhabitants of the Douro districts was completely worn out. As petition and remonstrance were of no avail, they have resorted to outrage. A band of men composed of persons connected with the wine trade, and whom the rejection of the tariff has driven from their respective employments, have leagued themselves together for the purpose of committing the most fearful outrages. In the city of Oporto, these starved out desperadoes have dared such acts of spoliation and robbery that it has been found necessary to proclaim curfew law, and to arrest all persons not well and clearly authenticated who may be seen in the streets after the hour of nine in the evening. In fact, to such a frightful extent have the atrocities of the infuriated mob been carried, that the municipal guard declare themselves unable to quell or control them, unless to their numbers be added a considerable reinforcement. Against the minister, Costa Cabral, who sacrifices the interests of the dealers of the staple commodity of the country to the behests of some half a dozen drivelling and insignificant manufacturers, curses both deep and loud are hurled from all quarters of the kingdom. A crisis, it is certain, is fast approaching. God grant it may be bloodless."

Another paper speaks as follows:

"A great commercial depression is still felt throughout Spain and Portugal. The great falling off in the foreign demand for the principal articles of export has sadly diminished the revenues of the country, and given a paralysis to trade, from which it can never recover, unless an entire change takes place in the order of things.

"The immature revolt at Manilla had been put down, and the rebels executed. It had for its object to declare the independence of the islands from the Spanish yoke.

We cannot of course speak of all the nations of the earth separately. A few specimens must suffice. In Greece, bankruptcy and taxation of the poor, are the order of the day.

"The Greek Government, notoriously hampered and insolvent, are compelled, not merely to reduce duties, but to increase taxes."

From Egypt, the correspondent of the London Morning Chronicle writes:

"I have never seen trade here so dull as it is now Nothing is doing in either imports or exports. We have weekly auctions, but nothing is sold but wheat, and that is all bought by one of the bank directors, at prices no one else will pay."

A correspondent of the Tribune, writing from Valparaiso, Feb, 20, says:

"We have just received letters from Peru, and learn that there has been no change in affairs there since our last accounts, the two Generals still holding their posts, each with determination to conquer the other or die in the attempt—thus keeping the country in a continual state of commotion."

But where shall we find words to describe the condition of England and Ireland? The following has been in type several weeks. We cut it from a Romish paper in this city into which it was copied from an Irish paper.

"Condition of the Irish.—There is misery in the land—deep rooted, wide-spreading, unparalleled misery. The poor are becoming poorer, while the numbers of the rich are lessening every day. Tens of thousands who enjoyed comparative comfort a few years ago, and looked forward to the future with a happy feeling of security, now stand despairingly upon the very brink of ruin. Destitution is overspreading the entire country—where trade was lately languishing, it has utterly died away—where it flourished once, it is declining. All classes feel the pressure. The pauper who is driven by famine to endure the horrors of the workhouse—the tradesman, from whose scanty earnings, insufficient for the support of himself and his family, the poor rate must be deducted—the shopkeeper who lounges at his door in idleness, seldom disturbed by the entrance of a customer—the farmer whom high rents, profitless prices, numerous taxes, and griping landlords, have reduced to a condition worse than that of the Eastern slave—the merchant, in whose stores there is no longer the stir and bustle of business—the landlords themselves, to whom the greater part of the wretchedness is owing which now renders it difficult for them to enforce their rents—all classes, the high and the humble—the discontented victim, as well as the voluntary slave, of the Saxon enemy—feel the painful pressure; and all Irishmen have, at length, united in one opinion—that the people were never before so poor as now, that their poverty is increasing, and likely to increase rapidly and awfully, unless the mercy of God should provide an immediate cure.

"There is misery in the land—in the South, in the East, in the West, and alas! in the once wealthy and contented North. That we deplore the evils which afflict us—that we are humiliated in being obliged to admit the wretchedness of a land so fertile and so fair as Ireland—we need not aver. But however mortifying to our national pride, we dare not conceal the fact, that our country is sinking, day by day.—"*B. Vindicator.*

Is it strange that the Irish should be driven to desperation? A late Liverpool paper says:

"The subject of the Repeal of the Union is becoming, in Ireland, one of great and rapidly increasing importance—and it is exciting, not only the attention, but the alarm of the Government.

"Mr. O'Connell has remained at home organizing his plans for moving his countrymen, and he has succeeded effectually. The Catholic clergy have joined the movement in great numbers. Tens of thousands are congregated at Mr. O'Connell's beck, and the country is in a fearful state of agitation To arrest this disorganization, the Duke of Wellington in the upper, and Sir Robert in the lower House, declared their intention of putting down the Repeal agitation—by force if necessary. Troops are pouring daily into Ireland, and that unhappy land seems destined to continue what it has been—a prey to contending factions and angry passions."

The excited people are assembling in immense masses, numbering in some cases, from 70 to 80,000. The meeting at Kildare May 7, (Sabbath) according to the Pilot, far exceeded in numbers that at the time of George the Fourth's visit, "long considered to bear away the palm from all Irish assemblies."

The agitation has extended to their brethren in this country, who are holding large meetings, and freely raising money to send to their oppressed fellow countrymen.

To be continued.

BROTHER TEALL'S LABORS.

Two letters have been received from Bro. Teall; the first dated "Seneca Falls, May 20th;" the other was brought by Brother Mitchell, a Baptist minister at Clyde, formerly pastor of the Broome St. Baptist Church in this city. He is a believer in the advent near. Here are extracts from both letters:

Seneca Falls, May 20th, 1843.

Dear Brother Southard,—

On the steamboat up the river from New York I fell in with (as was believed by all) a Roman priest. He appeared to be very sensitive when the wickedness of the Pope was mentioned. He made no effort to clear the Catholic Church of the guilt of persecution; that he admitted, but accused the Protestants of the same. The stand he took confirmed me in the opinion that the Pope is held by the Catholics as God, i. e. "the one that sitteth in the temple of God, showing himself that he is God." 2 Thess. 2. We talked till near midnight.

In the stage from Albany to Schenectady, I listened to a conversation between a physician and a gentleman on Millerism: neither believers. But on the idea of its producing insanity the Dr. objected, on the grounds that whenever insanity takes place, as a general rule, it is caused by an affected brain, or deranged nervous system, and then whatever subject is the most before the mind will appear to be the cause by their talk and actions.

This was of essential service to me the next day.

After breakfast, on Friday, I introduced the subject of the second advent to one sitting near me, in the canal packet, which was soon taken up by others, in succession, each confident of success, until 10 in the evening, with the exception of a lecture, I gave by request of the Captain, in the evening. The Lord stood by me; His truth was made to triumph. The Dr. tried his hand in turn, and was very hard in accusation, and fearful foreboding of infidelity and insanity. On the last I met him with his own words; he then retracted. There were a number of learned gentlemen on board; one, a Presbyterian clergyman: he tried it too, but with all his reading he made no better headway than some of the rest. The lecture seemed to stop the mouth of all until we came near Syracuse, on Saturday morning.

While I was distributing some papers to the crew and passengers, the clergyman wanted to know what kind of retreat I will make in 1844; time continuing. I agreed to reply if he would do the same by me. "When I am convinced that I am mistaken, then I hope to be willing to own it; in that case I shall have the pleasing reflection that I did the best I knew how. This is the worst you can make of it; but suppose I am correct and you unprepared, not having warned your hearers, &c., what retreat will *you* make? Can you make any? You know you cannot make any. There I have the advantage of you."

He then called it delusion.

"Now," said I, "you have a duty to do—you profess to be a Watchman on the walls of Zion,—if this is delusion, you are in duty bound to prove it such. This you can only do by giving us a better meaning of prophecy; can you do it? You know you cannot."

He did not say he could.

"Then, as a gentleman, take back those words."

But he did neither.

At Syracuse, I commenced lecturing in the street on Saturday evening and Sunday morning; I lectured three times in a large school-room, and twice in the Congregational church. This evening I am to lecture in the Methodist church, and to-morrow in the Baptist in this place. I find there are a number at Syracuse, here, and elsewhere, that saw the cross in the moon about the middle of February. A deist, Mr. F. Metcalf, in this place, drew it on a board the next morning, he being a portrait painter; I have just seen it. It is confirmed by many who are not Second Advent believers. The cross is the same as in the Midnight Cry, except the lower part comes down a little more. I am satisfied it is true and is a sign. Our Best Friend will come, and will not tarry. It must be we have but a few days more to labor here. I learn there are a number of places in this region where the people want to learn the truth of all this. Pray for me and us in this region, that we may be in that assembly who shall meet the Lord in the air. Yours, in the blessed hope,

H. V. Teall.

Clyde, June 5th, 1843.

Dear Brother Southard,—The bearer, Elder John Mitchel, is pastor of the Baptist church in this place, in whose house I lectured three times yesterday.

I am as much in the faith and work as ever. Since my last, I have lectured in Waterloo, Geneva, and in this village. In each place I find some that are looking for the Lord this year. The Baptists through this region, as a people, seem to receive it the most readily. My first lecture in Geneva was in a grove, to a very large assembly of all sorts, high and low, black and white, and I suppose some bond and free. My object was to prove to them what is the true spirit, hope, and faith of the Christian. That they are looking or seeking for the same city that Abraham was; and that we, as believers in the personal second advent of Christ, do believe from the Bible that possession is to be taken this year.

I learned afterward that many were disappointed, and much prejudice was removed. The Second Baptist church was kindly offered, which I occupied the most of the week. From this I think of going to Warsaw, Wyoming Co., N. Y., where I wish you would send me the Cry. Yours, &c. H. V. Teall.

Bro. Miller's Health.—A brother writing from Whitehall, N. Y., says:

"Bro Miller is very weak, but he is in a fair way now to recover. He is happy and resigned in mind. I do not see that his intellectual powers are in the least affected. His faith is firm, that the great deliverer will come this year He sends his love to all the brethren scattered abroad."

"Idleness" and Crime.—Of the 1,336 persons convicted by the Courts of Special Sessions, of the cities in New York State for the year 1842, five hundred and eighty two were "gentlemen" of no occupation. Truly, a very undesirable title.

LETTER FROM A STUDENT AT YALE COLLEGE.

Dear Bro. Himes,—For several months I have been deeply interested in the second advent doctrine. The first that I directed my attention particularly to the subject was nine months since, at the Newington Camp Meeting, which I had the curiosity to attend. I listened with great interest to Bro Storrs. I went there a firm believer in a temporal millennium and restoration of the Jews; but then I began to think my views might be unscriptural, and I would examine for myself. I had not formed my belief from an examination of the word of God, but I believed, as thousands of others do, because I had always been thus taught; but when I began to examine the Bible, I could find but little if any evidence to support these doctrines, but much against them. And passages which I had supposed referred to a temporal millennium, I became convinced referred to a future state. It was not, however, until after you and Bro. Miller had left New Haven, and I had spent much time in searching the word of God and in prayer, that I became a believer in the second advent doctrine Many suggestions and thoughts I received from you and Bro. Miller, for which you are held in grateful remembrance.

It cost me many a struggle to tear away prejudice and prepossessed opinions. Reputation was at stake, opposition of friends must be encountered, great sacrifices and self-denial must be made, the scoffs and jeers of class-mates must be endured. I must be considered as weak and fickle-minded because I would have anything to do with the second advent doctrine. I had better listen to our great men, D D s, and others, who, it was claimed, had spent their lives in studying the Bible, and possessed giant intellects I should rather yield to them than to the ignorant Millerites, as they were termed. I soon found, however, that our great men disagreed so much among themselves, it was not safe at all to trust to them; but I must go to the word of God, and with a teachable spirit, willing to sacrifice reputation and every thing else, if need be, if I would come to a knowledge of the truth.

Very many, it is feared, who do give the subject a partial examination, are not seeking after the truth, but trying to find out some non-essential mistake, which they will make appear of great importance, or are determined to make every thing bend to a certain theory. It is not so much to be wondered at, that while they hold on to a temporal millennium and restoration of the Jews, they should not believe in this doctrine, for it comes in direct conflict with their theories and prepossessed opinions — But some who are willing to examine for themselves, and have independence of mind enough to come out and proclaim what they believe, are giving up a temporal millennium and restoration of the Jews. I have it from the best authority, that Rev. Albert Barnes, of Philadelphia, made the following admission to his people, in preaching upon Christ's coming, mentioned in Thessalonians: that if Christ should come at the present time, he did not know as any passage of Scripture would be violated.—Perhaps, he says, this does not agree with our former views, but we may have been mistaken in our former opinions.

Oh, that all Christians might have their eyes opened, and Christian ministers not use their influence against the second advent doctrine, and be the means of ruining souls, for if it is true, they are fighting against God. But may we who believe that Christ is about to make his second advent be found watching and looking for the glorious appearing of the Son of God. Some are giving up the doctrine, but why should they? Is not the evidence from the word of God clear, and the signs of the times sufficient to show that the advent of our Saviour is the next great event? I intend, for one, to wait and look for this event continually, for I must believe it is near, even at the doors; and I trust that I shall never regret or feel ashamed that I advocated this doctrine, for God has blessed the truth, and has blessed me in proclaiming it.

Yours in the hope of the speedy appearing
of our Lord and Saviour, Jesus Christ,
WM. GUERNSEY.

Yale College, June 5th, 1843.

LETTER FROM BRO. S. S. BREWER.

CAPE MAY COURT HOUSE,
N. J., JUNE 4, 1843.

Dear Brother Southard.—After the Conference at Philadelphia closed, I left for Salem. Finding it impossible to get a place to lecture in, I commenced at one end of the town, on one side of the street, to distribute papers and Clues to the Time, with the Voice of Warning, No 2, entering every store and work-shop, and every other building, dropping a few words to the masons, carpenters, laborers, and all I met in my way, urging the necessity of an immediate preparation to met our God.

I crossed over on the other side of the street, and then going through the back streets in the same manner, I shook off the dust of my feet, and left for Bridgeton.

Immediately on entering, I endeavered to procure a place to lecture in, but could not. A neighbouring magistrate said to some of the citizens, that I ought to be pelted out with rotten eggs; another man said that I ought to be scalded to death, and any body that would harbor me. One professor of RELIGION, in his Jehu-like zeal for the cause of truth, offered a feather bed, to tar and feather me.*

When I found every place closed against me, the tavern-keeper that I boarded with offered me the use of the porch in front of his hotel, being the most public as well as the most central in the place. I accepted the offer, and the next day I published throughout the town, that there would be a lecture at half-past seven, from the Hotel at the corner of Commerce and Laurel streets, on the Coming of Christ.

At dusk the people began to assemble. I then got a table, with some lamps,—hung the chart against the front of the house, and after the usual ceremonies, began to lecture. It was a solemn time, the shades of night had closed around the scene; all was calm and hushed in silence, save the voice of the feeble instrument that was addressing the crowd that stood before him the result of the effort I leave eternity to decide. At the close, I gave out a lecture for the next night. Many came in from the country, but owing to the weather I could not speak to them. So the leaven began to work in the hearts of the people, and the Lord raised a friend who succeeded in getting the Court House, where I lectured to crowded houses every evening in the week, and three times on the sabbath.

The court then commenced its session, so I had to leave. One Dr. told me the weight of evidence was in favor of the Lord's coming, but he hoped it would not take place. The members of some of the churches say there never was such an excitement. Every body is reading their Bible. The last night was one never to be forgotten. To God be all the glory.

I am now lecturing at Cape May Court House. Much interest is manifested, but as I have given but one lecture, I must wait for the early and the latter rain, but the cloud is gathering. O may it spread and break over all this thirsty land. Pray for me.

Yours in the hourly expectation of seeing our Lord,
S. S. BREWER.

The nation which countenances such magistrates, is called a Christian Republic: and the church which fellowships such members expects soon to convert the world! Did the description of the Laodicean church ever have so perfect a counterpart before?—ED CRY.

For the Midnight Cry.

SHORT LECTURES. No. II.

"Behold I will gather them [Israel] out of all countries, and will bring them again unto this place, and will cause them to dwell safely."—Jer. xxxii. 37.

While some understand this as a most clear and positive prophecy of the general gathering of the natural Jews to Palestine, it will be my present object to prove from the connexion, that it is rather a promise for the gathering of all the saints who are by 'faith,' 'Abraham's seed,' into their own 'land,' or 'better country, i. e. a heavenly,' in 'the new earth,' at Christ's second appearing.

1. The promise in the text, of gathering 'Israel out of all countries,' &c., (if 'Israel' here mean the saints, as we maintain,) is precisely the same as that of Christ, to 'gather his elect from the four winds,' &c., at his coming to judgment, and is therefore naturally so understood.

2 As declared in the text, this gathered people of God, when thus all brought home, are to 'dwell safely.' In the 'New Jerusalem,' upon the 'new earth,' all the saints from first to last, and from the four winds, will indeed 'dwell safely;' but most surely none can ever so dwell in 'this present evil world,' where Satan and his dark powers prevail, even against the saints, till the Ancient of Days come, and judgment is given to them.

3. The next following verse but one to the text, shows that this people of God, when so gathered, are to 'fear,' or worship Him in that place forever, for the good of them and their children after them, i. e their children by faith descending from them from the prophets' day till this time of gathering. And does not this worshipping of God forever belong to the saints' eternal rest in heaven, rather than to any class on this old earth soon to pass away?

4. As in the next verse, the Lord, in his everlasting covenant, or promise, then to be fulfilled, is not afterward to 'turn away from them to do them good,' and they are not afterward to depart from him. And thus it will be with the Lord and all his saints forever, when, at His coming again to gather them from their graves, and from the four winds, into his glorious kingdom, then to come on the new earth, though it can never be so done, even with the saints, in their perpetual warfare with sin and Satan, and in their sure tribulation while still on probation

5. In the next verse we are taught, that when this, his people Israel shall be so gathered into that land, he will plant them there with his whole heart and soul. In the heavenly Jerusalem, God's people will be so planted, or established, but none of them can experience it in this world of death and destruction.

6. In the next following verse, we see that this gathered Israel are then to receive all the good that God has promised them. And what is all this good worth, if to be experienced only in this suffering world?

INFERENCES.—1. If these things are so, the doctrine of the natural Jews return, supposed to be taught from passages like this, is but a 'Jewish fable.'

2. But rather, all the gathering, or return-promises are for all the saints in their being soon gathered into heaven, in the blessed first resurrection.

3. The doctrine of a temporal millennium, supposed by some to be taught in the Old Testament promises, is but another judaizing notion, and a ruinous deception.

4 Finally, if so the foretold spiritual darkness and deception of Zion, in the last days, is now fulfilled, and the Lord's coming to fulfill these precious promises must soon take place.—AMEN.

PROGRESS OF CHRISTIANITY.

Many are the professors of religion who believe that righteousness shall soon cover this earth, while yet under the curse, for the sins of man. One of the greatest advocates for this spiritual millennium is the author of the "Great Commission," the Rev. Dr. Harris. While he advocates these views, he yet confesses that there is *now* a larger proportion of Paganism, compared with Christianity, than there was 50 YEARS AGO!

Another advocate of the same system, the Rev. A. F. Lacroix, Missionary from India, made the following statement in Exeter Hall, London, at the anniversary of the London Missionary Soc., May 12, 1842:

"Idolatry, with all its superstitions, and all its revolting practices, is still the religion of the land (India.) Pantheists still insult the Deity, by ascribing to him almost every evil action that can be committed. The entire female population, (one half, that is, of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. It is true, some individuals have embraced Christianity — but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians—while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to one thousand—that is, *one Christian* to *eighty thousand heathen*. Oh, what a disproportion yet, between the adherents of truth, and the adherents of error."

In the above Presidencies, faithful, pious missionaries, from almost every denomination of Christians, have been laboring for nearly half a century!

THE PRINCE OF THE HOST.—We read in Dan. viii. 11, that the "little horn" which "waxed EXCEEDING GREAT," "magnified himself even to the PRINCE OF THE HOST." In the 25th verse the same Prince is called the "Prince of Princes;" and in Dan. ix. 26, he is called the "MESSIAH." He is also called "MICHAEL one of the chief," or as in the margin, "the first of Princes," Dan. x. 13; in the 21st. verse, "Michael your Prince;" and in the xii. 1st. verse, "Michael the great Prince which standeth for the children of thy people."

Our opponents claim that the two first appellations—the "Prince of the Host," and the "Prince of Princes," denote the Jewish high priest. They are however no where applied to the Jewish priest, or high priest. Moreover the "Prince of the Host" is proved to be the Messiah by Joshua v. 13—15. Joshua would never have been permitted to worship a mere angel, nor to call him his Lord. The Prince of Princes is also proved to be our Savior by Rev. i. 5, where he is called "the Prince of the kings of the earth."

The "exceeding great horn" is therefore proved to be some power that stood up against our Savior, and must be Rome, by whom he was condemned and nailed to the cross.

"PLEASING TESTIMONY — The perusal of the experience of those brethren, who have had such signal displays of divine love, has been food to the soul. I have been much edified by your paper, especially the opening of prophecy. It has proved a blessing to some, and one man here, who did not go to church for two years at least. When asked by a brother how he came to be religious, he said he was reading a Midnight Cry, and it brought him to seek God.
Chambersburgh, Pa. A. F

VOICE OF WARNING.

THE WHEAT AND THE TARES SHALL GROW TOGETHER UNTIL THE HARVEST: THE HARVEST IS THE END OF THE WORLD.

No. 3. BOSTON, JAN. 15, 1843. Vol. I.

Harmonious Testimony of the Witnesses.

"Times and Seasons never to be known."

The Professor, vs. A Cloud of Witnesses.

Professor.—When Christ appears, you expect, do you not, that he will "restore again the kingdom to Israel?"

Ezekiel.—Most certainly. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." The glory of *New* Jerusalem must needs excel greatly that of *Old* Jerusalem, for it is to be, "round about eighteen thousand measures; and the name of the city from that day shall be, *The* LORD *is there!!*"

Prof.—Very well; admit that the kingdom will be restored *when* the Lord is revealed, yet who dare affirm that he understands aught respecting the *time* of its restoration, seeing Christ puts a quietus upon the whole matter by saying to his apostles, "*It is not for you to know the times or the seasons which the Father hath put in his own power?*" This seems to be forbidden ground; as effectually guarded as was the tree of life in Eden, by the flaming sword of the cherubims. *No one can* understand the time.

Daniel.—Professor! Professor! you err greatly in saying "*no one can understand;*" for the words of the man Gabriel, whose "face was as the appearance of lightning, and his eyes as lamps of fire, and his voice as the voice of a multitude," even the voice of that heavenly messenger is still ringing in my ears, saying, "*The wise* SHALL *understand!*" And again, "Go thy way, Daniel, the words are *closed up and sealed* TILL *the time of the end.*" Gabriel's words seemed to me very clearly to imply, that *at* the time of the end, so many of the predicted events would have transpired, that all the *wise*, honest-hearted truth-seekers, would discover that *the vision* was *unsealed*, and hence UNDERSTAND, not only that they were living IN the time of the end, but that the period when I should "stand in my lot," might also easily be determined from the *numbers* which I left upon record. When I stand in my lot, my people, "*every one found written in the book,*" are to be delivered; no matter where they are scattered. Or, if they are sleeping in the "dust of the earth,"

they shall "awake to everlasting life." And they "shall take the kingdom, and possess the kingdom forever, even forever and ever."

Prof.—*Thy* people, *thy* people, Daniel. Do you not recollect that Gabriel said expressly, *thy* people? Surely, *thy* people, the Jews, cannot mean *all the saints*. And, moreover, *thy* people *were* delivered from under the galling power of Antiochus; and all the saints *will be* delivered in God's own time; but the knowledge of that time he "hath put in his own power."

Paul.—Daniel's people are God's people; and God's people are the children of Abraham; and the children of Abraham *are all who believe in Christ*. As I once said to the Galatians, so do I now repeat to all the inhabitants of the earth, of every name and nation; "Ye are all the children of God by faith in Christ Jesus. They which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If *all* the faithful are to be blessed *with* faithful Abraham, they must of course be "found written in the book," and be "delivered" when Daniel's people are delivered, "at the end of the days," "at the sound of the trump," when they "awake to everlasting life," or, as brother Ezekiel testifies, "when the Lord God *opens the graves* of the WHOLE house of Israel."

Prof.—But the bars are not yet taken down. No one can enter the field of prophecy till the bars are down, or a gate open somewhere; and there is no opening yet, as I can see. "*It is not for you to know!*" stands with forbidding frown at each entrance, saying to all who approach, "*positively no admittance!*"

Christ.—Why do you confine my testimony to limits thus circumscribed and narrow? Why *break out a single link*, and holding it up to the world, cry, "*this is all the chain?*" When my beloved apostles desired to know the time of the kingdom's restoration, if I told them, "It is not [now] for you to know the times or the seasons which the Father hath put in his own power," did I not also at the same time add, "But YE shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost parts of the earth?*" Why do you not understand my speech, and cease from such forced and false construction of thy Lord's testimony? Cannot my words, without doing violence to my meaning, be understood thus: "The times and seasons, *at present*, are known only to my Father; and he will reserve this knowledge in his own power, until after the Holy Ghost is come upon you, and *then*, YE shall receive power to know also." And, in fulfilment of this very promise, did not one of the apostles to whom it was made, afterwards declare that *he had received this power?* Did he not testify, and bare record of the *revelation which God gave unto* ME, and that I had communicated the same unto him by my angel, when he "was in the Isle that is called Patmos?"

Prof.—But there is one passage which is an *insuperable objection* to

our knowing *anything* of the time: "For as a snare shall it come on all them that dwell on the face of the whole earth." Now if it comes as a snare upon *all*, how can *any* know the time, or be aware of its approach?

Luke.—I object to such a palpable misrepresentation of my testimony. When any one quotes from my writings, I beg he will do me the justice not to give one short sentence from the middle of a paragraph, and exhibit that as the entire scope and meaning of the whole. You have quoted a single sentence from the middle of a paragraph found in a portion of my writings, designated the 21st chapter; though the division of my writings into chapters and verses as they now stand, was totally unauthorized by me. However, if you commence at the 34th verse of the 21st chapter, and read to the close of the 36th verse, you will have *all* the paragraph from which your quotation is made, and will be able, I think, to understand our Lord's meaning. Let me write it as I did at first: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Here, you notice, that in the first clause of this paragraph, our Lord warns us to beware getting so swallowed up in the cares of this life as to be unaware of his coming; in the next he declares that it shall come as a snare on all (emphasize *all* as much as you please) that dwell on the face of the earth; and, lastly, again admonishes us to *watch* for his appearing, plainly implying that if we *do watch*, WE shall ESCAPE the snare. Professor, if you will carefully and *prayerfully* study the written testimony of the prophets and apostles, you will find that its whole current goes to establish the fact that those who are *looking*, *watching*, and *waiting*, for the coming of the Lord, will not be in darkness as to the *time* of his approach; but will, at the instant he appears, fly to meet him in the clouds, and thus cease to be numbered among the "*all them* that dwell on the face of the whole earth," upon whom, truly, the judgments of that day will come "*as a snare!*"

Prof.—But it is written, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." What fool-hardy presumption it is, then, for any man to talk about understanding this most profound secret, unknown even to the Son of God himself!

Mark.—What a hopeless task it is, also, to make a man see, who is wilfully blind! Our Lord truly opened the eyes of those that were *born* blind, but never did he cause any to see, who *wilfully* closed their eyes upon the light. Of all the witnesses who have now testified, I have perceived a disposition in you, invariably, to *suppress a part of the proof*. You will not listen to all the evidence; for while the witness is on the stand, you watch him, and the moment he drops a word or sen-

tence, which, alone and disconnected with the other parts of his testimony, would seem to favor your suit, you instantly seize upon it and raise such an outcry in court as to deafen both the jury and the bar together. By taking our Lord's saying that the *day* and *hour* was *then*, at the moment of his speaking, unknown to men, angels, and himself, and drawing from it the unwarrantable inference that it *never would be known*, you cause him to contradict himself, and place him before the world in the shameful position of a *false witness!* when he is declared to be "*the faithful and true witness.*" He had, only a few moments before saying that nobody knew the *day* and *hour* of his coming but the Father, been describing certain prominent and important *signs*, which, he solemnly assured us, would be *infallible precursors of his speedy coming*, and that the generation which should see them might *know* that the time of his appearing in the clouds of heaven was nigh, even at the doors. He said they would know it as surely as it is known that summer is near by the appearance of buds and leaves upon the trees. Now, therefore, if the generation is living that has seen these signs, referred to by the Lord Jesus, then let them settle it in their hearts that *his coming is near*, and that *the* END *is at the doors!*

Matthew.—I wish to add just a word in conclusion, to notice one other point, not adverted to by brother Mark, which may possibly serve to enlighten the Professor, as to the question, whether the Son of man is to be revealed speedily or not; and that is, that although it may still be true that "no man knoweth the *day* and *hour*," yet if the event is near, on looking around in the world, one fact will be most manifest, i. e., *multitudes of true saints, everywhere, rejoicing and lifting up their heads*, KNOWING that their REDEMPTION DRAWETH NIGH!

Prof.—I see no practical advantage arising from a belief that the end of all things will transpire the present year, even admitting that such will be the case. Why should the Christian be called to contemplate a fact unserviceable to him? His duties remain unalterably the same, whether the advent of Christ is at the doors, or five hundred years distant.

Peter.—I have always deemed it of vast importance to be *looking for*, and *hasting unto*, the coming of the day of God. So highly important and necessary did I consider it, that I wrote two epistles to my brethren, *in both which* I strove to stir up their pure minds by way of *remembrance;* that they might be *mindful* of the prophecies respecting the day when the elements are to melt with fervent heat, and a general conflagration of all the works upon the earth is to take place; for I truly believed that if they *looked for such things*, they could not fail of considering what manner of persons they ought to be, in all holy conversation and godliness; and thus, by diligent attention to the words spoken before, that they might be found of the Lord *in peace, without spot, and blameless.*

O. S.

SECOND ADVENT DEPOTS.—Boston, 14 Devonshire St. New York, 36 Park Row. Philadelphia, No. 40 West Avenue, and 41 East Avenue.

LETTERS.

Brother J. B. Cook, on his way west, wrote from Pittsburgh: "We have two pulpits open already for me, and I expect another, as soon as I see the pastor of the first church. We had a glorious meeting in Philadelphia and a pleasant journey to this place. almost every body took the papers gladly, and all were distributed save a part of a package, which was overlooked."

Bro. Matthew Batchelor, writing from Wallingford, Ct., says:

"One thing is certain; those who embraced the cause of the advent near, generally stand fast in the faith, though they are not, many of them, among the rich."

CALLS FROM WESTERN NEW YORK.

CASTILE, Wyoming Co., N. Y.

Dear Brother Himes,—I have no apology to make for addressing you, and I am sure you will require none. This much however, I will say, I am one who holds to the same great truths which you are weekly propagating through the medium of the Midnight Cry, and other publications. My attention was first excited to this subject in December last by the lectures of Bro. Beach, who passed through this section, giving the "cry" to thousands, with, as I believe, glorious results. I, at least, bless God for the opportunity I then had of hearing the subject discussed. I was then in Warsaw; Bro. Beach gave us two lectures and superintended a Bible class during one afternoon. The next day after he left a number of the members of the Congregational church, among whom were brethren Judson and Payne, (whose letters you some time since published in the "Cry,") formed a Bible class to examine the subject. The class for some time was held daily, and subsequently two or three times a week, for a number of weeks; and the result was the thorough conversion of most of the members of the class. Since that time, Bro. Judson has been pretty much through our county lecturing on the subject; and Bro. Payne, when I last saw him, was preparing to enter the field, which, in this section, is very destitute of laborers. I myself have delivered several lectures on the subject, occupying the ground for want of more efficient men. I feel, and have felt for some time, the necessity of having some of your publications.

There is, in a town adjoining, a brother, a Methodist preacher, whose views, as far as he has light, coincide with those of the Second Advent brethren; he has lectured some. He also wishes to procure publications.

The village of Castile, where I now reside, is rather out of the track of lecturers, and consequently the people here have heard but little on the subject, and I believe there has been none of your publications in the town except a few that I was so fortunate as to obtain last winter. So far as these have been perused they have been instrumental in removing from the minds of many those stumbling blocks in the way of the Second Advent at hand. I mean a "spiritual reign of a thousand years," and the "literal restoration of the counterfeit Jews."

In Allegany county quite a number of the Baptist clergy have openly sided with these views, and are doing much good by their lectures, in various parts of that and adjoining counties. May God speed on the glorious work.

Yours in the "blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ," *this* year. JOSEPH L. BARLOW.

INTERESTING LETTER FROM OHIO.

In the Midnight Cry of May 25, we published extracts from two very cheering letters from the same P.M.

P. O., CANTON, Ohio, June 2, 1843.

Dear Bro. Himes,—I received, a few days since, the books which you sent me, together with two large rolls of "Midnight Cry," and "Trumpet of Alarm," they were a perfect "God send;" as our people here, especially those in the country, had been waiting with considerable impatience for them. You have no idea, nor can I explain the immense amount of good which these papers are doing. The old doctrines of a "temporal millennium," and the "restoration of the Jews," are driven from the minds of the people by the reading of the Midnight Cry, and other papers, which advocate the Second Advent doctrine, as readily as *chaff* before the wind. Many of our people, who but a few months ago could see nothing but a temporal millennium in the Scriptures, now *wonder* why they were so ignorant of the meaning of those passages relating to the coming of our Saviour. Most of those in this place who have embraced the Second Advent doctrine belong to the Methodist Episcopal Church. A great many of the members of that church together with their pastor, Rev. P. K. McCue, and a few members of the Presbyterian and other churches are anxiously looking for the appearing of our blessed Saviour.

Dr. T. S. Bonfield, a gentleman of respectability and talents, who stands high in the estimation of our citizens, told me a few days since that this doctrine of the second advent of our Saviour had proved a great blessing to *him* and to his family. Dr. Bonfield is an active member of the Methodist E. Church; he is a class leader among them, and of course a man of influence. His lady is also a member of the same church, and a firm believer in the Second Advent doctrine.

There are many others whom I could name of like character, who think and act with us, if I had time. If you have more papers to spare, please forward, as we need all the light that can be had abroad on the subject.

Sincerely yours,
O. P. STIDGER, P. M.

Dear readers, we shall be obliged to deny these pressing calls unless we have the means. Can you help?

A Brother in Michigan writes thus:

Dear Brother Himes,—After having spent some time in contemplating the doctrine of the personal reign of Jesus Christ, I have come to the conclusion that it is consistent with the word of God. Although my former prejudices were hard to be overcome, having received them from my parents and those ministers who were occasional visiters at my father's house. Yet, God, to my mind, has rendered his word convincing. Taking this view of the subject, I have often been absorbed in contemplating the glory of that time which shall reveal a

"God in grandeur and a world on fire."

Thus far, I hold myself open to the scoffs and frowns of a wicked world, and am willing to bear the appellation of a Millerite, if this is a result of embracing the truth.

I hear the fulmination of the pious ministers from the desk, and the scoffs of the sleeping professor in the private walks of life, by which my mind is referred to the awful denunciation of our Saviour, (Matt. 24: 48—51.) One instance occurs to my mind, in which I was told by a trumpeter in Zion, that 1000 years, spoken of by the Revelator, was but a faint representation of the innumerable years yet allotted to the earth and its inhabitants previous to the personal appearance of Jesus Christ. This individual acknowledged a literal resurrection at the commencement of the time, and obliged rather to evade the subject upon hearing that Paul, in 1 Thess. 4: 16, declares the first resurrection to take place in connection with the personal appearing of Jesus Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first."

I wish you would send me the Midnight Cry, if you can do it, and subsequently receive remittance. I wish for all the back numbers; or if I cannot have all, send as far back as you have. Direct to Plum Brook P. O., Macomb Co., Mich.

Yours in the Gospel,
A. K. TUPPER.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 14th.

POSTMASTERS.—Amenia, N Y.; Wolcottville, Conn.; Low Hampton, N. Y., (for R. Field;) Canton, O.; Hicks' Mills, Ill; Uniontown, Md; Fairview, Pa.; Wales, Mass.; Mead's Creek, N. Y.; Rossville, O; Burnt Corn, Ala.; Rensseaelar, N. Y.; Jamaica, Vt.; Salisbury, N. H.; Mt. Pleasant, Wis. Ter'y, each $1. Brighton, N. Y.; West Greenville, Pa.; Greenville, N. Y.; Naples, N. Y., each $2. Akron, O., $3. Warrior Bridge, Ala, 1-2 $5 bill. Cheshire, Ct. (whose paper to be sent to Meriden:) Marysville, O; Crooked Creek, Ark; So. Pultney, N. Y.; Union Mills, N. Y.; Arneytown, N. J.; Montreal, L. C.; Brimmerville, N Y.

INDIVIDUALS —A. H——; Henry Phinney; Wm. Guernsey; Philip D Putnam, each $2. A. Pearce; Silas G. Strong, each $3. G, R. Gladding, $5. V. M. Randolph, $7. H. V Teall, D. Plumb, $10. Pomfret Cover, $13. S. C. Chandler; Truth; E P. Wilson; J. O. Orr; I. H. Shipman; Geo. Storrs; S. C. Clisbe; J V. Himes; A. Donald; Elijah Sanderson, (we have received no letter from the P. M. respecting your subscription;) A. K. Tupper; E. Jacobs; L D. Fleming; T. F. Barry; Joseph L. Barlow; S S. Brewer; M. J. Tullock; Matthew Batchelder; J. R. Eates; J. M. Barstow, package; John Kilton; Geo. Storrs.

AN ADVENT CAMP MEETING.

If time permits, will be held near the line between Cato and Lysander, Cayuga Co., N. Y., about one mile west of the Christian chapel at Plainville, to commence Saturday, June 24th, and to continue until July 3d.—Some of our efficient lecturers from the East are earnestly solicited to attend, and ministers and brethren in general.

G. W. PEAVEY.

Brutus, N. Y, May 30, 1843.

THE GREAT TENT.

ADVENT CONFERENCE AND LECTURES,

At Rochester, N. Y., June 23.

A camp-meeting will be commenced at Rochester, N. Y. on June 23, 1843. (if time continue.) Brn Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.

J. V. HIMES.

THE GLAD TIDINGS OF THE KINGDOM AT HAND

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.

It will be sent by mail to any part of the country desired.

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher.

Boston, June 3, 1843.

ADVENT DEPOT AT ROCHESTER, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs, Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester. N. Y.

"LIFT UP YOUR HEADS."

Ye mourning saints, oppressed with care,
And poverty, and grief,
Lift up your heads with joyful prayer,
Expecting soon relief.

E'en at the door* your Savior is,
His promis'd coming 's nigh—
Lift up your heads, believing this,
Your tears he'll quickly dry.

The holy city Abram† sought,
Which prophets all foretell,
Will soon to earth from Heaven be brought,
And God with us will dwell.

And all the saints that e'er have died,‡
He'll gather in that fold,—
And all the living, justified,
The spacious walls will hold.

God and the Lamb will make it bright,
Though gold and gems adorn—
That glorious presence be its light,
Through the eternal morn.

But where, ye scoffers, will ye hide,
Throughout that awful day;
In vain will every art be tried
To fly from him away.

Where will ye proud for refuge go,
When as an oven's‖ heat,
That day shall burn, and seal your woe—
Ashes◊ beneath their feet.

The spirit and the bride say come—
Let all that hear, invite.
Oh, come and seek the promised home,
Before the eternal night.

* Mark 13: 29. † Hebrews 11: 10. ‡ Rev. 5; 10. ‖ Malachi iv 1. ◊ Malachi iv. 3.

DEPOTS OF SECOND ADVENT BOOKS.
Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany. S. Miles.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JUNE 22, 1843. No. 16.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
(*Near Nassau-street.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hands of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Saviour have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS.—1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply *days*, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan. 8 is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

HEMPSTEAD CAMP-MEETING.

This was a season of refreshing to those who attended. At first, there seemed a determination on the part of the church members, to stifle all interest, curiosity, or feeling among the people. One Presbyterian said, a man who went there ought to be disciplined. When the hour for opening the meeting arrived, there was not a person on the seats, and but few in the vicinity. We commenced speaking on the parable of the nobleman in the 19th chapter of Luke. Before the close, from fifty to one hundred were present. A still larger number came in the evening, when brother Matthias showed how unscriptural is the modern notion of a temporal millennium. The next two days, brethren Barry and Jacobs conducted. The audiences were much increased. A large part of the hearers seemed moved by idle curiosity, yet the truth was beginning to take effect. Thursday afternoon, brother Whiting preached, and brother Jacobs followed. The Holy Ghost was manifestly poured out, and many shared in the blessing. The first to bear his testimony was a colored man. Sister Fazon spoke in a very interesting manner upon sanctification. In the evening, brother Fitch spoke upon Acts 1: 6. The great doctrine of the restoration of the kingdom as future, and near, was impressed on many minds. The next day, (Friday,) it rained, so that we had but few of the neighboring people present. The largest tent was crowded, however, and sister Fazon spoke in her accustomed simple and touching style. So many testimonies were then borne to the happiness enjoyed in believing, trusting faith, that no time was left for brother Fitch, for whom an appointment had been made at 11 o'clock. He commenced at one, and continued speaking to a deeply affected audience, till it was necessary to leave for the cars, which started at 4.

Brethren Barry and Jacobs continued the meetings till the next day at noon, when they took leave; but so great had been the anxiety manifested to hear, that we then gave out notice for meetings the next day, (Sabbath,) although the tents had already been taken down, and brethren Whiting, Fitch, and Barry, had already gone, and brother Jacobs was leaving. The attendance on the Sabbath was very large and orderly. We continued the meeting till nearly six o'clock, and the evident interest of the listeners seemed to promise that the seed would spring up. We gave away a large number of papers, and great anxiety was expressed for more. May the Lord bless the seed.

We have reason to believe that many received the word with readiness of mind, and searched the Scriptures daily to see if these things were so. Especially was this the case with the family of Mrs. Ludlow, who freely opened her doors, and liberally ministered to the wants of the preachers and others.

We bade farewell to the islanders with thankfulness and hope.

For the Midnight Cry.

FIRST PRINCIPLES OF
THE SECOND ADVENT FAITH.
WITH SCRIPTURE PROOFS.

CHAPTER I.

The Lord Jesus Christ will come to this earth a second time.

Acts 1: 9—11. "And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. 9: 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job 19: 25—27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms 17: 15. "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

Isa. 24: 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

26: 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

59: 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

54: 1—4. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

66: 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. 7: 13, 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. 24: 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Mark 13: 34. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch."

Luke 17: 26, 27. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John 14: 1—3. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. 15: 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

Philip. 3: 20. "For our conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. 2: 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

3: 13. "To the end that he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

4: 16—18. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

2 Thess. 2: 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

Titus 2: 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

1 John 3: 2. "Beloved now we are sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Rev. 1; 7. "Behold, he cometh with clouds; and every eye shall see him; and all kindreds of the earth shall wail because of him. Even so, Amen."

21: 3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

22: 20. "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

CHAPTER II.

The second coming of Christ will be personal and visible.

Acts 1: 9—11. John 14: 3. 1 Thess. 4: 16. These texts have already been quoted. See chap. 1.

2 Thess. 1: 7. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. 24: 30. Matt. 16: 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark 13: 26. "And then shall they see the Son of man coming in the clouds with great power and glory."

Rev. 1: 7. Job 19: 25—27. 1 Pet. 1: 13.—"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs 24 times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come spiritually *again;* for how can that which is with us, be said to *come* to us?

CHAPTER III.

There will be no Millennium previous to the second coming of Christ.

Dan. 7: 21, 22. "I beheld, and the same horn (Papacy) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with papacy. See also Dan. 12: 1—3, 10. "And at tha time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Matt. 13: 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

37—40. "He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world.* If we have a millennium before Christ comes, it must have a mixture of tares with the wheat!

Matt. 24: 37—39. "But as the the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be."

Luke 17: 26—30. "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was it the days of Noah and Lot.

1 Tim. 4: 1—3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with them which believe and know the truth."

2 Tim. 3: 1—5, 12, 13. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . Yea, and all that will live godly in Christ Jesus will suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

1 Peter 4: 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter 3: 3—7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."

Rev. 11: 15, 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and for ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

CHAPTER IV.

The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.

Matt. 3: 9. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

John 8: 39, 44. "They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

Rev. 2: 9. "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but of are the synagogue of Satan."

3: 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. 65: 11—15. "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter,—because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise, be denied in stronger language?

Acts 13: 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been first spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. 9: 25—28, 31, 32. "As he saith also in Osee, I will call them My people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God. Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness,—because a short work will the Lord make upon the earth. . . . But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

* Politeuma, citizenship.

* That the original word aiōn, here translated world does not signify the Jewish *age* or dispensation, is manifest from such passages as these where this word [aiōn] is rendered world. 2 Tim. 4: 10; Luke 20: 35; Titus 2: 12; Eph. 1: 21.

Isa. 6 : 9—11. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. 28 : 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . And it shall come to pass, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it."

Jer. 23 : 39, 40. "Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an *everlasting* reproach, and a *perpetual* shame.

CHAPTER V.

Believers,—Christians are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land.

Rom. 2 : 28, 29.—"For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."

Those whom we *call* Jews are NOT Jews.

Rom. 9 : 6—8. "Not as though the word of God hath taken none effect: for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. 4 : 28. "Now *we*, brethren, [ALL who believe, whether Jew or Gentile,] as Isaac was, are the children of promise."

We will now examine the *original promise*, as made to Abraham.

Gen. 13 : 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. 17 : 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following show that the promise was not of *literal Canaan.*

Acts 7 : 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. 11 : 8—10. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God."

v. 13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city:"

v. 39, 40. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. 26 : 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed."

Gen. 28 : 13, 14. "And behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

Now who are THE SEED?

Gal. 3 : 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

v. 16–19, 26–29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore, then, serveth the law? It was added because of trangressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. 4 : 21–26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants: the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . . . Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."

CHAPTER VI.

This earth renewed is the promised everlasting inheritance of the saints.

Gen. 13 : 14, 15. Gen. 17 : 7, 8.

Dan. 2 : 34, 35. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

v. 44.—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. 7 : 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. 11 : 8—10, 13, 16.

Ps. 37 : 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil, and do good, and dwell forevermore. . . . The righteous shall inherit the land, and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

Ps. 7 : 8.—"The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. 4 : 13. "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is called "the purchased possession," yet to be redeemed.

Eph. 1 : 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter 3 : 6, 7.

v. 10—13. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. 65 : 17—19. "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. 21 : 1—4. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Rev. 11 : 15.

CHAPTER VII.

The wicked who are living on the earth when Christ comes will be destroyed by fire.

2 Thess. 1: 7—9. "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

2 Peter 3: 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Rev. 11: 18. 18: 8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

Deut. 32: 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Isa. 66: 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. 37: 10, 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. 11: 6. "Upon the wicked he shall rain snares,* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. 2: 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum 1: 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. 1: 3. "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land saith the Lord."

Malachi 4; 1—3. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble—and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Matt. 3: 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

13: 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. . . . As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

CHAPTER VIII.

At the coming of Christ the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth.

Job 19: 25—27. Ps. 17: 15. Ps. 50: 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. 26: 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. 36: 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. 15: 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. . . . Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. 4: 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

2 Thess. 2: 1. Rev. 20: 6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Luke 21: 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

CHAPER IX.

The period of Christ's coming is fixed by the Scriptures.

Acts 17: 30, 31. "And the times of this ignorance God winked at; but now commandeth all men every where to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. 7: 13, 14. See chap. VII.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. 2: 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Dan. 7: 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. 8: 19, 13, 14. "And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . . And I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. 9: 24, 25. "Seventy weeks (of the 2300 days) are determined (i. e. cut off) upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that (the commencement is) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra, ch. 7, B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Matt. 24: 27, 30, 33. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. 5; 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. 24: 37.

How was it in the days of Noah? *Ans.* God revealed the time of the flood. Gen. 6: 12, 13, 3.—The time was 120 years.

Rev. 14: 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. 13: 36—43. See also Joel 3: 13.

CHAPTER X.

There will be two resurrections, 1000 years apart. The first, of the Righteous, to take place at the coming of Christ.

Isa. 26: 19—21.

Hosea 13: 14. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. 12: 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John 5: 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Acts 24: 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

1 Cor. 15: 22, 23, 51, 52. 1 Thess. 4; 14—16.

The following passages show a marked distinction between the resurrection of the righteous and the wicked."

Luke 14: 13, 14. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

20: 34, 35. "And Jesus answering, said unto

* The word rendered snares, is, in the margin, quick burning coals, or *burning wind*, which more accurately expresses the original word.

them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. 3: 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among* the dead, leaving some behind.]

Heb. 11: 35. "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Rev. 20: 4—6, 13. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's Body of Divinity, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do:

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called, *the resurrection of the just* from them, Luke 14: 14, it being peculiar to them; and *the first resurrection*, Rev. 20: 6, because they will rise first; and *the better resurrection*, Heb. 11: 35, being better than that of the wicked; and of which only some are counted worthy, Luke 20: 35, and is what the apostle Paul desired to attain unto, Phil. 3; 11, called [*exanastasis*] *a resurrection out from* the dead, the wicked dead."

CHAPTER XI.

Christ's kingdom is not yet set up on the earth, but is to be at his coming.

Dan. 7: 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. 2: 44.

Luke 12; 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

19: 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. 4: 1. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Rev. 11: 15.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

Rev. 10: 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

1 Cor. 15: 51, 52.

Luke 11: 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

Why pray for the kingdom to come, if it be already here.

CHAPTER XII.

The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

1 Thess. 1: 9, 10. "For they themselves show of of what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. 1: 7. Titus 2: 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. 8: 18, 19, 23. "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. 3: 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Heb. 9: 28.

2 Peter 3; 11, 12. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The word *speudontas*, rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Peter 1: 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter 4: 12, 13. "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James 5: 7, 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husaandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts,—for the coming of the Lord draweth nigh."

Matt. 25: 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared, for you from the foundation of the world."

Dan. 12: 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job 19: 25—27.

Psalms 49: 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. 22: 20. "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. 11: 18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Col. 3: 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John 3: 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. 16: 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. 22; 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. 10; 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare 11: 29, 40. 1 Peter 5: 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "*guessing*," and you will not wonder that the Scriptures throw such a bright halo around the subject of Christ's second coming, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

CHAPTER XIII.

The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.

2 Peter 1: 19—21. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

BRO. S. C. CHANDLER.—In a letter just received, he says—"I shall make arrangements to be in New York on or about the 23d, and shall hold myself ready to go to Pennsylvania, or any other part of the vineyard. I should be glad, if convenient, to spend the Sabbath following in Williamsburgh."

We trust arrangements will be made accordingly.

TO AGENTS AND SUBSCRIBERS.—We would call the attention of our Agents generally, to the importance of making immediate remittances of what is now due. We are in need of all that is due for the paper, and also for books.

A Physician writing from Kentucky for the Midnight Cry, says: "Glory to God for the flood of light it is shedding upon a benighted world. I believe the doctrine of the Second Advent near is based upon the sure word of prophecy, the word of truth that never faileth. I have recently commenced, and if God assists, I will continue to give the Midnight Cry in Kentucky."

A CORRESPONDENT, asks if we believe all of God's children will be looking for the coming of Christ, when he comes.

We believe all who are truly his, will love his appearing. Those who are unwilling that Christ should come to set up his kingdom, are unwilling he should reign over them, and he has himself told us what will be their fate. We also expect that when Christ comes, he will find the saints in a state of expectation. That all his children will see clearly the time, we do not know; but they will at least love to have the glorious King appear.

THE MIDNIGHT CRY.

THURSDAY, JUNE 22, 1843.

STRANGE OMISSION.

It is a cause of devout thankfulness to God, that he has blessed the Second Advent truth so abundantly; but the manner in which religious papers become vehicles of falsehood, by omitting the truth, is amazing. Last winter, brother S. S. Brewer and S. W. Rhodes went into the vicinity of East Hamilton, New York. The next day after their arrival, Mr. W. Fox, a Methodist minister, said to brother Rhodes, that he had been holding a protracted meeting of two or three weeks in East Hamilton, and could not make any impression on the minds of the people, and had given up the idea of doing any thing for such a hardened set of inhabitants; and requested and earnestly solicited, that if they thought any thing could be done for the people, brother Brewer should come down and help him. He went, and the result was a powerful revival, for proof of which we do not depend on those who are known as our friends. In the Midnight Cry of January 20, we published brother Brewer's letter of January 11, written from that neighborhood, in which he said:

"Bro. Yarrington, a preacher of great celebrity, who has heard all my lectures, told me he firmly believed that this is the last call to man; that this year ends the great drama of all sublunary things. He is going to preach it, and has publicly, in my presence, identified himself with the cause. We have a glorious work in progress."

We have just received a letter from brother Rhodes, who gives a brief account of what he has done since last November, and says:

"The power of God has been signally manifested in the conviction and conversion of many souls. . . . Out of a sense of duty which I owe to God and my beloved brethren in the cause of Christ, and in view of a report which appeared in the Methodist Northern Advocate, April 22, 1843, and in other Methodist publications, I, with other Second Advent brethren, request that you would notice the following item of intelligence."

We cheerfully comply with this request. The comment in brackets is by brother Rhoades.

For the Northern Advocate.

EAST HAMILTON STATION.

BRO. ROBIN,—We are sharing in the glorious work of revival on this station. The spirit of awakening has been manifest in every part of the charge for a number of months past; and, praise the name of the Lord, it has not yet subsided. A number of souls have been liberated from the bonds of Satan the last two weeks. Yes, the cry of victory, and the shouts of the redeemed of the Lord, are almost constantly heard in our borders; they are falling most sweetly upon our ears in every direction. Never could we adopt the language of our Saviour with greater propriety than now. "Lift up your eyes and look on the fields, for they are white already to harvest." Calls are being made on us almost daily, Come over and help. Indeed so numerous have been the calls, that all of them could not be heeded. Our strength has not been equal to the work. In this emergency, we cried to God to send forth more laborers into the harvest. In this we were heard, God having sent to us brother S. B. Yarrington, [not a word mentioned about brother Brewer. Oh, what dishonesty in our ministers! Brother S. B. Yarrington was converted to Second Advent faith by hearing brother Brewer,] and Walter Jerome, who have rendered us efficient services. As to the result of our labors, under God, probably more than one hundred souls have been converted or reclaimed—some seventy of whom have united with us, and others are expected to do so soon. Many of this number are persons of influence and talent. They promise great usefulness to the church, &c.

Our readers can judge whether this paragraph fairly exhibits the truth. We have permitted many such cases to pass in silence, but justice seemed now to call for this exposure.

IMPORTANT TRUTHS.

WHAT ARE THE SIGNS THAT THE EXPECTED MILLENNIUM IS APPROACHING? Hear the New York Observer. Its leading editorial last week is a comment on the statement of the Unitarian paper in Boston: "The leaven of Unitarianism now working in the Calvinistic churches, is one of the most remarkable signs of our age."

On this, the editor of the leading Presbyterian paper in America says:

"In those churches where preachers of late years, seized with a mania for intellectual preaching as distinguished from spiritual, have been smitten with the soulless beauties of transcendentalism, and rising above the dull atmosphere of old and homely truths which have been from childhood their vital breath, now live, and think, and preach in a world of thought all new to them, and all unknown and unintelligible to their hearers; in those churches 'the leaven of Unitarianism *is* working,' and bye and bye, it may leaven the lump.

"It has been our misfortune, occasionally, to be under the necessity of listening to a sermon from preachers of this stamp; men whose views are, in truth, of the transcendental school, or who affect the transcendental style; men, whose preaching meets precisely the Scotchman's definition of metaphysics, 'where the hearer does not know what the speaker means, and the speaker does not know what he means himself;' and we have not been surprised that men become infidels under such preaching. He who professes to preach the gospel, professes to preach Christ and him crucified, and when a congregation of ungodly men hear from the pulpit nothing but the vapid essays of a transcendentalist, they must feel that he, who thus seeks to entertain and not to convert them, does not believe in the spirituality of the gospel, and if they soon learn to despise the orthodox faith, and love that which denies depravity, and atonement, and regeneration, and all that is distinctive in the gospel as a Christian system, the result is as natural from the cause, as winter after the summer's sun has gone, or death when the spirit has been called away.

"At the risk of being compelled to give the proof, we hazard the opinion that this soulless style of preaching is finding its way into our pulpits.

"To arrest the progress of such an evil, to save our churches from sliding into error, and to bring sinners to repentance, the gospel must be preached in its purity, pointedness, and power. The truth is the instrument; the truth of God, and not the imaginings of conceited men. Fox in his Martyrology gives in these well chosen words, the sum and substance of the preaching of Bradford, one of those who went to heaven in a chariot of fire by the order of Bloody Mary. 'Sharply he pointed out and reproved sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to godly life.'

"That was martyr preaching. If the fear of the faggot and flame is needed to rouse the ministry, if men will preach like that only when martyrdom is the reward set before them, we would almost pray, God send us persecution. Let the Romanists for a season have the power, and let the ministers of Christ be fired with apostolic and martyr zeal, and their lips, touched with living coals from the altar before the throne, shall be eloquent for the truth, and error confounded and affrighted shall flee away. But IN DAYS OF PEACE AND PROSPERITY, THE STYLE OF PREACHING DEGENERATES; THE SPIRIT AND THE POWER FAIL; AND IN THE VERY SEASON WHEN NO DANGER IS APPARENT, AND GRADUAL ADVANCEMENT IN TRUTH AND RIGHTEOUSNESS IS EXPECTED AS A MATTER OF COURSE, *then* THE ENEMY, BY NIGHT, DEPOSITES IN THIS PULPIT AND THAT, A LITTLE LEAVEN OF HERESY, AND WHILE MEN SLEEP, THE WORK GOES ON, LIKE POISON, THAT STUPEFIES TO DESTROY."

Could any thing be more instructive than this? Our neighbors are fondly dreaming of a resurrection of the "souls of the martyrs" in the persons of the generation of Christians who are to be born and reared under the influence of profound peace and unexampled prosperity. Let them receive this lesson of wisdom, which we have printed in capitals.

O Christian, be not deluded into the ruinous notion that you will not need to wear the whole armor as long as you are in this world. You need not hope to find Christ's words untrue: "Broad is the road which leads to destruction." Oh, do not shrink from the cross, lest you miss the crown. We well remember hearing Dr. Beecher, when he was the stated preacher at Park street, Boston, comment upon Christ's answer to the question, Are there few that be saved? "Christ did not evade this question," said he. He answered it emphatically. The saved will be but few, and Dr. B. applied that fact, as Christ had done before, to stir up his hearers to strive to enter in at the strait gate. Our orthodox preachers are now telling their hearers that the number of the lost will be only as the number of criminals in our prisons, in comparison with the whole population. Is not this "modern delusion" doing immense mischief? Oh, beware of it! Labor for Christ with the assurance that "in the world ye shall have tribulation," and look for your crown when Paul expects his, when Christ shall appear in his kingdom, or, as Peter expresses it, "when the chief Shepherd shall appear."

CLEANSING OF THE SANCTUARY.

The following is important, and will be read with interest. Brother Litch is of course alone responsible for it.—ED. CRY.

Dear Bro. Southard,—Professor Bush is right. You recollect in our interview with him, the conversation turned upon the word "cleanse." "Then shall the sanctuary be cleansed." He said it signified a "vindication"—then shall the sanctuary be "vindicated." I think this is the true idea. The sanctuary was to be trodden under foot to the end of the 2300 days, by that little horn which waxed exceeding great. The cause of that treading down, was God's indignation. The 2300 days reach to the "last end of the indignation." Then the little horn is to be "BROKEN WITHOUT HAND." Is not that what is to be in the last end of the indignation? So it seems to me. "He shall be broken without hand." Look again at Isa. 10: 5, 6, 12, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Wherefore it shall come to pass when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

The *fruit* of the Assyrian's *stout heart*, and "glory of his high looks," as the oppressor of the church, is indisputably ROME. Rome then is to be punished when the last end of the indignation against the sanctuary comes.

Turn now to Dan. 9: 27, "He shall confirm the covenant with many for one week; in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate until the consummation, and that determined shall be poured upon the DESOLATOR." Rome, then, the desolator of Jerusalem, is to be punished at the end of the 2300 days, or at the consummation.

Next we will look at Rev. 14: 6, 7—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." That this angel has just flown, and his voice is yet echoing through heaven, I am fully satisfied. "The hour of his judgment is come," is the cry.

The next that follows is the angel crying, "Babylon is fallen, is fallen, that great city." See verse 8th—

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This angel, my dear brother, I think will cry before we see the Lord, for the reason, that when the Lord comes, he will take his people home to meet him in the air. But when this angel cries, he is followed by a third angel, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

When the third angel cries, will be drawn the separating line between Babylon and Zion. That line drawn, the world's last warning is given, and the white cloud and mighty angel, with his sharp sickle, appears, to reap the harvest of the earth. Verses 14–16—"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." The next is the vintage, or destruction of all the wicked. Verses 17–20—"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

You will be ready to ask by this time, how do you make it appear that Professor Bush is correct? I answer, to *vindicate* a person or thing, is, to make apparent their innocence, and the justice of their cause. God has promised, when the last end of the indignation comes, he will punish *Rome*—when Rome, therefore, falls, Jerusalem will be vindicated, and the period of her punishment will be declared fully accomplished.

I believe Rome will as certainly fall at the end of the 2300 days, as Babylon did that night it was written on her palace wall, "God hath numbered thy kingdom, and finished it."

Do you ask, how will it fall? I answer, like a mighty mill-stone, to rise no more at all. Read the 18th chapter of Revelation, and learn her doom, in the most literal terms. It is that great city which reigneth over the kings of the earth.

It will not be strange if the next arrival brings the news of her burning; if not, I shall look for it with every successive arrival until I hear it. The world will stand aghast, and say Alas! alas! but stand afar off, for fear of her burnings. Rome now imagines she "sits a Queen, and is no widow," and shall see no sorrow. Hope is buoyant that she will take the world, when once Ireland strikes. Therefore shall her plagues come in one day. "For strong is the Lord God who judgeth her." Whether he will judge her by England, or his own Almighty arm, direct, I cannot tell; but I expect by superhuman agents. J. Litch.

Syracuse, N. Y.—Brother Hancock writes—"During the last Fall, our beloved brother Beach delivered a lecture here, which seemed to be blessed of God. The lovely spirit of brother B., together with the solemnity of the subject, accompanied by the influence of the Holy Spirit, tended to impress powerfully the minds of several persons in this place, and my own among the rest."

He then describes his own views, and says—"We have, since brother Beach visited us a second time in the winter, been favored with the acceptable labors of several excellent brethren, Second Advent lecturers. I would not omit to mention the very agreeable visit and pleasing labors of brother Teall of New York, who I believe came to us in the fulness of the blessing of the gospel of Christ, and who is remembered with gratitude by the lovers of truth, who will be thankful to hear more on the subject."

NEW BOOK.

"Modern Phenomena of the Heavens, or Prophetic 'great signs' of the special near approach of the 'end of all things.'" By Henry Jones. This is the Bible Reader, No. II., and contains 48 closely printed pages, with seven engravings. It contains a great mass of testimony, which will be read with interest, and is very valuable for reference.

AN OPEN DOOR.

It is delightful to see the way opening for the work of the Lord. A letter just received from Middletown, Pa., says:

"We are anxious to have a camp-meeting in this town, to be held from the 27th of June to the 10th or 12th of July. A wealthy old farmer came to me a few days ago, and offered the use of a good piece of ground, with good conveniences upon it, and good water in a few rods. There are also two large farm-houses upon the farm, and the owner says that he can easily accommodate fifty persons with beds.

"We intend to pitch three large tents—one for prayer-meetings, and the other two for lodging-tents for males and females. The owner of the ground has offered us the use of 10,000 feet of boards for seats, and to draw them to the ground, and he will use every exertion to carry forward the work. This place is about five miles from the village of High Spire. The camp ground is about half a mile from the rail-road and Susquehannah river, and one mile from this village, in a pleasant grove. We want brother Himes, Cook, Litch, Barry, Hawley, Brown, and Jacobs, and if brother Miller's health should improve in time, bring him along. We want among the preachers, one who will baptize by immersion."

We hope our Philadelphia brethren will assist in this meeting. But few of the brethren here named can attend, but perhaps part of them can.

SUGGESTIONS OF AN INQUIRER.

"From your interesting exposition of Isaiah 11th, I am free to admit, 'one thing I know and see,' that the prophets of the Old, and the apostles of the New Testament, all 'mind the same thing,' and open the eyes of faith, 'to look for new heavens and a new earth, wherein dwelleth righteousness'—but not until *after* the coming of the day of God, 'wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat,' may tho believer anticipate the millennial reign of our blessed Lord in a purified kingdom. For the order of occurrence in 2 Peter 3, the destruction of the present or existing heavens and earth, clearly has precedence to the creation of the new heavens and the new earth, and mightily ought the trumpet cry to sound from within and without the churches, 'awake thou that sleepest,' and as thou wouldst escape, lay hold on the 'great salvation,' for the night is far spent, the day is at hand. Oh, that every living soul, may be found of Him in peace, when 'He that shall come, will come.'

Public Morals.—Every mail brings us fresh accounts of frauds perpetrated in high places. *Boston Evening Bulletin, Friday, 20th.*

The highest and most profitable lesson is, the true knowledge of ourselves.

LETTER FROM MICHIGAN.

China, St. Clair Co., May 29, 1843.

Dear Brother Himes,—

So soon as I received the Midnight Cry, and commenced to read, the vision appeared to be made plain upon tables. Having read, I thought it my duty to run and read it to my neighbors, and though opposition stood on every hand, yet some of the most intelligent engaged with me in making a thorough investigation. Our plan has been this: One consults the two witnesses and another the Cry, and the rest judge:—and, Dowling, Weeks and others to the contrary notwithstanding, the result has been that some have been convinced that Daniel's vision is one, and that the twenty-three hundred days is the length of the vision, and that as the seventy weeks, or four hundred and ninety days, which are so many links of the chain of twenty-three hundred links, were fulfilled in weeks of years at the death of Christ, so also have 1809 links of the chain been fulfilled in years, and the particular events have taken place according to the vision. [We here omit a review of historical facts, extending along the links of the chain.—Ed. Cry.] We have placed our finger on the link which is the end of the chain, the 2300th. We think it not right that we should take our finger off from the link until Christ draw it off with his powerful appearance to fashion our vile body like unto his glorious body.

After some of us came to the above conclusion, we appointed a meeting—the friends came in, and I endeavored to show that it is plain to him that understandeth:—brought several passages of Scripture to prove the possibility of knowing the time, urged that it was high time to awake out of our sleep, because our salvation was nearer than when we first believed; prayers were offered by several of the friends for understanding hearts. Brother Lipscomb gave an appropriate exhortation, it was attended with power in the speaker and others, and at the close of the meeting, nine persons entered into covenant to seek the Lord by prayer and reading God's word, some of which are now living epistles, read and known of all men. One of them is brother C. Davis, merchant, who keeps the truth on his counter, and when his customers call to buy goods, so far as I can learn, almost without an exception, they are cautioned to buy the truth and sell it not.

I have been lecturing on the Second Advent for several weeks, on the first day of the week. In most places have respectacle and attentive congregations, many of whom are possessed of inquiring minds, and follow me to my places of refreshment. We have an appointment for a three days' meeting, to commence next Friday. The ministers in this place are about equally divided on the question of the Second Advent in '43.

In haste, yours, and the friend and companion of all who love Christ's appearing. Go on brethren. Ebenezer Wesbrook.

LETTER FROM MARYLAND.

I should be glad if you will send me a few more publications. These I have received have been faithfully circulated, but the country is thinly settled and many of the publications have gone to distant neighborhoods, and are loaned from farm to farm so that I cannot collect them again. I have no books but Expositions of Prophecy, by J. Litch, 1st and 2d vol. now. The rest of the books I left in the P. O. to be bought out for the postage, but called next day to take out what should be left, and found that all had been bought up with eagerness. I have much hope of several ministers

of the gospel, whom I have prevailed to examine your publications, and who are now engaged in doing so. They begin to preach on the subject, warning the people that it is coming, and will surely come, without speaking of the time; while others among us are lulling the alarmed ones by saying it is a thousand years off.

LETTER FROM ALMOND OWEN.

Bridgeport, Madison Co., N. York, May 29, 1843.

My Dear Bro. Southard.—I hope the Lord will give you grace to be watchful and humble, You must receive many very flattering commendations of the Midnight Cry, I think, if others value its visits as much as I do, from those who wish to express their sympathy and affection, for the blessed truths it advocates. May all such expressions find no chord of vanity or pride in your heart, to vibrate at their touch, but only encourage you to boldness and faithfulness, in the cause of Him that cometh!

The Midnight Cry has been to me and my companion, a cry of alarm and warning—of peace, and of joy unspeakable. Can that teaching be false which makes the Bible more precious, leads to self-examination, more prayer, more faithfulness, self-denial, watching and love to God? This has been its effect upon us. Is Satan divided against himself? Then must his kingdom fall. Mat. 12: 26. Turn which way we will, the truth comes back upon the understanding and the heart, that the sanctuary will soon be cleansed. We believe it—we rejoice in it, and give thanks to God.

To my understanding it seems almost as plain as figures can make it, that the 2300 days of Daniel 8: 14, represent years, and must be near their termination now, when the last earthly power "shall be broken without hand."—v. 25. "How long the vision?" What was the vision? A view, evidently of Persia through a part of its history, Greece through its whole history, from the conquests of Alexander and its quadruple division, to the supremacy of Rome. Rome, down to the time when in its present divided state, it "shall be broken without hand." Is not this the vision? And do not the 2300 hundred days measure the whole vision? Oh then, how can a "master of Israel" doubt that they represent years? By what rule of "correct biblical interpretation" can the "intelligent" make them mean literal days, or half days? Can learned theology so shorten the history of Persia, Greece, and Rome? But I should be modest. I am only a plain layman—still I must prefer the simple theology of the Bible, to such theology, and unsophisticated common sense to such rules of interpretation. O, let us be careful how we make the bible an unmeaning book, it is full of glorious meaning.

It appears to me to be almost a mathematical certainty, that the starting points of the 2300 days of chap. 8th, and the 70 weeks of chap. 9: are identical. It is plain from verses 21, to 23, chap. 9, that this chapter is explanatory of the vision in the 8th, that being the only vision in which Gabriel had been introduced, before the vision which he had been commanded to make Daniel understand, v. 16, but which he did not fully explain in that chapter, as is evident from the last verse: "I was astonished at the vision, but none understood it." This identity I think may be shown by the process mathematicians call *The Reductio ad absurdum*—thus:

The 2300 days must have begun *before* the 70 weeks, or at the *same time* or *afterward*. Now that they did not commence *before* is apparent from the fact that they then would have expired before now, and we should have seen "the end" and "the last end of the indignation," for "at the time appointed the end shall be," and this year completes 2300 since the commencement of the 70 weeks 457, B. C. But we have not seen the end, nor the sanctuary cleansed—hence they did *not* commence *before* the 70 weeks. Again, they did not begin *after* the same time, for had they done so it would be apparent that *a part* of the 70 weeks must have expired before the beginning of the 2300 days, and only a part of that period could have been *cut off* from the days, and it would have been untrue in Gabriel, to say 70 weeks are cut off, when in reality it was a less time that was cut off. But Gabriel told the truth with accuracy we know, for had he not, God would not again have entrusted him with His messages. (Luke 1: 19, 26.) Hence the 2300 days did not commence *after* the 70 weeks, and as it has been shown they did not commence *before*, it follows that they began at the same time.

I write rather to express my deep sympathy with this precious cause, than with any expectations that any thing from my feeble pen will be worthy of the press. I am willing to be identified with the cause of what I think is God's solemn and blessed truth.

Yours in the hope of a better acquaintance soon in the New Earth. ALMOND OWEN.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 21st.

POSTMASTERS.—Charlestown, Va.; Hoosick Falls, N. Y.; Mount Moriah, Ala.; Rice Creek, Mich.; Carlisle, Mass.: Harrisburg, N. Y.; Norwalk, O.; Marshalville, O.: Hagerstown, Md.; Plymouth, N. Y.; Conesus, N. Y.; Napoleon, Mich.; Scott, N. Y.; Franklin, Ky.; Lincoln, Me.: Painesville, O.; Louisa, Ky.; Covington, Geo.: New Lebanon Springs, N. Y.; Westfield, N. Y.; New-York Mills, N. Y.; Litchfield, Con.—each $1. Syracuse, N. Y.; Princess Anne, Md.; Champlain, N. Y; Pitcher, N. Y.; Berlin, Ct.; Binghampton, N. Y.; Canton, O.—each $2. Meriden, Ct. $2 40. Covington, Geo.; Geneseo, N. Y.—each $3. New-York Mills. N. Y. $5. Middletown, Pa $12. Westford, Ct.; Oxford, N. Y.; Patterson, O.; Salisbury, Md; Cedar Hill, N. C.; Vienna, N. Y.; Union Mills, N. Y.; Hunter, Ill.; Akron, O.

INDIVIDUALS.—M. Smith, John Ferre, each $1. Davis Crane, $2. Olive M. Rice, (sent a package by Pomeroy's Express,); Samuel W. Rhodes; G. S. Miles; W. D Cook, T. E. each $5. Sarah E. Whitney; Charles Friend, (We discontinued all, but your paper, after No. 10, vol. 4, as we received no orders to continue them beyond vol. 3.) $10. J. V. Himes, N. M. Catlin, J. R. Bellows, J. S. Brandebury, H. Hancock, J. S. Barlow, R. H. W. A. M Allen, D. Young, D. M. Trickey, M. J. Tullock, J. Litch, John Walborn, (your letter has been forwarded to Mr. Himes.)

SECOND ADVENT CAMP-MEETING.

If time continues, a second advent camp-meeting will be held in the town of Warrensville, about ten miles from Cleveland, to commence on Wednesday the 28th day of June, to continue one week, and as much longer as the Lord may direct.

It will occur to friends that, so far as may be, those coming from adjacent towns and country should provide themselves with necessary tents, bedding, and provisions. We expect able and competent lecturers on the occasion, and we would here say to such brethren at the east, come over and help us. Brethren and friends, one and all, come ye up to the feast. *Be sure and bring your Bibles.*

A. A. SAWIN,
E. MATTHEWS,
L. ST. JOHN,
A. PENFIELD,
J. W. STUART, } Committee.

Cleveland, [Ohio] June 2, 1843.

A SECOND ADVENT CONFERRENCE

Will be held at Lee, Mass (if time continue) on the 20th of July, at 2 and 6 o'clock P. M., and continue over the following Sabbath. Several lecturers are expected.

C. MORLEY,
E. WALKER.

P. S. C. Morley will attend to calls for lectures after the meeting at Lee. Direct letters to Curtisville, Mass.

CAMP-MEETING AT PATCHOGUE, L. I.

To commence Thursday, June 29, and continue one week. Fare from New-York, 50 Cents.

B. MATTHIAS.

SECOND ADVENT CAMP MEETING.

There will be a *Second Advent Camp Meeting* held in Sennet, (if time continue,) about six miles east of Auburn, about half a mile north of the Rail Road, and one mile east of Sennet village, on the farm of Judge Sennet, in the grove called "the Pine Woods." To commence on Saturday, July 1st, and continue until July 11th.

All those that love the appearing of our Lord, are requested to come and bring their Tents with them; those that are not provided with Tents can be acommodated at the rate of $1.50 per week, or 12½ cents per meal.

By order of the Committee.

J. WRIGHT, Sec'y.

June 12th, 1843.

AN ADVENT CAMP MEETING.

If time permits, will be held near the line between Cato and Lysander, Cayuga Co., N. Y., about one mile west of the Christian chapel at Plainville, to commence Saturday, June 24th, and to continue until July 3d.—Some of our efficient lecturers from the East are earnestly solicited to attend, and ministers and brethren in general.

G. W. PEAVEY.

Brutus, N. Y., May 30, 1843.

THE GREAT TENT.

ADVENT CONFERENCE AND LECTURES,

At Rochester, N. Y., June 23.

A camp-meeting will be commenced at Rochester, N. Y. on June 23, 1843, (if time continue.) Brn Charles Fitch, T. F. Barry, and others are expected to be present, and give lectures on the coming of Christ this year.

The citizens of Rochester, and people generally in that vicinity, are respectfully invited to attend.

J. V. HIMES.

THE GLAD TIDINGS OF THE KINGDOM AT HAND

A paper by the above name, will be commenced in the city of Rochester, N. Y. about the 20th of June, 1843. *Thirteen weekly numbers* will be published (if time continue) for *fifty cents*.

It will be sent by mail to any part of the country desired.

Seven copies to one address for $3, thirteen copies for $5. J. V. HIMES, Editor and Publisher.

Boston, June 3, 1843.

ADVENT DEPOT AT ROCHESTER, N. Y.

Will be opened about the 20th of June, where Books on the Advent in 1843 may be obtained, written by Messrs, Miller, Litch, Fitch, Storrs, and others, together with Hymn Books, Papers, Tracts, Charts, &c. All letters, or orders, should be directed (*post paid*) to J. V. HIMES, Rochester. N. Y.

For the Midnight Cry.

THE PRECIOUS BOON.

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
Thy Saviour is well pleased with thee.

Earth's scoffs and scorn well pleas'd I'll bear,
Nor mourn, though under foot I'm trod,
If day by day I may but share
Thine approbation, O my God.

The friends I loved may turn from me—
Their words unkind may pierce me through;
But this my daily prayer shall be,
"Forgive; they know not what they do."

Let me but know, where'er I roam,
That I am doing Jesus' will;
And though I've neither friends nor home,
My heart shall glow with gladness still.

To that bright, blest, immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.

Then all the scoffs and scorn I've borne,
For his dear sake who died for me,
To everlasting joys will turn,
In glorious immortality. C. FITCH.

N. B. The above has appeared in the Christian Adv. and Journal.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JUNE 29, 1843. Nos. 17 & 18.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
(*Near Nassau-street.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

APPEAL FOR THE MIDNIGHT CRY.

To all true hearts in the faith of the immediate coming of our glorious Lord.

Suffer a word with regard to the importance of doing all that the Lord will enable you, in continuing the paper called the Midnight Cry, in New-York. This paper has done, and is continuing to do, very great and very extensive good, and it is confidently believed that those who have some of the Lord's money which they wish to devote to the spread of truth touching the immediate advent of the Lord, cannot make a more useful appropriation, than to aid in sustaining this paper. Our Brother Himes, through whose efforts the paper was established, has felt that it might become necessary to remove it to Boston, and unite it with the Signs of the Times. It is hoped that our friends will come forward with their funds and obviate the necessity of such a step. Both papers ought to be sustained, and it is exceedingly desirable that this should be continued in New York. Our Brother Himes deserves well of all who love the Lord's appearing, for his unwearied and self-denying efforts for circulating light and truth on this momentous subject. Help him, friends, in this glorious work. Send in your funds, and let the paper go on where it is, and continue from this great city to spread abroad the light. Those who have been readers of the paper need not be told that the editorial department is ably sustained. Come up to this work, dear friends, and let the light go forth as brightness until the Lord appears. CHARLES FITCH.

NEW-YORK, June 27, 1843.

"GLAD TIDINGS OF THE KINGDOM AT HAND."—The first number of this paper, has been received. We trust it will be made the instrument of a blessed work in Western New York. It is conducted by Brn. Himes and Fleming, and is well filled. A letter it contains from Geneseo, says: "We hail with joy the announcement that the Glad Tidings is to be established at Rochester. We trust it will be a fellow laborer with the Midnight Cry and Signs of the Times, and other kindred messengers of light."

☞ Bro. Prosper Powell passed through the city last Thursday, on his way to Cincinnati, O.

☞ For notices of Camp-meetings, see last page.

CINCINNATI.

Bro. J. B. Cook, writing Monday June 19, says:—"Lord's day June 11th, preached twice for brother Goodwin at the 6th Baptist Church, and once in an old forsaken place in Vine street. Lectured and visited through the week. Yesterday three times, and brother Porter twice. Brother Goodwin has come quite out—is blessed in expectation of his Lord's coming, and intends to commence next Lord's day, the Cry, 'Behold, the Bridegroom cometh.' He seems to be an excellent brother, who has through grace cast off the slough of worldliness. We have some valuable accessions to the advent cause. It does one's soul good to see the devout poor filled to overflowing. One said to me just now, 'O, I'm happy, I'm happy. I had a good day yesterday. My soul is getting *fed*.'

"Alas! however, that most men and ministers treat the second advent as the Sodomites did Lot's preaching. They do indeed seem as if the chief end of man in their estimation, is to get rich and become fat in this world. The coming of Christ has apparently no more effect on their minds or ministry, than if it were only a doctrine of the Koran. They do not seem to feel that they commemorate the event as revealed, every time they sit at the Lord's table—or know that a part of our Messiah's name is 'the coming one.' This is the true, strict translation of the phrase in Rev. 1: 8. Some who admit the event as revealed, speak and act as if their comfort and usefulness consisted in keeping it in the distance. O Lord, thou art denied in thine own house. When judgment begins, it will justly begin at the house of God. Amen.

"It is my purpose to give the colored brethren a course of lectures, as I learn they wish, if the Lord will. If there is any thing safe, it is safe to trust God our Savior. If there be anything that deserves the name of piety, it consists in doing just as his word teaches. If anything is blessed this side of heaven, it is blessed to live at his feet."

TENT MEETING AT ROCHESTER.

Bro. Fleming, wrote to us June 20th, from Rochester, "I had a pleasant journey the most of the way to this western metropolis. I find that the subject of Christ's second coming is not confined to a corner. The sound is gone out into all the world. In almost every group, something is said about 'Millerism' *alias* Christ's second advent. Few, comparatively, will be able at last to say, that they never heard the sound: directly or indirectly, the great mass of the people will have heard something about the coming of the Lord.

The arrival of the great tent and its concomitants, has made no small stir in the city and vicinity. A very great interest is evidently being elicited on the intensely interesting subject of Christ's speedy coming all through this populous region."

The great tent was seasonably erected on the east side of the river, north side of Main street, near the Stone Ware Pottery. Though the meeting was appointed for the 23d, notice was given on the afternoon of Thursday, the 22d, that there would be a lecture that evening. About 500 persons came together and were addressed by Bro. Himes.

For the Midnight Cry.

THE FACT OF CHRIST'S SECOND ADVENT,

AND THE OBJECT OF IT.

BY GEORGE STORRS.

I. THE FACT OF HIS APPEARING.

That our Lord Jesus Christ will appear again in this world is evident, *first*, from the fact that *He has taught us himself to expect it*. See Mark 13: 26, 27. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Also Luke 21: 25—27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory."

That these texts do not relate to any appearance of Christ at the destruction of Jerusalem, see 2 Thess. 2: 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Evidently the same *coming* and *gathering* spoken of by our Lord; but let us proceed. "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." Now, if the Apostle referred to the destruction of Jerusalem, "that day" was "at hand" when he wrote this Epistle; but he goes on to say, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." Here the Apostle teaches that it was a *deception* to suppose the day of Christ's coming was at hand, [or *upon them*, as it might be rendered] at that time: and assures them that other great prophetic events must first come to pass before that day; which events did not take place before the destruction of Jerusalem, nor till several hundred years after.

Second. That our Lord Jesus Christ will again appear in our world, and that that appearing is *future*, will be seen *by the united testimony of the Apostles*.

See 1 Cor. 1: 7, 8. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." What had the Corinthians to do with our Lord's coming to destroy Jerusalem? If Paul referred to that, we may read these verses as follows: "So that ye come behind in no gift, waiting for the destruction of Jerusalem! that ye may be blame-

less in the day that Jerusalem shall be destroyed!!!"

See 11: 26. "For as often as ye eat this bread and drink this cup, do you show the Lord's death till he come." Now, all Christians that celebrate the Lord's Supper, are either hypocrites, or they believe in the coming of Christ as still *future*. They cannot believe that the coming of Christ here spoken of, was at Jerusalem's destruction, nor at their conversion, or sanctification.

Again, see chap. 15: 23. The apostle, speaking of the resurrection, says: "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming."—Again, Phil. 3: 20, 21. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Here the apostle states from whence we look for the Lord Jesus, and what he will do when he appears, viz., "change our vile body." That is not done *at death*, but at the resurrection; therefore Paul was not preaching Christ's coming at death, as some say. See also Col. 3: 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." And 1 Thess. 3: 13. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Did Christ ever yet appear with *all his saints?* If not, then his coming is still future. See 2 Tim. 4: 1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here the apostle distinctly marks the period of Christ's second advent; it is to be at the Judgment, and the setting up of his kingdom. Compare this with Rev. 11: 15—18. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Thus the periods are seen to be the same. It is at the end of this world.

See 1 Peter 1: 4, 5, 7, 13. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. . . . That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." See also 5: 4. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now look at Heb. 9: 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation."

The second appearing of Christ will be a personal, or real appearing, not spiritual, as some have imagined.

See Acts 1: 9—11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus, shall so come, in like manner," &c. So certain, then, as he really ascended, will he really personally come again. Compare this with 1 Thess 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "The Lord himself," not by his Spirit, as some think, but himself, really, personally. See also 2 Thess. 1: 7, 8. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. See Titus 2: 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." A personal appearing, surely. Again, see 1 John 3: 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for *we shall see him as he is.*"

Surely, no words could more clearly express a real appearing of Christ's person. Once more, see Rev. 1: 7. "Behold, he cometh with clouds, and *every eye shall see him.*" If here is not presented an array of evidence sufficient to establish the personal appearing of Christ, we may despair of proving any proposition from the Bible.

II. THE END FOR WHICH CHRIST WILL APPEAR.

1. To raise "them that sleep in Jesus," change the living saints, and gather them into a place of safety, while the last indignation is poured out on this world. See 1 Thess. 4: 13—17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." See also 1 Cor. 15: 51, 52. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Compare this with Isaiah 26: 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Then, what next? Then, "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." What indignation? See the next verse. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

2. Christ will appear to destroy the wicked out of the earth. See Mal. 4: 1. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Compare this with Isaiah 33: 10—12. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." See also Jer. 25: 15, 26, 30—33. "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them . . . . Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Compare this with Prov. 2: 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Compare also 2 Thess. 1: 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

3. Christ will appear to purify the earth itself by fire.

See 2 Peter 3: 7, 10. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works therein shall be burned up." The earth is to be *melted*, not burnt up, as some suppose. The idea of burning up the world cannot be made to agree with a multitude of other texts of Scripture. It is to be melted. See Psa. 46: 6. "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." See also Psa. 97: 3—5. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." If it be said these texts speak of things already past, I answer, It is common for the prophets so to express things future. The reason is obvious. They see in vision the things of which they speak pass before their minds, and record them as they appeared. The scriptural idea with regard to the world that now is, is that it shall be "melted," dissolved," changed," &c., but not utterly destroyed. Hence,

4. Christ will appear to renew the earth, his purchased possession, and give it to his people for an eternal inheritance.

The promises of God imply this, and the Scriptures clearly express it. God has promised that his people shall inherit the world, the earth, and have it for an everlasting possession. See Rom. 4: 13. "For the promise that he should be *heir of the world* was not to Abraham or to his seed, through the law, but through the righteousness of faith." See Matt. 5: 5.—"Blessed are the meek, for they shall inherit the earth." See Psalms 37: 3, 9, 11, 22, 29, 34. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." See Prov. 2: 21. "For the upright shall dwell in the land, and the perfect shall remain in it."—See also Daniel 7: 18, 27. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." These promises are full and explicit that the saints shall inherit the earth. But they never have done it—their portion in this life has been "tribulation." Hence, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. See also Rev. 21: 1, 2. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This renewed earth the saints will possess and enjoy. See Rev. 5: 9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." And this will be done at the sounding of the seventh trumpet, now at the door. See Rev. 11: 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Then will the saints be in full possession of that inheritance for which they now wait, and groan, being burdened. See Eph. 1: 13, 14. "Ye were sealed with the holy Spirit of promise, which is the earnest [or pledge] of our inheritance, until the redemption of the *purchased possession*, [the earth.] Christ has purchased it, but has returned to heaven above which has received him "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," &c. What has God spoken that he would restore? Not the wicked: for "all the wicked will God destroy." But he has spoken of restoring the earth, and his saints from the power of death and the grave, and giving the new earth to them that they may "dwell therein forever." For this restitution the saints in this life groan. See Rom. 8: 22, 23. "For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This restitution accomplished, the saints possess the earth forever more, with Christ their king, and sickness, sorrow, disappointment, pain and death have passed away to return no more. Blessed state. Who but a lover of this present evil world, could refrain from crying with John, "even so, come, Lord Jesus."

For the Midnight Cry.

END OF THE PROPHETIC PERIODS.

In my published exposition of the eighth chapter of Daniel, in saying that the 70 weeks, or 490 years, terminate *exactly* at the cross, I see that I am not sufficiently guarded.

Our Lord was crucified *in* the 490th year; not at the *close* of it, as most of us have seemed to suppose, but in the *commencement*, or first part of the year. This is evident from the fact that his crucifixion took place in our April, and in the first month of the Jewish year, and that it was in the year of our Lord that we call 33. The decree from which we reckon the 490 years, must have gone forth at the very commencement of the year 457 before Christ. Now you can see that it must take the whole of 457, and the whole of 33 to make 490: yet our Lord died in the very *beginning* of 33, and of course before the 490 years had closed, though it was in the 490th year.

It was common with the Jews to put a *part* of a day for the whole: for example, our Lord said, "Destroy this temple, and in three days I will raise it again;" referring to his resurrection, and yet he was dead only a part of the first day, the whole of the second, and rose early the third, "while it was yet dark."

Thus, though he was in the tomb but a very small part of the third day, he is said to be *three days* in the grave. Thus, also, his death was not at the *close* of the 490th day, or year, but at the first dawn of it. Hence, on the same principle, the 1810 years remaining of the vision, after the crucifixion, should be reckoned, not from the actual time within the year, or prophetic day, that the death of our Lord occurred, but from the *year itself*, so that the 1810 years may terminate any time within the year 1843, but not *necessarily* till the entire Jewish year is closed, which will not be till after the spring equinox of 1844.

The same remarks are applicable to the 1290 days, in Daniel 12th chapter: they terminated in 1798, and in the early part of the year, it would seem, but they did not *necessarily* terminate till the close of that year, or till the spring of 1799. Hence, we are to reckon the difference between 1290 and 1335 years; viz. 45 years, not from the point in the year 1798 when the 1290 actually terminated, but from the year itself. As, however, the event spoken of, to occur at the close of the 1290 years, seems to have occurred in the early part of 1798, we are warranted in looking daily for the consummation of the remaining 45 years, but they do not *necessarily* terminate until 1844, according to the Jewish reckoning, is fully commenced.

The 2300 years also, or long period of the vision, must include the whole of 457 before Christ, and the whole of 1843 after; so that, though we are now in the 2300th year, the whole period will not *actually* expire till after the spring equinox of 1844: but, as we have seen the events closing the other periods take place within the last year of those periods, we may now look daily for the "consummation."

The rejoicing of our opponents, therefore, that the days are all gone by, as they suppose, and "*every vision faileth*," is as premature as that of Belshazzar, who, tradition says, having himself reckoned the 70 years captivity of the Jews in Babylon, and finding, as he supposed, the time had passed, held a feast, as recorded in Daniel 5th chapter, where he profaned the sacred vessels of the house of God by drinking wine out of them, and praising "the gods of silver and gold," &c., but in *that same night* the event that marked the termination of the 70 years transpired. Belshazzar was slain—and Babylon overturned. So, also, most likely, when our Lord makes his second advent the haters of his appearing will be found comforting themselves with the idea that the time is past, and all is safe. In that dreadful moment, as the lightnings flash, the day will burst upon the world, and horror appal those who have been striving to suppress the fears of such as are unprepared for that day.

One word to those who are looking for our coming Lord. *Dear brethren*,—we have passed the *last lighthouse* on this tempestuous coast—we are to look for no more signs, nor for any more *particular* days *they are all past*—THE PORT—THE PORT is what we are next to expect, and as we are in the *last year* let us keep "a good look out" every hour; for we know not the day nor the hour when the glorious Lord will appear. Till he does appear, let us not slack our hand, but *work while the day lasts*. No time for idleness or mirth now. Let us be sober and watch unto prayer, that we may be accounted worthy to escape all those things that are coming on this guilty world, and a still more guilty *professing* church. If a few more days or weeks are still allotted us here, let us redeem the time to get a more perfect conformity to the image of God's dear Son, and in plucking souls as brands from the burning.

My own confidence in the coming of our Lord, *now at the door*, never was stronger and more unshaken. I can truly say, I see not the shadow of a reason to doubt it, and my prayer is, "Even so, come Lord Jesus."

GEO. STORRS.

Boston, June 12th, 1843.

SECOND ADVENT CAMP MEETING AT CARTHAGE.

We are pleased to find such a testimony from the Evangelist printed at Carthage, near Cincinnati, where a camp-meeting was lately held.

A preacher of the Second Advent, Mr. Luther Caldwell, who has heretofore been a Methodist, came on a few weeks ago from the east to Cincinnati. He was soon followed by Messrs Pratt, Bronson, Flavel, and Chittenden—all of them known to each other as fellow laborers in the great cause of the speedy coming of the Son of Man. The Sycamore street meeting house belonging to our brethren, was given to Mr. Caldwell under certain restrictions: and he held forth there in a succession of lectures on the kingdom and coming of Christ: Mr. Chittenden also spoke in the same meeting house to a very large audience. Mr. Caldwell and he are both persons of excellent abilities and of great zeal and piety. The other brethren held forth in other parts of the city.

We afterwards induced them to hold a camp meeting at Carthage, where they submitted in a series of lectures, the views of Mr. Miller with great eloquence, zeal and effect. Brethren Bronson and Flavel are both excellent in their way, and are distinguished for zeal and piety. The true hope of the gospel was handled by these brethren in a most masterly manner. And the impression was indelible. Never was there a a happier effect produced at Carthage. The population and brethren heard them patiently and gladly.

One of the most striking features in the labors and reasoning of these brethren was the great use they made of the holy scriptures. They read, and they read with great effect too, more scriptures in one day than most popular preachers read in a year. They also had a bible class in which one presided while all the others gave their judgment of the passage. This was the 12th *Chapter of Daniel*. They also held a meeting in which each person was allowed to say "what God had done for his soul." This was of the most touching nature, and gave a very sensible effect on all who witnessed it.

The reports circulated by political editors of those who are employed on this grand topic are impious falsehoods. And to this these editors are encouraged by our religious editors who feel it to be their interest to cater to the earth-born appetites of their readers, many of whom have no desire whatever to see the son of God. But reader, mark what follows, viz: that

1st. Symbolic prophecy, as the image of Daniel assures us infallibly that the time for setting up God's everlasting kingdom is at hand.

2d. Prophetic chronology, or the prophetic periods of Daniel and St. John, concur with symbolic prophecy in this, and all seem to terminate about the present period.

3d. The signs of the times—political, scientific, natural, moral, and religious, would also seem to concur with both the chronology and predictions of the prophets.

The true hope and true faith are now practically in operation among us the people. And it is among the things for which God is especially to be praised that the circumstances of their re-appearance are of such a nature as to enable us to predict that, until Christ comes, no puny effort of the arm of flesh will ever again be able to cast either one or both of them into oblivion.

For the Midnight Cry.

TRANSLATION OF DANIEL.

CHAPTERS VIII AND IX.

CHAPTER VIII.

Vision of the ram, he-goat, and "little horn," which waxed "EXCEEDING GREAT."

1 In the third year of the reign of king Belshazzar
a vision appeared to me Daniel, after that which ap-
peared to me formerly.
2 And I saw in the vision; and it came to pass,
when I saw, that I *was* at Shushan *in* the palace,
which *is* in the province of Elam; and I saw in the
3 vision, and I was by the river Ulai. And I lifted
up mine eyes, and saw, and behold, there stood be-
fore the river a ram which had two horns: and the
two horns *were* high; but one *was* higher than the
4 second, and the higher coming up last. I saw the
ram pushing westward, and northward, and south-
ward; so that no beasts could stand before him,
neither *was there any* that could deliver from his
power; but he did according to his will, and be-
came great.
5 And I was considering, behold, a he-goat came
from the west on the face of the whole earth, and
touched not the ground: and the goat *had* a con-
6 spicuous horn between his eyes. And he came to
the ram having two horns, which I had seen stand-
ing before the river, and ran to him in the fury of
7 his power. And I saw him coming to the ram, and
he was enraged against him, and smote the ram,
and broke his two horns: and there was no power
in the ram to stand before him, and he cast him
down to the ground and trampled on him: and there
was no one that could deliver the ram from his
8 power. And the he-goat became very great: and
when he was strong, the great horn was broken;
and instead of it came up four conspicuous ones
towards the four winds of heaven.
9 And from the one of them came forth a little horn,
which became exceedingly great towards the south,
and towards the east, and towards the beautiful
10 *land*. And it became great, *even* to the host of the
heavens; and it cast down *some* of the host and of the
11 stars to the ground, and trampled on them. Yea,
he magnified *himself* even to the prince of the host,
and by him the continual *sacrifice* was taken away,
and the dwelling of his sanctuary was cast down.
12 And a host was given *him* against the continual
sacrifice by reason of transgression, and it cast
down the truth to the ground; and it practised, and
prospered.
13 Then I heard one saint speaking, and another
saint said to that certain *saint* who spoke, Until
when the vision, the continual *sacrifice*, and the
transgression of the desolator, to give both the
sanctuary and the host *to be* a trampling down?
14 And he said to me, Until two thousand and three
hundred days; then shall the sanctuary be cleans-
ed.
15 And it came to pass, when I, *even* I Daniel had
seen the vision, and sought understanding, then be-
hold, there stood before me as the appearance of a
16 man. And I heard a man's voice between *the banks
of* Ulai, who called, and said, Gabriel, make this
man to understand the vision.
17 And he came near where I stood: and when he
came, I was afraid, and fell on my face: and he
said to me, Understand, O son of man: for to the
time of the end *shall be* the vision.
18 And as he was speaking with me, I was in a
deep sleep on my face towards the ground: but he
touched me, and made me stand.
19 And he said, Behold, I will make thee know
what shall be in the last end of the indignation: for
20 at the time appointed the end *shall be*. The ram
which thou didst see having the two horns, *signifies*
21 the kings of Media and Persia. And the shaggy
goat *is* the king of Greece: and the great horn that
22 *is* between his eyes *is* the first king. Now that
being broken, whereas four stood up instead of it,
four kingdoms shall stand up out of the nation, but
23 not with his power. And in the last time of their
kingdom, when the transgressors shall have com-
pleted *their sins*, a king of fierce countenance, and
24 understanding stratagems, shall stand up. And his
power shall be mighty, but not by his own power:
and he shall destroy wonderfully, and shall prosper,
and practice, and shall destroy the mighty and the
25 holy people. And through his cunning also he
shall cause craft to prosper in his hand; and he
shall magnify *himself* in his heart, and in peace
shall destroy many: he shall also stand up against
the Prince of princes: but he shall be broken with-
26 out hand. And the vision of the evening and the
morning which was told *is* true: wherefore shut
thou up the vision; for it *shall* be for many days.
27 And I Daniel fainted, and was sick *certain* days;
afterward I rose up, and did the king's business;
and I was astonished at the vision, but no one ex-
plained *it*.

CHAPER IX.

Daniel's confession and prayer, and Gabriel's visit to teach him understanding in the vision.

1 In the first year of Darius the son of Ahasuerus,
of the seed of the Medes, who was made king over
2 the kingdom of the Chaldeans; in the first year of
his reign I Daniel understood in the books the num-
ber of the years, concerning which the word of
JEHOVAH came to Jeremiah the prophet, that he
would accomplish seventy years in the desolations
of Jerusalem.
3 And I set my face to the Lord God to seek by
prayer and supplications, with fasting, and sack-
4 cloth, and ashes: and I prayed to JEHOVAH my
God, and confessed, and said, O Lord, the great
and dreadful God, keeping the convenant and kind-
ness to those who love him, and to those who keep
5 his commandments; we have sinned, and have
acted perversely, and have done wickedly, and
have rebelled, even by departing from thy precepts
6 and from thy judgments: neither have we hark-
ened unto thy servants the prophets, who spoke in
thy name to our kings, our princes, and our fathers,
7 and to all the people of the land. O Lord, right-
eousness *belongeth* to thee, but to us shame of face,
as at this day; to the men of Judah, and to the in-
habitants of Jerusalem, and to all Israel *that are*
near, and *that are* far off, through all the countries
whither thou hast driven them, because of their
trespass that they have trespassed against thee.
8 O Lord, to us *belongeth* shame of face, to our kings,
to our princes, and to our fathers, because we have
9 sinned against thee. To the Lord our God *belong*
mercies and forgivenesses, though we have rebelled
10 against him; neither have we obeyed the voice of
Jehovah our God, to walk in his laws, which he set
11 before us by his servants the prophets. Yea, all
Israel have transgressed thy law, even by depart-
ing, that they might not obey thy voice; therefore
the curse is poured upon us, and the imprecation that
is written in the law of Moses the servant of God,
12 because we have sinned against him. And he hath
confirmed his words, which he spoke against us, and
against our judges that judged us, by bringing upon
us a great evil: for under the whole heaven hath
13 not been done as hath been done on Jerusalem. As
it is written in the law of Moses, all this evil hath
come on us: yet have we not entreated the face
of Jehovah, that we might turn from our iniquities,
14 and understand thy truth. Therefore hath the LORD
watched over the evil, and brought it on us: for
Jehovah our God *is* righteous in all his works
15 which he doeth: for we obeyed not his voice. And
now, O Lord our God, that hast brought thy people
forth out of the land of Egypt with a mighty hand,
and hast gotten thyself renown, as at this day; we
16 have sinned, we have done wickedly. O Lord, ac-
cording to all thy righteousness, I beseech thee, let
thine anger and thy fury be turned away from thy
city Jerusalem, thy holy mountain: because for our
sins, and for the iniquities of our fathers, Jerusalem
and thy people *became* a reproach to all who *are*
17 around us. Now therefore, O our God, hear the
prayer of thy servant, and his supplications, and
cause thy face to shine on thy sanctuary that is de-
18 solate, for the Lord's sake. O my God, incline
thine ear, and hear; open thine eyes and behold
our desolations, and the city which is called by thy
name: for we do not present our supplications be-
fore thee for our righteousness, but for thy great
19 mercies. O Lord, hear; O Lord, forgive; O Lord,
hearken and do; defer not, for thine own sake, O
my God: for thy city and thy people are called by
thy name.
20 And while I was speaking, and praying, and con-
fessing my sin, and the sin of my people Israel, and
presenting my supplication before Jehovah my God
21 for the holy mountain of my God; while I *was*
speaking in prayer, even the man Gabriel, whom I
had seen in the vision formerly, being caused to fly
swiftly, touched me about the time of the evening
offering.
22 And he made me understand, and talked with me,
and said, O Daniel, I am now come forth to teach
23 thee understanding. At the beginning of thy sup-
plications the commandment came forth, and I am
come to shew *thee;* for thou *art* greatly beloved:
therefore understand the matter, and consider the
24 vision. Seventy weeks have been cut off upon thy
people and upon thy holy city, to finish the trans-
gression, and to make an end of sin-offerings, and to
make atonement for iniquity, and to bring in ever-
lasting righteousness, and to seal the vision and
25 prophecy, and to anoint the Most Holy. Know
therefore and understand, *that* from the going forth
of the commandment to restore and to build Jerusa-
lem to the Messiah the Prince, *shall be* seven
weeks, and sixty and two weeks: the street shall be
built again, and the trench, even in troublous times.
26 And after the sixty and two weeks shall Messiah
be cut off, but not for himself: and the people of the
prince that shall come shall destroy the city and
the sanctuary; and the end thereof *shall be* with
a flood, and to the end of the war desolations are
27 determined. And he shall make a firm covenant
with many one week: and in a part of the week he
shall cause sacrifice and offering to cease, and for the
overspreading of abominations, he shall make *it* de-
solate, even until the consummation, and that de-
termined shall be poured upon the desolate.

NOTES.

CHAP. 8: 1. "After," Heb. achăre. This Hebrew word always signifies *subsequent*, and never *like* or *similar*.

v. 2. "Palace."—Heb., Birah. This word signifies a fortress, castle, or fortified palace. The phrase "Shushan the palace," often signifies not only the royal palace or citadel, but also the whole city. Esther 1: 5, 2: 5, compare Ezra 6: 2.

v. 9. "Beautiful *land*."—Heb., Tzebi. This word is often joined with "eretz," land or earth, as in Dan. 11: 16, 41. So in Dan. 11: 45, "har tzebi kodesh," mount of holy beauty."

v. 11. "Prince of the host."—Heb., Sar tzĕbâ. This is the identical phrase which occurs in Joshua 5: 14, 15, when it is rendered in our common version, "Captain of the host." "Continual"—tamîd.—This word, when used as a substantive, signifies *continuance*, and is employed only in the genitive case after other substantives, as in Ezek. 39: 14, "anshe hattamîd," men of continuance, that is, "men hired continually," and not for a short period. So it is used in Ex. 30: 8, ketoreth tamîd, "a perpetual incense," or literally, "an incense of continuance." Num. 4: 7, "lechem hattamîd,"—"the continual bread," or "bread of continuance." So in Ex. 29: 42, olath tamîd, "a continual burnt offering."—The same phrase is found in Numbers 26: 6, 10, 15, 23, 24, [in all which cases the literal translation is, "the burnt offering of continuance." Strictly speaking, there seems to be but one instance in which it is an *adjective*, viz., Prov. 15: 15, "mishteh tamîd," "a continual feast." It is frequently used as an adverb, as in Ps. 16: 8, 25: 15, 34: 1. It is a singular fact that in Daniel, tamîd (or with the article, hattamîd,) is used without any qualifying word, such as *sacrifice*, *burnt offering*, &c.—Hence it simply signifies here the continual or the continuance. In this chapter it seems probable that the word "sacrifice" has been correctly supplied by the translators. The context justifies this, but this may not be so, in subsequent passages.

v. 11. "Dwelling"—mecôn—or "habitation." The phrase may not be improperly translated, "his holy habitation."

v. 12. "A host was given *him*," we tzaba tinnáthén, or "a host was delivered up."

v. 14. "Until two thousand three hundred days."—Heb., "ad ereb boker alpayim ûshelôsh mêôth," literally "until evening morning two thousand three hundred." That the phrase "evening-morning" is used like the Greek *nuchthemeron*, "night-day," for a day of twenty-four hours, will be obvious by a comparison of Gen. 1: 5, where the same words occur.

v. 14. "Cleansed," nitzdak, the niphal or passive form of the verb "tzadak," to be right, just, &c. Although some have proposed the translation of "shall be

avenged," in the place before us, still "be cleansed" would seem equally appropriate.

CHAP. 9: v. 21. "Being caused to fly swiftly"—mûâph bêâph. These words may be translated "wearied by going swiftly." In this case, the root is not *ûph*, to fly, but *yâaph*, to run or move swiftly.

v. 24. "Have been cut off,"—nechtak—niphel form of "chathak." This verb occurs in no other instances in the Hebrew Bible. In Chaldaic it has the signification to cut, cut off, &c. In the Chaldeo-Rabbinic Dictionary of Stockius, the word *chathak* is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. In the same work he gives the substantive under three forms, derived from this verb, chethek, chittuk, and chathikah, rendered *esæura*—a cut, *incisio*—an incision, *excisio*—a cutting off, *segmentum*—a slice, *pars secta*—a part cut off. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, "chäthikah shelbasar," a piece of flesh, or cut of flesh. He translates the word as it occurs in Daniel 9: 24, by "præcisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisa est," was cut off, in the marginal reading, which is *grammatically* correct, it is rendered by the plural "decisae sunt"—were cut off.

In the Latin version of Junius and Tremellius, *uschtak* is rendered "decisae sunt"—were cut off.

Again, in Theodotion's Greek version of Daniel, which is the version used in the Vatican copy of the Septuagint as being the most faithful, it is rendered by *sunetmêthêsan*, "were cut off," and in the Venetian copy by *tetmêntai*, "have been cut." The idea of *cutting off* is pursued in the Vulgate, where the phrase is "abbreviatae sunt," have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.—Should it be inquired why a tropical sense has been attributed to it, such as "determining" or "decreeing," it may be answered that the reference of the verse (in which it occurs) to Dan. 8: 14 was unobserved. It was therefore supposed that there was no propriety in saying "seventy weeks are cut off," when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23, compared with Dan. 8: 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the "matter" (the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of "cut off."

"Vision and prophecy," literally, the vision and prophet, or in other words, the prophetic vision.

v. 25. "Trench,"—Heb., *chârûtz*—derived from the verb *châratz*, to cut, cut in, dig. Hence it signifies the trench or ditch of a fortified place.

v. 27. "Covenant with many"—or, He shall make a covenant for many.

"For the overspreading of abominations, he shall make it desolate." This translation rests on the authority of Rabbi Kimchi. The earliest translators give the passage a very different version. Vulgate—"And the abomination of desolation shall be in the temple. Septuagint—"And on the temple the abomination of desolations."—Either of these translations corresponds better with the original than our common version, and the words of the Saviour, Matt. 24: 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"—these words (evidently quoted from the Hebrew,) would seem to be decisive on this subject.

The Hebrew "weal kenaph shikkûtzîm meshômêm," *literally* rendered is, "And on the pinnacle, (i. e., of the temple,) abominations (or idols) the desolator."

The word "kanaph" has the signification of "wing," and derived from it, those of extremity, corner, skirt of a garment, corner or end of the earth, the highest point, pinnacle, or battlement of the temple. In the case before us, the part is put for the whole. Hence the Septuagint, "on the temple."

From the Christian Journal.

A TEST.

Now, when the Son of Man shall come in his glory, accompanied by all the angels, and shall be seated on his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats.

The sheep he will set on his right hand, and the goats on his left. Then will the King say to those on his right hand: Come, ye blessed of my Father, inherit the kingdom, prepared for you before the formation of the world. For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. * * * * * * *

Indeed, I say unto you, inasmuch as you have done this to any, the least of these my brethren, ye have done it unto me.—MESSIAH.

Here is the test, and this is the issue to be tried, on that day when the last Court shall sit. We shall not be tested by our acuteness of perception in metaphysical distinctions, and well-knit theories. Our cold perceptions of right and wrong, upon questions often imaginary, which we solve occasionally by writing stale dissertations upon what is termed moral science, have but little to do with this most tangible test. We need not spend long days, and tedious nights, in striving to understand the meaning of the language quoted above from the lips of Messiah. The Lord *does not deal in abstractions!* We may pore over the musty tomes of the olden time, or read the gilded pages of the present day, and we may be able, at last, to define to our own satisfaction, the precise boundary between morality and immorality; but of what avail is all this, if we fail TO DO what alone can secure us the favorable decision of our Judge?

Those, most reputed in this world for their learning in moral science, differ in their conceptions of morality. What is moral with one great writer, is immoral with another; but here is an issue, which the plainest mind can understand, and where the philanthropy of the Father is most strikingly exhibited. Whilst the commonest mind can grasp the test, the test itself grasps every thing. Hunger, and thirst, and nakedness—sickness and imprisonment—and to be a stranger, homeless and houseless, are the common ills to which flesh is heir. Have we, then, relieved suffering humanity in these several straits and necessities, as our ability allowed? If we have, we *know it*—if we have *not*, we know it. We cannot be mistaken here.

When an object of charity is placed before the brethren, how frequently do they sit down and make a *moral calculation*, in this wise: "This sister is houseless and helpless; she is in need of the necessaries of life; and I would administer to her wants, but I know not how soon misfortune may overtake me. I have a family dependent on me—they *might* come to want, and I should be worse than an Infidel, were I not to lay up store for a rainy day."

Now, it does seem to us, that this method of reasoning away charity, will not *stand the test*.

The question is: Did you see a disciple of Christ, however lowly, in want, and refuse or *neglect* to assist that disciple, when it was in your power? If you have, please read our text over again at the commencement of this chapter.

This is all very common-place, say you. Most true, O reader! But this method of frittering away the precepts of the BOOK, is quite as common also.

A MILLENNIUM IMPOSSIBLE.

Some months ago an article appeared in the New York Evangelist, by one of the Abbotts, showing that the earth could not sustain the natural increase of its population, if it went on without interruption for a few hundred years. An article on the same subject, by Brother G. F. Cox, has been published in Zion's Herald, occasioned by a statement which had been published in that paper.—Those who are expecting a temporal millennium, should reflect that it would require a series of miracles for their hopes to be realized.

The favorite notion that the millennium is to be brought about by the efforts of the Church, is a delusion. Let us then look at this world in its true light, as a scene of trial and cross-bearing, and not look for thrones and crowns here.

Here is an extract from Bro. Cox's calculations.

"According to the *present* rate of increase, in a thousand years from this time, instead of a half acre to a man, we should have less than half a foot. Mr. Editor, did you ever think of the increase of society with the singular idea that the church was to have a thousand years repose on earth, and the church embrace the *world*?

"From official documents, I perceive that the United States have increased regularly since the adoption of the Constitution, or from 1790 till 1840, at the rate of about 34 per cent in 10 years, or, as the Editor of the Maine Register says (see page 200,) so as to *double* every *twenty four years*. This is a curious fact, that it should hold its increase so regularly under the various phases through which we have passed. Now allowing to the millennial age the same prosperity, *as to life*, that the good people of these States have experienced for the last fifty years, what would be the result? Commencing with 900,000,000, which is certainly not too large for the present state of the world, we should have in 24 years, 1,800,000,000; in 48 years, 3,600,000,000; in 96 years, 14,400,000,000; in 120 years, 28,800,000,000; in 144 years, 157,600,000,000; in 168 years, 315,200,000,000. Even then, in 270 years we should have less than a *third of an acre* to an individual.—Allowing then to the millennial age only the increase now allowed to the United States, and which is demonstrated by the facts of 150 years, we should have at the close of a thousand years more persons than thousands of worlds like the present could contain, crowded side by side. In 408 years the population would be sufficient to settle more than a hundred thousand worlds like the present, as now settled. What, then, at the end of a thousand years? No man indeed could number them. But the thing is impossible, and I have only followed out this train of thought to show how utterly irreconcilable it is with the present organization of man, or the present laws of society, to suppose that God ever intended that man should have the world, as it now is, for his resting place. The corn is only ripe and fit for the garner when it has ceased bearing and growing; so man will only be fit for repose when the present laws of life shall have ceased and a new state of things, New heavens and a new earth, shall dawn upon us.

"From the preceding calculations, it is demonstrable that *prosperity*, if human life be included among the items, can never be the lot of nations, nor of individuals, in the present organization of society. Earthquakes, wars, pestilence, and nearly every other evil is entailed on man, till Jesus Christ shall appear to restore both men and the world to their pristine beauty and glory, abolish death and bring in everlasting righteousness, everlasting life, an everlasting kingdom of God *come*, and his will be done in earth as it is in heaven.

G. F. COX."

JOHN WESLEY IN 1777.

Thousands delight to honor Wesley, who live down his principles. He was not looking for the kingdom in this world, he lived as a pilgrim, and so far was he from laying up treasures on earth, that he declared before his death, that if he died worth £50, he might be set down as a hypocrite. Now we are called crazy, by some of his followers, for striving to live as he did.

"In the afternoon, walked to a street adjoining King's square, to attend John Wesley's preachment; he being seated on a decent scaffold, addressed about two thousand people, consisting of the middle and lower ranks. The preacher's language was plain and intelligible, without descending to vulgarism. September, 14, 1777. In the afternoon I attended once more, John Wesley, having the heavens for his canopy; he began with an extemporate prayer, followed by a hymn of his own composing, and adapted to the subject of his discourse. He is attended by great numbers of the middling and lower classes; he is said to have humanized the almost savage colliers of Kingswood, who, before his time, were as fierce and unmanageable as the wild beasts of the wilderness. He is always visiting the numerous societies of his own forming in England, Scotland, Wales, and Ireland; though near eighty years old, he reads without spectacles, the smallest print. He rises at four, preaches every day at five, and once besides.—*Journals and Letters of the late Samuel Curwen, an American Refugee.*

EFFECTS OF PREACHING CHRIST'S COMING AT HAND.—"The booksellers say that they have sold more Bibles since the stir of Millerism, than they ever did before in four times length of time. The people are inclined to examine for themselves."—*Ohio Political Examinsr.*

We might add many similar testimonies. Br. Miller was lecturing in an eastern town not long ago, when, near the close of his course, a customer stepped into a store to buy a Bible. "I have none," said the merchant; I had two or three dozen, when Mr. Miller came, but they are all gone now." The customer said he had been in all the other stores in the village, and heard a similar statement in each.

HOPES OF THE PAPISTS.

Verily the "horn" is now speaking great words The "Most Rev. the Archbishop, and the Right Rev. the Bishops of the Roman Catholic Church in the United States," have recently assembled in their 5th provincial council at Baltimore, and addressed a pastoral letter to the "Venerable brethren of the clergy, and beloved brethren of the laity, of their charge."

They plainly tell the people that "the privileges of membership in the great society of the faithful are granted, *on condition* of OBEDIENCE TO THE LAWS OF THE CHURCH." They define one of these laws thus:

"It has been already declared and defined, in the first provincial council, that the appointment and removal of pastors are the rightful prerogative of the bishop, and that it is the duty of the congregation to make a reasonable and just provision for the pastor so appointed; *the resistance to which right would force the bishop to a* SEVERE EXERCISE OF THE ECCLESIASTICAL AUTHORITY.

They disclose their hopes thus:—

"We cannot conclude without expressing our gratitude to God for the admirable change which his grace has wrought in the minds of many in England, and the effects whereof are seen even in this country. We are not disposed to exaggerate this moral revolution, but we hope the days of *perfect unity* may not be far distant, when the nations whom the violent passions of men have torn from the bosom of the Church, will return repentant, saying to each other: 'Come let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths.'"—Isaiah 2: 3.

Is not the "horn" speaking great words?

POPISH BISHOPS AND TEMPERANCE.

Though the Bishops are so strict in enjoining obedience to their own anti-christian authority, they seem to have a conveniently loose code of morals respecting temperance. After a few common-place remarks in favor of *drunkards* signing the pledge, they nullify the whole by this artful language:—

"We also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stept forward to share with them THE PRIVATION; but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or ANY OTHER LIQUOR is of itself *perfectly lawful*, since 'every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer.' (1 Tim. iv. 4.) *It would not be advisable to impose or* TO ASSUME *generally the obligation of total abstinence*, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples, and prayers, *imposes no new moral obligation*, so that the person who should fail in its observance, sins ONLY BY EXCESS, or by exposing himself to danger in consequence of his peculiar frailty. * * * * We warn you against uniting in societies not based on religious principles, NOR DIRECTED BY THE ECCLESIASTICAL AUTHORITY, or otherwise organized in such a way as may suppose mere human influences and means"

Thus, they can reconcile drunkards to the yoke by this "sale of indulgences," and quote Scripture to deter moderate drinkers from the safe ground of total abstinence, lest they should get beyond the reach of "ecclesiastical authority." This is the present policy of the Jesuits, and while time continues, its disastrous effects will be felt. Have we not reason to pray for the cleansing of the sanctuary?

The moral universe is governed by love and fear, but we should fear God through love—not love him through fear.

Our sinful desires draw us to rove abroad; but when the time is passed, what carriest thou home with thee, but a burdened conscience, and a dissipated heart.

BIBLE PREACHING.

The Christian Reflector, a Baptist paper at Boston, bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age.

Commentators are taking the place of the Bible, and in the words of an experienced theological student, "they are doing what the rabbies did in the time of Christ, making void the commandments of God by their tradition." But let us hear the Reflector:

"We have in this age too little *Bible preaching*, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, of *real gospel*, in many sermons delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so LITTLE READ BY CHRISTIANS GENERALLY, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs?

"We are aware that a demand exists, and prevails, indeed, *to a wide extent*, for preaching which is original, novel, exciting. Certain semi-infidel—'transcendental' preachers, in this community, are said to be *very popular*. The *simple word of life* should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unhallowed measures of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."

We like this advice. It is just the way to turn people from the vain dream of a temporal millennium. It has been well observed that a Second Advent preacher quotes more Scripture in a single discourse than some preachers do in a year. A remark was overheard by one of our friends, the other day—"There goes a Millerite, for he has got a Bible in his hand." We do not know a believer in Christ's near coming, who does not habitually carry a Bible in his pocket, and one too, which bears marks of being thoroughly read. We invite all the world to become 'Millerites' in this respect, and we have no fears in submitting the whole subject to those who have Paul's mark of fitness for the crown, "love to Christ's appearing." Let the doctrines we preach stand or fall by the standard of the Bible.

A STRANGE STORY.

Turning to another part of the same religious paper, we find this statement:

"A certain farmer was much tried in mind in regard to the truth of Millerism; till at last, after praying over it a great while, he concluded to submit it to the Lord, and to pray that the Lord would give him a *sign*, to settle the question for him. Soon after he went to market with a load of hay, and on weighing it off,—lo! and behold!! his load of hay weighed exactly 1843 pounds!!! This settled the question with him. The world is to come to an end in 1843. And this is, in fact, THE BEST PROOF WHICH HAS YET APPEARED OF MR. MILLER'S THEORY." L.

It would be considered uncharitable to call this last statement a falsehood, but our readers can see from it how unsafe it is to rely on the judgment of religious editors.

"THE OTTOMAN EMPIRE."

This power could once set all Europe at defiance.—Look at its condition now. It is treated as the servile vassal of Russia, and not permitted to exhibit the appearance of independence in the management of affairs in its acknowledged provinces. The following statement of facts we copy from the Commercial Advertiser of June 3.

"The inhabitants of Servia, a Turkish province, being dissatisfied with their local Prince, or Governor, effected his removal or resignation and elected for themselves another. The Sultan aware of his weakness, approved of their choice; but not so the Emperor of Russia. There was too much republicanism in the whole matter to suit him. He ORDERED THE SULTAN TO ANNUL THE PROCEEDINGS. The Sultan refused for a time, but at length yielded, though with no very good grace."

A foreign paper quoted by the Tribune, remarks upon the Czar's demand in a style which exhibits a wide contrast between the present and former condition of Turkey:

"Had it been addressed to a Grand Seignior before Turkey had been dismembered, oppressed, and half smothered by Christian intervention, mediation, injurious kindness and destructive support, the reply of the Sultan to such a communication would have been made with the scimitar and not with the pen.

"The Emperor's letter is crammed with monstrous pretensions, improper language, mocking falsity, threatening, demands, *inconsistent with the independence of the Sultan* and the good government of Servia, and utter disregard of the treaty of 13th July, 1841. The spirit of the Cross seems to have fled from St. Petersburg and sought refuge in Constantinople; and the former fury of the Crescent to have penetrated into Christian councils."

Do we need any fuller proof that Ottoman supremacy has departed? The following extract from the London Times gives a farther view of the weakness of the Sultan. While he is trampled upon by Russia, his authority is disregarded by his nominal subjects. "He sent a request to the Servian Governor to tender his resignation, in order to save the Sultan from farther humiliation; but that Prince has addressed to the Sultan his declaration that he will neither abdicate nor dismiss his Ministers; that his election has been made in strict conformity with the institutions of his country; that he and the Servian people are fully aware of the paternal intentions of the Porte, and that in *submitting to Russia* it has merely YIELDED TO COERCION; and that as the Porte is not sufficiently strong to defend its own rights in Servia, and to protect the liberties of its faithful people, they will take this sacred duty upon themselves, and fight for their liberties so long as they have a man left."

INFLUENCE OF THE ESTABLISHED CHURCH.—Mr. Brooks, in his letters from Europe, gives a glimpse at the state of morals, without seeming to have any such object in view. In the beginning of a letter dated Portsmouth, (Eng.,) April 19, he says:

"Our arrival at Portsmouth was not only at the best season of the year we could have chosen, but upon the very day of the year when we were to see the little world about us in full motion. To me, Sunday though it was, the day seemed more like a Fourth of July anniversary in New York than a Sabbath day, and a religious festival. Troops of soldiers meet me whichever way I turn my eyes."

He closes the same letter thus:

"A Sunday military exhibition, with the troops marching to and from church, with fine bands playing, and followed by thousands of men, women, boys, and girls, reminding one of any day but Sabbath, closed all that I may chronicle at Portsmouth. The soldiers worship by themselves, or such of them as choose to enter the church built and provided for them by government, and which is, of course, of the established religion here. I attended divine service in the military chapel. The music, the showy uniforms, and the spacious church were the only attractions there."

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

WONDERFUL APPEARANCE.

[The sincerity of this writer is unquestionable, and his character is abundantly certified.]

June 10th, 1843.

MR. HIMES:

Dear Sir,—The following signs in the heavens, as seen by Mr. James B. Lambert, of Beaver Precinct, Boon Co., Ill., on the 11th of May last, if you think worthy of a place in your paper, you will please give an insertion. A. B. WADSWORTH, P. M.

—

Mr. James B. Lambert solemnly affirms that on the 11th of May, about 10 o'clock in the evening, he saw west of the moon, about two rods, a lion lying on its back, which passed behind the moon, which was about south. It continued behind the moon about one minute, when two dragons made their appearance on the east side of the moon, one a little ahead of the other, and facing the moon. They continued stationary about a minute and a half, when a cloud which he saw in the north, as large as a man's hand, came with great velocity and spread itself so as to cover the dragons from sight. They were then stationary about two minutes, and the cloud appeared at this time an oblong square, about 5 feet by 3; when of a sudden the cloud was gone, and, as he thinks, Christ stood before him, and seemed to be looking toward him. This last appearance continued about ten minutes, when he ascended perpendicularly till all was gone. The lion, dragons, and Christ, or angel, he says, were not clouds, but were as bright as a star, quite perfect in form, and as large as life.

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This is to certify that I consider Mr. James B. Lambert to be a man of undoubted truth and veracity, and sober judgment.

JAMES VENESS,
Pastor of the Baptist Church.
RICHARD C. HOVEY.

—

Some say it was all imagination; but so confident is he, that he says if the sun when shining in its strength is all imagination, then what he saw may be, but not till then. I would just state that I have been acquainted with J. B. Lambert nearly three years, and I know of no man whose word could be taken before his.

F. J. MANSFIELD.

FRUITS IN OHIO.

Brother Pickands, in the "Second Advent," gives the following pleasing facts.

"Since my return from Canton I spent several days at Wadsworth, in Medina County, where I was cordially received by the Methodists and Disciples. The Presbyterians had previously, upon our application, promised us the use of their house, but upon reconsideration, as the house was new and handsome, and built for sacred purposes, they thought it not best to admit the 'refuse and off-scouring of all things;' so we gladly accepted the kind offer of our Methodist brethren. I lectured three evenings in succession; the nights were dark and the roads muddy, and part of the time we had rain, yet the attendance was good and the results quite encouraging. In proof of this I will state that the next day after my first lecture I had a very interesting interview with a gentleman and his wife who were both deeply convicted of sin, and in a very tender state of mind. He told me, in answer to the question, What do you intend to do? that the evening before, while I was preaching, he made up his mind to become a Christian, and now he wanted to know how he should go about it. Some years ago he was clerk in a store where one of the partners was an infidel, and had a collection of infidel works, which this young man read, and got his mind thoroughly poisoned. But for some time past his reading your papers and the Midnight Cry had shown him how remarkably God had fulfilled prophecies in former times, and thus broke up his scepticism. 'I am not at all frightened,' said he, 'at the thought of Christ's coming soon, but I see I am all wrong, and I ought to become a Christian.'—His wife had been the subject of very serious impressions when young, but the after cares of the world had drawn her mind from serious things. She now was much concerned for her own salvation and anxious that her husband should go along with her in the way of life. They promised to give themselves to the Lord wholly, and to begin his service immediately. That very night they set up the family altar, and, as I afterwards learned, were going on decidedly and happily in the path of obedience. I could not but acknowledge the good hand of God in leading me there just at that time. I spent one day in visiting a number of families and had some precious seasons with God's dear children in conversation and prayer. I have since received a letter from a prominent citizen of the place, at whose house I resided while there. The following extract will show something of the effects produced. 'Notwithstanding the opposition and prejudices existing in our place against the doctrines of Miller and those advocating them, there has been much impression made on the minds of the people, and many are beginning to look for the Savior. I find the subject is being agitated throughout this population, and many of those that were prejudiced have embraced the views you presented. I attended the quarterly meeting at Wilson's Corners last Sabbath. Elder Poe presided and preached, rather indirectly, upon the Second Advent. Although he thought it was injudicious in fixing so definitely the time, yet he said the coming of the Savior was near. There seemed to be a lively interest pervading the assembly, and at the close of the exercises we sung the New Jerusalem hymn. It appeared to electrify the people.'

"The writer of this letter belongs to the Presbyterian congregation, and appeared to be as much prejudiced against 'Millerism' when I went there, as any man in town. Yours truly,

J. D. PICKANDS."

LETTERS.

CLEVELAND, OHIO.

A correspondent in Cleveland, June 14, writes:

"We are anxiously awaiting the return of our dear brother Fitch—we have been so privileged with the presentation of truth from him, the past winter, that we scarcely know how to do without him for a single Sabbath. Still we have felt, in regard to him and I trust to ourselves and all beside, 'the will of the Lord, not ours be done.' Multitudes throughout the west will bless the Lord throughout eternity for his arduous self-sacrificing labors here. Truly the reward is small from man, but those who will walk by faith can well endure to be partakers of Christ's sufferings here, having respect unto the recompense hereafter. We have had a refreshing visit from that most earnest and spiritual brother Reed, who has been laboring through the past winter, in Canada.

The Lord bless and aid you dear brother, and all who are giving themselves to the sounding of the Midnight Cry."

LETTER FROM NORTHERN INDIANA.

La Porte Co., Ia, June 12th, 1843.

Dear Brother Southard,—As I do not recollect to have seen any communication in your paper from Northern Indiana, and being myself a subscriber, I send a few lines.

Although the great mass of people "care for none of these things," save to oppose, still there are some who regard the doctrine of a judgment at hand, and the restoration of the true Israel to their promised inheritance, by the destruction of those things that are seen as the pure doctrine of the Bible, taught by the prophets and apostles, which seems to have been hid in a measure amidst the mysticism of the church, but is now being revived by those who advocate that a revelation is something made known. And here let me say, that I can but admire the boldness with which you maintain these sentiments, and I would acknowledge also that I have been very much enlightened and instructed upon these matters, by reading your excellent paper, the Midnight Cry.

There is visibly a spirit of inquiry among the professing community being excited, notwithstanding our teachers cry "Peace," "say nothing about it," they having settled down on the 1000 years peace system, of course see no cause of alarm.

There is a very great need of a thorough lecturer on this subject in this quarter, to arouse the church, for we are almost destitute in this respect. At the annual meeting of the Northern Indiana Baptist Association, convened in this county on the 3rd inst, which is composed of about twenty churches, there was only one minister present among them, who durst open his mouth in favor of the advent cause; and he did not until the association adjourned. How the subject was received by his brethren, who are considered devoted ministers, you may judge by their expressions after the lecture.

One, when asked about the lecture, replied, "O he burnt us all up." Again it was sneeringly said by a minister of standing, to those who venture to believe that "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire," "well we a'n't burnt up yet." So you can see the nature of the opposition. That an ungodly world should rage and abuse those who adhere to the doctrine of a judgment at hand is not strange. But that Zion's watchmen should thus wound Christ in the house of his friends, what a pity! O Lord have mercy.

There is great want of light in the north part of our state. We hear of lecturers and their success in the advent cause in Ohio, Kentucky, Michigan, Illinois, and even in the south part of this state, still we are destitute. Dear brother, prevail on some of the advent brethren east, who are treading on one another's heels, to come out to Indiana. The fields are already white for the harvest, and no laborers. We need men who can maintain the cause against the strongest opposition, for it would seem to require the fortitude and moral courage of a Melancthon or Luther, in the days of the reformation, to meet the popular tide against this Bible doctrine. Yours in the hope of enjoying the inheritance promised to Abraham and his seed,

N. M. CATLIN.

LETTER FROM ALABAMA.

MT. MORIAH, WILCOX CO.,
ALA., June 1st, 1843.

Dear Sir,—Inclosed you will find one dollar. Please forward me the Midnight Cry, or the best reasons you have for supposing that Christ will come this year. You have had the goodness to send me some already, for which you may receive my thanks. I have read them, which caused me to search the scriptures more, in the last four or five months, than I ever have heretofore, especially on the second coming of Christ. I will say, God knows whether he will come this year or not, but I find that what Christ told his disciples should take place at his coming, is strikingly taking place in this country, as also all the prophets and apostles said, with regard to the last days. I am constrained to believe that the time of his coming cannot be far distant. I saw a piece in the Christian Index, speaking of the errors of Millerism, and saying that many who called themselves Baptists, and denied any belief in Miller's notions or errors, would pay their money for his papers, before they would subscribe for a paper that was trying to put down these errors. I suppose he meant his own paper. Notwithstanding they say it is done for money, I find they are all jealous that you are making too much. He referred to some of your statements, with regard to how many copies you had disposed of in a short time. I think if you have sent as many to every post-master in the United States, as you have to me, without any pay for them, you want some money by this time to pay for paper with, unless your capital is pretty strong. I must conclude as the mail has arrived.

Yours Respectfully, SILAS M. WOOTAN.

If the editor of the Index tries to make his readers believe that we have *sold* all the papers we have distributed, it is a great error. We have faithfully used all the money put into our hands, and more besides, but we have no doubt the Lord will continue to send us means, as long as he has a work for us to do.

IMITATE CHRIST.—Let christians, whenever they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once more addressing them individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy Master is meek and lowly, and so much debased himself! Was he so poor? Blush, then to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest office of charity, self-denial, or condescension, beneath you? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I please not myself, do you deserve the name of my disciple, when seeking to please yourself? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction and disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world."—*H. Hunter.*

Gird thy loins like a man against the assaults of the devil; bridle thy appetite, and thou wilt the more easily bridle all the motions of the flesh.—*a Kempis.*

THE "DAILY," OR CONTINUAL.

The word rendered daily, in Dan. 11: 31, and 12: 11, is not connected with sacrifice, in any place in that book, but it does seem, by the connection in both these verses to apply to the word abomination. In a prophetic history of the Romans it is said: "They shall take away the daily and place the abomination that maketh desolate." Daily *what?* the reader inquires. Let us try a parallel sentence and see:—"they have discontinued the daily, and now publish a paper only once a week." A daily paper *must* be here intended; and the same principle would require us to understand daily abomination in these two texts of Scripture. Now we inquire what has been a daily or continual abomination, if Paganism has not? But on this point, we give way to an esteemed correspondent:

As I have never seen published any good reason for the use of the term "daily," or continual, to designate the *Pagan* persecuting power, which was to be removed to make room for the "abomination that maketh desolate," my mind has been directed to the subject, in order to know, if possible, why the term was used. I will give a few of the reasons which convinced me of the appropriateness of the term and its application by the Second Advent brethren. And in the first place, after disconnecting it from the rubbish with which the translators had encumbered it, and obscured its meaning, I was satisfied at a glance that it had no application to the Jewish nation, government, or worship, as they are not recognized under this name in any other place in the Bible. Another application must therefore be sought for it.

Again, I have repeatedly and carefully read and studied the dreams and visions, with the angel's explanation upon them, contained in the book of Daniel; and throughout the whole I can find no allusion whatever, even the most distant, to the ceremonies of the Jewish religion, with one exception, and this in the 27th verse of the 9th chapter, where it is declared that "He," that is, the Messiah, "shall cause the sacrifice and the oblation to cease." In the 8th chapter, 11th verse, we find the "daily" to be taken away by the *little horn.* Now, it follows, that unless the advocates of the common opinion, will claim the identity of the Messiah and the "little horn," they cannot contend that what is here designated by the term "daily" could be the Jewish sacrifices; or in other words, if the "daily" and "the morning and evening sacrifices" of the temple in Jerusalem are identical, so also are the Messiah and the little horn. Thus we see how one absurdity leads to another.

There is other internal evidence in the book of Daniel, to prove the inappropriateness of this term to the Jewish sacrifices, but it seems to me that this is enough, and I have only time and room to refer to some evidence from history to show the aptness of this term to the Pagan persecuting power. And it is important to bear in mind, that the "daily" was not *one* of the four great powers which was to bear rule over the whole earth, and to scatter the power of the holy people during the seven times, but that it was something which was to be taken away from the "fourth" beast long before his "body was to be destroyed and given to the burning flame." And I suppose that the "daily" which was to be taken away was in existence at the time Daniel had his vision, and probably long before, and was a distinguishing characteristic in the idolatrous religion of the Chaldeans, Medo-Persians, and Greeks, as well as of the Romans (Pagan;) but from the last, it was to be taken away *by*, and make room *for*, the little horn, or Papal idolatry.

It was the same thing that is spoken of in 2 Thess. 2: 7, as hindering the development of the "mystery of iniquity." Now the question arises, what was it? My opinion is, that it took its name from the sacred fire which was derived from the sun, and kept *continually* burning in honor of the goddess Vesta, who, among the Greeks and Romans, was ranked with the highest class of celestial divinities; and, according to the Greeks, Cœlus and Vesta were the most ancient of the divinities. "Vesta was the goddess of fire; and among the Romans, Numa Pompilius instituted the celebrated order of Priestesses, known as the Vestal Virgins." These, to the number, at first, of four, and afterwards of seven, were consecrated to Vesta, and their chief employment consisted in constantly maintaining the sacred fire, which burnt continually in the temple of Vesta. This fire was renewed by the rays of the sun yearly, during the kalends of March, or latter part of February, and was considered so important, that when it happened to expire, all public spectacles were forbidden till the crime was expiated. This event was the subject of general mourning, and considered as a most direful presage."

"If either of the Vestal virgins had neglected her duty, or violated her vows, nothing could save her from a dreadful death, that of being buried alive. It is certain that the worship of Vesta, or of fire, was brought by Æneas, from Phrygia, but the Phrygians received it originally from the east. The Chaldeans held fire in great veneration, and worshipped it as an emblem of the Deity."

"Zoroaster taught the Persians to venerate the sun as the most glorious image of the Deity, and to regard fire as his most striking emblem. The sacred fire drawn from the sun-beams, accompanied the Persian monarchs in their wars, and their utter abhorrence of any other representation of the divinity, instigated them to demolish the Grecian temples, and statues of the gods." See the New Pantheon, pp. 30 to 33.

In the same work, pp. 4th and 5th, the author says: "When men had gradually lost the knowledge of the only, wise, living and true God, and had become incapable of conceiving the sublime idea of an invisible but ever present Intelligence, they saw nothing in nature so beautiful and beneficial as the sun, and thought it entitled to divine honors as the dispenser of light and heat. This species of idolatry was called Sabism, and the Old Testament informs us that it begun soon after the deluge, being known in the time of Abraham. The sect professing this worship *is the most ancient and numerous of any mentioned in history.*"

Rollin also informs us that the sacred fire was carried before the army of Darius, the last of the Medo-Persian kings, when he went out to oppose Alexander. In the World Displayed, p. 184, Vesta, the goddess of fire, is said to have received the *first oblations in sacrifice.*

Nations, at the present day, receive a name and character from the religious opinions and rites predominant among them. Thus we say Christian America, Infidel or Catholic France, and Heathen India. So, appropriately, the Heathen Mythology of the time of which I am writing, derived its name from the object of worship, mentioned above; probably from the fact that that goddess received the "*first oblations* in sacrifice." Paganism might properly be called the "daily," as this, the leading object of worship, was derived from the sun which rules the day; or "continual," for the same reason, as well as from the fact that the "sacred fire" was kept continually burning.

Yours in the hope of the speedy coming of Christ,

W. D. Cook.

LETTER FROM MISSISSIPPI.

Farmington, May 29th, 1843.

Mr. Editor,—Dear Sir:—For a number of weeks past I have felt a strong desire to send for the Midnight Cry. A few numbers have been sent to the post office in this place, two of which I borrowed and read with interest. The subject of Christ's second advent is now agitating this section of country, and great excitement prevails. It however meets with opposition both in public and private, but for the most part it comes from those called "fellow servants" who "shall begin to beat," &c. For my own part, I am honestly enquiring after the truth about this matter. Those two numbers, I think 6 and 7, after lying in the post office about a fortnight, went through these wide spread prairies like swift-winged messengers.

There is a little band of brethren here whom satan or some other being has seen fit to stigmatize with the name of Unionists. I would simply say all there is to this, they have no creed except the blessed Bible, and this is sufficient evidence to many minds that they are anything but good. Their names are in a list together as Christians, and that is all. The different denominations in this region, which are by no means few, seem to unite their energies and influence to say and do all they can to injure and destroy the usefulness of these innocent men and women. But they stand inviting to discussion upon the broad platform of the gospel, and the practice of the primitive Christians, clinging to that name alone which is above every other name, in defiance of all the intrigues and artful snares which have hitherto been laid to entrap their feet. There is quite a number in this vicinity whose convictions are that Christ is near, even at the door. There is also a Protestant Methodist Minister, whose name is Strong, who has recently commenced a series of lectures on the second advent. He would send for the Cry if he had the money. O! that we might be prepared for that solemn and awfully interesting event.

NEW BOOKS.

New Book on Popery.—A converted Romish priest from Italy, has called several times at our office, and left a few copies of his book entitled: "Papal Rome as it is, by a Roman; with an introduction, by Rev. W. C. Brownlee." His name is L. Giustiniani, and he is now a minister of the Evangelical Lutheran Church.

In his book, he details his own personal experience, and lays open a mass of important facts respecting the Mother of harlots, the Mystery of iniquity, which occupies so large a place in prophecy. His testimony is very full, on the fact that the dominion is gone. He says that in every part of Europe, without a single exception, (outside of the Pope's little territory in Italy) a priest cannot exercise his functions, without permission from the local government. Even in Austria, the Pope cannot appoint the bishops, so entirely has his power over the nations ceased.

The man appears to be a sincere Christian, and his history is interesting. He is much disappointed in the character of Protestants. He finds almost as much Popery here as he did at home. His book is for sale at this Office.—Price, 75 cents.

"The Way of Holiness, with Notes by the Way, being a Narrative of Experience resulting from a determination to be a Bible Christian."

Not one of our readers can be indifferent to the subject of this book. It is written in an interesting style, a part of it being in the form of a journal. It details a variety of experiences, all of which are valuable landmarks to those who are seeking to make safe progress in the heavenward pathway.

It is for sale at Raynor's Bookstore, 76 Bowery.

WHAT WILL YOU DO?

BY BROTHER S. C. COLE.

Dear Brother.—As we are often asked by the unbelievers in the Advent this year, what we shall do if our Lord does not come in 1843, I wish to write a few thoughts of my own, (and I think they are facts) in answer to this question, which implies a number more.

1. Shall we burn our bibles? No. Why, we believe all that part of the bible that our opponents do, and this heart cheering truth which we now think the bible teaches, of our Lord's return this year, in addition to what they believe; so that if he should not come as we expect, we shall have as much faith in the word of the Lord as they *now have.* Why therefore burn our bibles? According to their own arguments, they should burns theirs *now*, especially those who say we should destroy them after 1843.

2. Shall we turn Infidels? No. We know that the words of the holy Prophets, the Savior and his Apostles, have been literally fulfilled. in ninety nine cases out of a hundred; and if we should happen to be mistaken in the one hundreth, we have no idea of rejecting their testimony in the ninety-nine. We have only to acknowledge *our* mistake in one point.

3. Will you not give up the Advent? No. We shall do just as a good mariner would in making a voyage across the Atlantic. He very carefully keeps his reckoning until he thinks he is within twenty five leagues of the American coast, and thus informs his crew; but having sailed twenty-five leagues, he does not discover land; what will he do? His reckoning is out, and no sounding, nor land yet: will he put back for Europe, and say that America is sunk, or that there is no such land as America? or will he keep a continual look-out for land, expecting every moment to hear the watch cry, land ho! land ho! He of course steers for the American coast, continually looking for land. So every consistent believer in the coming of the Lord this year, if when his reckoning is out (as it will be when the Jewish year is past,) and he does not see the promised land, he will

be looking every day expecting his Lord; he will have no idea of putting back for a spiritual millennium, or the carnal Jews' return. He knows they have no foundation in the word of God. We shall look till he comes.

4. Will you not have to make a humble confession for the injury done the public? We have yet to learn that the preaching of it has been an injury to its believers in any one case. We can point you to thousands on thousands, who have been awakened by it, and are now rejoicing in the Lord, in the blessed hope of soon seeing him. But if the opponents of the Advent have injured themselves by the course they have taken, they must see to that, and not lay it to our charge. For one, my brethren, I fully believe that my Lord is at the door; and in believing this with other glorious truths, I have peace like a river, continually flowing into my soul; and my peaceful soul says, come Lord Jesus, come quickly, Even so. Amen.

Lowell, May 23, 1843.

The articles which follow are extracted from a little sheet entitled "Coming of Christ," edited and published by Bro. E. Jacobs. About 6000 copies have been issued for gratuitous circulation,—the means having been furnished by an unknown hand. A few more copies remain on hand.

THE VISION.

BY E. JACOBS.

The enemies of truth, in endeavoring to lead us to some position where the vision of Daniel might be seen to favor their carnal views, have only caused the truth, therein brought to view, to appear still more lovely; and, like Baalam, after he had been led by Balak to take the first, second, and third view of Israel, we are constrained to say, "What the LORD saith, that will I speak." It may seem that the vision has been looked at from every mountain, hill, and little eminence, and it probably has; but the exhibition of truth is never unwelcome to the lover of truth, therefore from the little valley where I dwell I will take a brief look, and if nothing new is discovered, the truth will be looked at once more, which I am sure will do us no harm.

Honesty.—Can you tell me what I am to understand by the head of gold upon the great image described in Daniel 2: 31—33?

Truth.—Verse 38. "Thou art this head of gold." It is the Chaldean kingdom; Nebuchadnezzar, the head and representative of that kingdom, being addressed as the kingdom, for "after *thee* shall arise another *kingdom* inferior to thee."

H.—What does the breast and arms of silver mean?

T.—The kingdom that arose after the head (ch. 5: 30, 31.) "In that night was Belshazzar the king of the Chaldeans, (head,) slain, and Darius the Mede took the kingdom, and reigned over the Medes and Persians"—a kingdom inferior to the Chaldean in point of wealth, splendor and duration.

H.—What does the belly and thighs (or sides) mean?

T.—Another third kingdom of brass, (ver. 39,) which suceeeded that of the Medes and Persians. This was the Grecian kingdom, (see Maccabees 1: 1, not Scripture, but accredited history,) and it happened after that Alexander, son of Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius the king of the Persians and Medes, that he reigned in his stead, the first over Greece.

H.—So far it is clear to my mind, and now if you can tell what is meant by the *legs* and *feet* it will remove some difficulty out of my way.

T.—It means the first universal kingdom that succeeded Greece. You will bear in mind, these three first kingdoms were universal.—The head reigned "wheresoever the children of men dwell"—"ruler over them all," (ver 38.) The *breast* and *arms* reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces," (Esther 1: 1.) The *belly* and *sides* of brass shall bear rule over all the earth; so did Alexander. The first universal kingdom that arose after the division of Greece, and the fall of those divisions was the Roman. See Luke 2: 1. "And it came to pass in those days that there went out a decree from Cesar Augustus [a Roman emperor] that all the world should be taxed."

H.—Will you give a correct meaning of the *feet* and *toes*, part of potters clay, and part of iron? (v. 41.)

T.—It means that the Roman kingdom shall be divided (v. 41) into ten kingdoms, (v. 44,) in the days of which kingdoms, the God of heaven shall set up a kigdom which shall never be destroyed, but shall break in pieces and consume all these kingdoms, and it shall stand forever.

H.—Is there any proof that this fourth or Roman kingdom has been divided into ten kingdoms?

T.—Yes, this is a clear undisputed fact in history, and for authority I would refer to Machiavel, Mede, Bp. Lloyd, Dr. Hales, Sir Isaac Newton, Bp. Newton, and Dr. Scott. They were established as follows, viz: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 356. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves, and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, 483.

H.—And do we understand from you that these ten kingdoms still exist?

T.—Certainly; for the fifth universal kingdom, which is God's, has not been set up, from the fact that when it is set up it is to break in pieces and consume all these kingdoms, including the four; this has not yet been done, for some, if not all of them, still exist; they are not yet consumed.

H.—If these kingdoms still exist, by what names are they known?

T.—These are the modern names: France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Ravena, and Rome; the three last are at present embraced in the Roman States. So you see they not only exist, but many of them under their original names.

H.—Is it not before the days of these kings, or kingdoms, that the God of heaven sets up his kingdom? for I perceive it was some hundreds of years after the crucifiction of Christ and the establishment of the gospel kingdom, before this divided state of the fourth kingdom.

T.—He did not before, nor has he yet set up his kingdom; neither does the term gospel kingdom occur in the Bible. The establishment and spread of the gospel is not the kingdom, but "glad tidings" of the kingdom. See Matt. 4: 23; 9: 35; 24: 14; Luke 2: 10.

H.—Do you then say that the kingdom spoken of in verse 44 has not been set up? We certainly have been so taught.

T.—It cannot be correct, from the facts already named. The gospel is a dispensation to prepare subjects for the kingdom. True, the good tidings is in some places set for the kingdom itself; for instance, in Acts 28: 31; Matt. 13: 19, 24, 31, 33, 44, 45, 46. Again, the world is called the kingdom; being the territory where this kingdom is to be set up. See Matt. 13: 38; 42: 47, 48.

H.—It seems hard to give up the idea that the kingdom was set up when Christ came and established the gospel dispensation.

T.—No doubt; but bear in mind where the stone smote the image—not upon the head, breast, belly, nor yet upon the knees, which it must have done if the kingdom had been set up when Christ first came, for the fourth kingdom was not then divided—but upon the FEET. Remember also that he whom I serve has said, "my kingdom is not of this world."

H.—But he did not say it was not in this world.

T.—Look at Luke 28: 18. "I will not drink of the fruit of the vine until the kingdom of God shall come." It had not then come. He taught us to pray, "thy kingdom come;" flesh and blood cannot inherit it, (1 Cor. 15: 50;) when it comes, the saints must become immortal; this is not till the last trump, (verse 52.) The quick and dead will then be judged, (2 Tim. 4: 1.) Scores of such witnesses might be brought forward, but you have not time to hear them now.

H.—These proofs seem quite convincing, but tell us particularly when this kingdom is to be set up.

T.—Matt. 25: 31, 34. When the Son of man shall come in his glory and all his holy angels with him: then he will say to the blessed, "inherit the kingdom." See also Rev. 11: 18. When the kingdoms of this world become the kingdoms of our Lord; remember also that this is the time when the dead are to be judged, (verse 18.) Again, it will be when the Father gives to the Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Ps. 2: 8.

H.—What will he do with them?

T.—Ver. 9. He will break them with a rod of iron, and dash them in pieces like a potter's vessel, the same time that the image is smitten by the stone.

H. I see the propriety and correctness of the position, but presume you have no reasons as Scriptural as these for fixing the time of Christ's coming?

T. I will show you, as soon as you are prepared to receive my testimony. First, let this startling truth be fixed upon your mind, that we are living under the governments represented by the toes of that image; and that they have existed now almost 1400 years; and that the feet is the place where it is to be smitten. This simple truth should convince every believer of the Bible that the coming of the Lord is at the very door.

H. What am I to understand by the statement, "they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay?"

T. The distinctive character of the subjects of the fourth, or Roman kingdom, who, although scattered in every land, acknowledge no allegiance to any authority, either civil or ecclesiastical, but the Papal Although they mingle themselves with the seed of men in every nation, they cleave not to them; there is no union existing, because they are THE Church. The expression, "they shall not cleave one to another," may also be understood of the kingdoms themselves, for since the division of the fourth kingdom, many unsuccessful efforts have been made to unite them again into one universal kingdom. No one ever came nearer accomplishing this object than Napoleon Buonaparte, but he fell while in the height of his

glory, for God had said the kingdoms he was trying to unite, should "not cleave one to another."

H. What am I to understand by the four beasts in Daniel 7: 3—7?

T. The same things that have already been brought before you, [verse 17.] "These great beasts, which are four, are four kings which shall arise upon the earth."

H. But the divisions of the image were kingdoms, and these beasts are said to be kings.

T. The terms king, and kingdom, are here used as synonymous, for [in verse 23] it is said the fourth beast shall be the fourth kingdom upon earth.

H. How does it appear that these are the same kingdoms brought to view in chap. 2?

T. Because the description of the fourth kingdom [ch. 2: 40, and ch. 7: 7] agree, in *strength* and comparison to *iron*; and also in its divisions answering to the toes, [ch. 2: 41.] and to the ten horns [ch. 7: 7.] The ten horns are the same kingdoms that have been described, [see verse 24.] Another reason that should perfectly satisfy you that they are the same as in chapter 2, is, in this divided state of the fourth kingdom, the "God of heaven sets up" his kingdom. [v. 27.]

H. What could be the object in bringing the same subject before the mind of Daniel the second time?

T. There are several reasons; I will, however, name but two prominent ones. The first is, the divided state of the Grecian kingdom was not shown in the vision of the second chapter; here it is brought forward under the figure of the leopard with its four heads, and also the four wings like a fowl. Prophecy being given for the benefit of those living prior to its fulfilment, this particular description of the third kingdom has been given to prevent the student of prophecy from falling into error.

Another important reason for this repetition of the vision is, to give a description of another power that was to arise, (see ver. 8,) explained ver. 24. "And the ten horns out of this (4th or Roman) kingdom, are ten kings that shall arise, and another shall arise after them. And he shall be diverse from the first, and he shall subdue three kings."

H. Can it be ascertained what power this is, and when it arose?

T. There is no difficulty in this; for all we have to do, is to see what power subdued three of the first ten kingdoms that arose out of the Roman Empire.

H. How do you know it to be three of the first ten kingdoms?

T. See ver. 8, "behold, there came up among them another little horn, before whom there were three of the *first* horns plucked up by the roots.

H. This power then must be Popery, for the ten kingdoms remained undisturbed until A. D. 493, which was ten years from the time of the establishment of the last of the ten, when the Heruli, in Rome and Italy, were conquered by the Ostrogoths. Then in A. D. 534, the Vandals were conquered by the Greeks, for the purpose of aiding the Romish church. In A. D. 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy, and immediately after this, the supremacy of the Bishop of Rome was established.

T. You are correct; and you will also bear in mind that Popery answers the character here predicted. 1st. His blasphemy; ver. 25, "he shall speak great words against the most high." The Revelator says, (Rev. 13: 6,) and he opened his mouth in blasphemy against God. Paul says, (2d Thess. 2: 4,) who opposeth and exalteth himself above all that is called God or that is worshipped.

The Pope of Rome has blasphemed God by taking to himself every title that ever the Almighty claimed for himself, and has exalted himself above God, in assuming the right to pardon sin before it was committed, by the sale of indulgences. Again, he was to be a persecuting power, [ver. 21,] "made war with the saints and prevailed against them," [ver. 25,] shall wear out the saints of the most high. John says, [Rev. 13: 7,] and it was given unto him to make war with the saints, and to overcome them. The papal power has destroyed the lives of more than 50,000,000 of Christians. No other power has ever arisen to "wear out the saints" to this extent. He was to assume authority, [ver. 8,] "a mouth speaking great things," [ver. 25,] think to change times and laws. John says, [Rev. 13, 5,] and there was given unto him a mouth speaking great things.

The Pope has assumed the right to depose and set up kings at his pleasure: set his foot on the neck of one: made another hold his stirrup, &c.

The saints were to be given into his hand, until a time, and times and the dividing of time, [ver. 25.] John says, [Rev. 13: 5,] and power was given unto him to continue forty and two months.

H. Is there the same amount of time in both these periods?

T. Certainly; as you will see from [Rev. 12: 6, 14] where 1260 days, and time, times and an half are made synonymous.

H. But then you must reckon 30 days to the month, and where do you get your authority for this?

T. It is the scriptural mode of reckoning; from Gen. 7: 11, and Gen. 8: 4, you will see that it was five months from the time the flood commenced till the ark rested. This time is called 150 days in Gen. 7, 24, and Gen. 8, 3, that is 30 days to the month. We might give other proofs, but this will answer. A time is 12 months of 30 days each, or 360 days; times, or two times, (as is here made out,) is 720 days; half a time is 180 days: in all, 42 months, or 1260 days, so that John and Daniel perfectly agree.

H. When were the saints given into his hand?

T. This you can learn from the Justinian code, which you will find in almost every lawyer's office, where Justinian delivered, or subjected to the authority of the Bishop of Rome, "all the priests of the whole east," A. D. 533, and in 538 subdued the Ostrogoths in Rome, when his decree of the first named date took effect.

H. When did that period terminate? As Daniel says, [ver. 26,] the judgment shall sit, and they shall take away his dominion. And John says, [Rev. 13: 10,] he that leadeth into captivity, shall be led into captivity: he that killeth with the sword, must be killed with the sword.

T. Thus the prediction has been faithfully fulfilled; for in the month of February, 1798, and 1260 years from the time the Bishop of Rome came into power under the Justinian code, General Berthier, by order of the French Republic, entered Rome, took the Pope a prisoner, overthrew the above named code of laws, established a republic, carried the Pope a captive to France, where he died, a prisoner and an exile.

H. But this, in the room of being 1260 days, is so many years. How can you call this a fulfilment?

T. A day, in prophecy, is used as the representative of a year: for example, see Numbers 14: 34, Ezekiel 4: 6. And in the place in question, the time, times and an half, *must* be taken as the symbol of 1260 years, from the very nature of the events foretold, as the most able commentators are agreed. The fulfilment of the predictions, applying to Papacy in just that amount of time, in connexion with the above examples, should be considered clear proof. Indeed, it would be skepticism to reject such evidence as this.

H. But Popery was not destroyed in 1798, nor is it yet destroyed.

T. Neither did Daniel, Paul or John say it would be before the Lord comes. [ver. 26.] "They shall take away his dominion," and what for? "To consume and destroy it unto the end." John says, [after the beast went into captivity, Rev. 13: 11,] I saw another beast coming up out of the earth. [Buonaparte arose that same year, and was crowned king of both France and Italy as soon as 1805,] immediately after his history, the last harvest is brought to view. See Rev. 14.

Paul says of this same power, (2d Thess. 2, 8.) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Daniel says, "destroy it unto the end." Since the dominion of Popery was taken away in 1798, his civil power has been wasting, for be it remembered, that power was restored to him by Buonaparte, who remodelled the system of Popery with his own hand. See Rev. 13: 15. The schemes of the Pope are now carried on by Jesuitism and trickery, and not by the inquisition, torture, fire and sword, as they used to be. And all for the obvious reason that his dominion or civil power, what little he has, is consuming, and not because his disposition is not good enough to pursue his old course.

H. I see what Daniel gained in this second view of these kingdoms in vision, and now should like information upon the vision in the eighth chapter of Daniel.

T. This vision, which commences in the 3d verse of the eighth chapter, brings to view the same great leading events as those in the 2d and 7th chapters, with the exception of the Babylonian kingdom, which at the time of this vision, was about passing away. Ver. 20, "The ram which thou sawest having two horns, are the kings of Media and Persia, answering to the bear, [ch. 7,] and the breast and arms, [ch. 2, ver. 21.] "The rough goat which thou sawest is the king of Grecia." Answering to the *leopard* [ch. 7] and *belly* and *thighs*, [ch. 2.] "The great horn [Alexander] between his eyes is the first king," [ver. 22,] "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation;" these were Syria, Thrace, Macedonia, and Egypt, answering to the four heads of the leopard, [ch. 7,] "but not in his power," not in his family; the kingdom was divided among four of Alexander's generals, answering to the four wings upon the leopard; so the kingdom *was not* left as is usual, to any of his blood relatives.

Ver. 9, "And out of one of them, [Macedonia,] came forth a little horn, [the Roman power—the same as in ch. 7, ver. 8,] which waxed exceeding great," &c., [ver. 10,] "it cast down some of the host, [people of God,] and of the *stars*, [ministers of Christ,] to the ground, and stamped upon them." This is called [ver. 23] "a king of fierce countenance, and understanding dark sentences." In Deuteronomy 25: 50, the same power is called "a *nation* of fierce countenance."

In order that you may see more clearly the connexion of the three visions, I will classify the closing parts of them.

DAN. II. B C. 570.	DAN. VII. B. C. 541.	DAN. VIII. B. C. 539.
PAPACY. [The ten kingdoms *only*, out of which this power arose are here brought to view.]	PAPACY. "And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows," (ver. 8, 20.)	PAPACY. "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, as you have seen, and the dragon being the government that sought the destruction of Christ. See Rev. 12 It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, (ver. 21. 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and trampled upon them." (ver. 10, 12.) "Magnified himself against the PRINCE of the host." "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ.) So did the Roman power. The "little horn" here embraces Pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (ver. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him---THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (ver. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24. "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (ver. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14.)—(Matt. 24: 30. 16: 27. Mark 13: 26. Rev. 1: 7.) "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.) "Understand, O Son of Man, for at the time of THE END shall be the vision." (ver 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (ver. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10	The Lord has now 'washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING." Isa. 4: 4

H. What particular advantage is gained by this third vision, as I see the Babylonian, and also the ten kingdoms are left out?

T. Those were already clearly understood, and no necessity existed for bringing them forward in this vision. The important advantage that Daniel has gained is the duration of the vision in verses 13 and 14.

H. "How long" is "the vision?" Verse 13.

T. "Two thousand three hundred days." Verse 14.

H. To what part of the vision, then, does this time apply?

T. To the whole, for it commences with the ram pushing, &c., (verse 4,) the kingdom of the Medes and Persians, (v. 20.) and continued through that and the Grecian kingdom, a period of 393 years or upwards. It also extends to the daily or pagan "transgression" or "mystery of iniquity," (2 Thess. 2: 7,) and also through the whole period that the church was desolated under the papal rule, down to the time when the host or people of God shall cease to be trodden under foot, when they shall no longer be persecuted, their ashes no longer sleep in the dust---even down to the time "the sanctuary shall be cleansed."

H. How can the 2300 days reach to that event when more than 2000 *years* have already passed?

T. They can reach to that event by the authority I gave you from Num. 14: 34, and Ezekiel 4: 6; and without this mode of rendering them, they would be without meaning to us, neither "profitable for doctrine or instruction." Each of these days represents a year.

H. Will God then set up his kingdom in 2300 years from the time in which the Medo-Persian empire was extending its territory by conquest, as represented by the ram with two horns, which commenced the vision?

T. He most certainly will, for that is the end of the vision; and he also says, "At the time appointed, the end shall be."

H. The period must then be close upon us, for that kingdom was established before Christ 538, which is 2381 years ago.

T. It is indeed very near; much nearer than even you are aware.

H. What a pity the angel did not begin the vision at some prominent point in the Medo-Persian kingdom, so that we could have had a date for the 2300 days.

T. What difference could this make so long as he came at a subsequent time and gave the date?

H. Where is the record of that fact?

T. In the 9th chapter, as you shall see. At the close of the 8th chapter you find Daniel astonished at the vision, not understanding it, for "none understood it." He then went to searching the prophecies (9: 2.) to find out when the time of "the desolations of Jerusalem" would be accomplished, and his people brought out of their captivity and restored; and found it to be seventy years, which time he supposed was now accomplished, and prayed accordingly for the sanctuary to be cleansed. Verses 16, 17.

H. But you are reading from another chapter.

T. But not from another subject, for always bear in mind this division of the Bible into chapters is the work of man, and not inspiration.

H. That is true.

T. You then see that God sent an angel to correct Daniel relative to the great error he had fallen into concerning cleansing the sanctuary, and the time of that cleansing. See verse 21. "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, (so important is it to save a good man from error,) touched me about the time of the evening oblation." What vision had he seen Gabriel in? Chap. 8: 16 is the first place where Gabriel's name is mentioned, so this must be the vision. Gabriel had received his orders, as above, to make him understand it, and now comes to do it, (v. 22,) and tells him, (v. 23, to "understand the matter and consider the vision." What vision? There is none in the 9th chapter, it must be the last one he had, which is in the eighth chapter.

H. Does Gabriel do what he came for?—Does he make Daniel understand the vision?

T. Very plainly, as you may see. V. 24—"Seventy weeks are determined [cut off.] upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." For these several purposes were the seventy weeks "cut off."

H. Why do you use the term "cut off?"

T. Because the Hebrew verb that is here rendered *determined*, is capable of but one signification, and that is to *cut off* or to *cut out*.

H. From what were these seventy weeks cut off?

T. What was Gabriel making Daniel understand? The vision in the 8th chapter, there being none in the 9th. The seventy weeks were cut off from the vision, which was 2300 days long.

H. For what were they cut off?

T. As our time is short, we will take one ruling term in verse 24, viz., "*to make reconciliation for iniquity.*" This was done when Christ died on the cross, and at no other time.

H. When did those 70 weeks begin?

T. At the going forth of the commandment to restore and rebuild Jerusalem—v. 25. (See Ezra 7: 11—26.) In just 490 years from that time, which is as many years as there are days in 70 weeks, Christ made "reconciliation for iniquity" by suffering death on the cross.

H. It is said also (v. 24,) that the 70 weeks were cut off to seal up the vision and prophecy. How did the crucifixion of Christ seal up the vision?

T. His being crucified at the expiration of that amount of time sealed the truth of the 2300 days being so many years, and also, the cleansing of the sanctuary at the end of that period to be just as sure as was the crucifixion at the end of the 490 years.

H. Do you know that the 70 weeks were cut off from the first part of the 2300 days, as it appears the word may be understood *cut out*.

T. It can make no possible difference whether we read *cut off* or *cut out*. The vision was 2300 days long, and if you cut of 490, you have 1810 left, or if you cut out 490, it is still the same. Neither need you trouble yourself to hunt any further for a date for the 2300 days, but do just as Gabriel told Daniel. Cut off 490, and start the remaining 1810 at the cross of Christ, or from the place where reconciliation for iniquity was made.

If I am directed to cut off a piece of rope at a given prominent point which I am told is just 2300 feet long, and that from where I am to the said prominent point is just 490 feet, I obey and cut it off as directed, but find by actual measurement that it is exactly 490 yards, what is my conclusion? That the whole measurement is yards, especially if I find that my employer has given examples of using the term *feet* to express *yards*.

H. According to this rule, where do the 2300 days terminate?

T. The whole vision is	2300 years.
Cut off at the cross	490 "
From the cross to the cleansing of the sanctuary,	1810 "
Christ was crucified in the year	33

The sanctuary will be cleansed in 1843

H. You have shown that the dominion of the Pope was taken away and he led into captivity in 1798, according to the prediction in Dan. 7: 26, and Rev. 13: 10. Is there any thing in connection with this fact that goes to corroborate the testimony that the sanctuary will be cleansed in 1843?

T. There is; in Dan. 12: 11—13. "And from the time the daily [or Pagan abomination] shall be taken away, to set up the abomination [see margin] that maketh desolate, [Papacy,] there shall be a thousand two hundred and ninety days."

The Pagan worship was abolished in 508, as I may prove to you at another time. Popery, or the abomination that maketh desolate was set up in 538, as you have seen. From the abolition of Paganism in 508
the 1290 days

reach to 1798

From the setting up of Popery in 538
the (Dan. 7 : 25) 1260 days

reach to 1798

Verse 12. "Blessed is he that waiteth and cometh to the thousand three hunered and five and thirty days." From the abolition of Paganism in 508
the 1335 days
reach to 1843

H. What event then happens?

T. Verse 33. "Go thou thy way till THE END be: for thou shalt rest, and STAND IN THY LOT at the end of the days," [the first resurrection.]

H. There seems to be plausibility in all this, but still I do not know that all these things will take place in 1843, and therefore I cannot feel free to publish to others, that which I do not fully believe myself. I must say it is hard work for me to see the time as you do.

T. How much you may deem my testimony worth I know not, but I will add a few facts more and leave you to converse with my Father as to the propriety of your publishing it to others He stands at the door, waiting, as he has a little settlement to make with you.

There are four things; either one, or all of which will prevent your seeing the time as I do. The first is *popularity*, or the *love of reputation;* until you get rid of this. you can never see the time as I do. 2d. The love of the world—a ruling desire to increase your worldly goods will certainly prevent your seeing the time as I do, for none can thus see the time and go on hoarding up riches. 3d. Sectarianism will prevent your seeing the time as I do; for when the interest of the sect to which you belong is the leading topic in all your religious operations, you never can see the time. 4th. While you are not waiting, and consequently not ready for the end of the 1335 days, you never will see the time.

The unsanctified heart will treat this part of my testimony just as the opposer of Galileo's theory treated his telescope, "I will not look throught it," said he, "for then how can I oppose your theory?"

H. One question more; while we have so many great practical truths that we can clearly understand, do you not think it as well to pay attention to them, and be ready? I have thought it unprofitable to dwell so much on this part of the Bible.

T. "ALL Scripture is given by inspiration of God, and is profitable for instruction;" therefore this is not unprofitable nor unmeaning. Remember one thing more, relative to the great practical truths of which you speak, be not deceived. O my son! remember the treachery of the human heart. The veriest infidel will believe any great practical truth that does not stand in his path like "an angel with a drawn sword."

UNSANCTIFIED LEARNING.—"I fear much," said Luther, "that the Universities will be found great gates leading down to hell, unless they take diligent care to explain the holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the holy Scriptures are not regarded as the rule of life."

LOVE FOR THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven *will* cast upward their steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and *not death* will be their constant theme.

If in the mean time if death should come, and find them thus "looking," it has no terror to them, for they will then, for a little while, sweetly *sleep in Jesus* till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the *coming of our Lord Jesus Christ.*

1 Cor. i. 7, 8. So that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ.*

Who shall also confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also *we look* for the Savior, the Lord Jesus Christ.

Col. iii. 2—5. Set your affections *on things above*, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory.

1. Thess. i. 10. And to *wait for his Son* from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming?*

i i. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, *at the coming* of our Lord Jesus Christ with all his saints.

iv. 14—18. For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming of the Lord* shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then *we which are alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, COMFORT one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed] in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire. might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelaton of Jesus Christ.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii. 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.

xvi. 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to his will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with *amens* and *hallelujahs*. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed

at a certain number of days, but the letter has no date to it. It contains another sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all through the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be at home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say *you do not love your husband?* We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ." 2 Cor. 10: 2. "He that loveth father or mother more than me, is not worthy of me." Matt 10: 27.

The following is the substance of a lecture delivered in the church, corner of Catharine and Madison-streets, N. Y. on Sabbath afternoon and evening, May 28th, and repeated in the Wesleyan Chapel in Fountain-street, Providence, R. I. June 11, 1843.

TO THE WATCHMEN.

Ezekiel 12: 17,—"*Moreover the word of the Lord came to me, saying,*

Ver. 18, *Son of Man, eat thy bread with quaking, and drink thy water with trembling and carefulness.*"

Assume the manner of a person that is in imminent peril—every moment afraid of his life. The language shows the great straits into which the servants of God would be brought, in the days to which the prophecy pointed.

Verse 19.—"*And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be* DESOLATE FROM ALL THAT IS THEREIN, *because of the violence of* ALL *them that dwell therein.*" See also chap. 4: 16, 17. "Son of man, behold I will break the staff of bread in Jerusalem: and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment: that they may want bread and water, and be astonished one with another, and *consume away* for their iniquity."

It will be difficult to discover how the prediction of the land being "desolate from *all* that is therein" has been fulfilled; there never having been a time, since the days of Abraham, that the "land of Israel did not contain *many* inhabitants." We think there are strong reasons for supposing the famine here spoken of to be under the pouring out of the vials, or the seven last plagues, which takes place after the first resurrection; for then the rivers, the sea, and all waters become blood. All resources are cut off, (Rev. 16,) and men "*consume away*" while they stand upon their feet, and their tongues *consume away* in their mouths." (See Zech. 14: 12.) Compare this verse, also, with Ps. 107: 33, 34.—"He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into *barrenness*, for the *wickedness of them that dwell therein.*" Verse 20.—"*And the cities that are inhabited shall be laid waste, and the land shall be desolate: and ye shall know that I am the Lord.*" How many cities shall be laid waste? As many as are inhabited. Have the cities of Israel ever been laid waste, and the land at the same time made *desolate* from *all* that is therein? If not, this prediction remains to be fulfilled, and cannot apply to any thing short of God's great judgments, to come upon *all* the wicked in the last days.

Verse 22.—"*Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth?*" When the days draw near in which the *land is to be made* desolate, a proverb arises, and what is it? "The days are prolonged, and every vision faileth." Is it likely that such a proverb would arise without any occasion? It is natural to suppose declarations that the days *will not* be prolonged, and *the vision* will soon *be fulfilled*, it will not *fail*, were the very means that were to give rise to the *proverb*. If ever there was a time in which the idea of the "cities" being "laid waste," the "land" being made "desolate," or in short, the earth and the wicked being burned with fire, was scouted at, it is the present time. It has become a *proverb* that the prediction of the world's destruction in 1843 will prove a failure—"Every vision faileth"—many boldly affirming it, and others flattering themselves it will be so, or saying in "*their hearts*, My Lord delayeth his coming." This "proverb" is countenanced most extensively in the churches, ("the land of Israel,") many preachers declaring from their pulpits, the Lord cannot come under 1000 years—"the days are prolonged."

It is in the *land of Israel;* and that was a land, according to Paul's argument, promised to Abraham and *his seed*, which seed was Christ: and all that are his are the true seed, and "heirs according to the promise." Since the rejection of the Jewish religious organization, Christian organizations claim the great promises made to Abraham and his seed, they being made over to the Christian. Thus they are recognized as the "house of Israel." But "they are not all Israel that are of Israel,' *therefore* such a "proverb" *as this* has found its way into the "house of Israel." The inquiry is, What is that proverb? What does it mean? Where has it come from? Has it any foundation in the word of God or in truth? Is it a proverb of Solomon or of any other wise man? The proverb does not belong to any of the ancient prophets of God, neither has it been transmitted to us through or by the apostles of Jesus Christ. It has no foundation in the word of God or in truth. This is readily discovered from the manner in which God treats it in the next verse.

Verse 23.—"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, AND THE EFFECT OF EVERY VISION." Here, then, is our answer for those that say, "The days are prolonged, and every vision faileth." "I will make the proverb to cease." "The days are *at hand*," "and the *effect of every vision*."—And some of the visions recorded in the Bible certainly reach to the "coming of the Son of Man in the clouds"—the deliverance of every one of God's people—the resurrection of the saints out of the "dust of the earth"—the destruction of "them that destroy the earth"—the setting up of God's everlasting kingdom. What state will the church be in when this proverb is made to cease? See verse 24.—"For there shall be no more any vain vision nor flattering divination within the house of Israel." "The sanctuary will then be cleansed," and until this is done "by the spirit of judgment and the spirit of burning," (Isa. 4: 4,) "vain visions and flattering divinations" will be abundant in the church. This proverb is called a "vain vision," and its proclamation is a "flattering divination." Let those that say, "The days are prolonged," be very cautious how they let their eye pass too hastily over these burning words of the great Jehovah. During the past winter, when the truth or falsity of *the vision* was the theme in almost every pulpit, an unconverted person said to us, "I went on Sabbath morning to hear Mr. —— explain the vision of Daniel; and he made out very plain that it would end this year, and I have not spent so unhappy a week for a long time, but I went the next Sabbath to hear Mr. —— *preach against it*, and it gave me a great deal of comfort."

This is but one instance out of ten thousand of the effects of these "flattering divinations." It is a "flattering divination" to give the sinner to understand that there is no probability of the Lord's coming for many years, or of his being summoned to the judgment seat of Christ *before* he is called away by death. What a change has come upon the watchmen on the walls of Zion during the last 20 or 30 years! Now, the warnings given to the sinner are, for the most part, based upon the scenes of the sick bed and the dying hour. Thirty years since, Jesus and the resurrection, the kingdom of heaven at hand, the judgment to come that made Felix tremble, the coming of the Lord draweth nigh, were the powerful topics that caused sinners to tremble. We well remember hearing Methodist preachers proclaiming the coming of the Lord and the judgment so near, that it was very possible to come before they came out of the pulpit; and under such preaching, sinners fell like Dagon before the ark. Now, if we preach the strong probability of the Lord coming within the year, and that, too, on the authority of the vision, we are set down as crazy, deluded, false prophets, &c., in many instances by the very men that used to proclaim the possibility of the Lord's coming *before they came out of their pulpits.*

When will he make this proverb to cease?—See verse 25. "For I am the Lord: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged; for in YOUR DAYS, O rebellious house, will I *say the word* and will *perform it*, saith the Lord God." "In your days," the days in which the proverb is found in the land of Israel, the days in which the failure of the vision or prophecy of the Lord's coming, as found in the Bible, is proverbial.

"In your days will I say the word." Yes, in the days when multitudes in the churches are dealing in their "flattering divinations,"

saying, "the days are prolonged," and laughing at the idea of the vision being so soon fulfilled. In those days will he "say the word," cause the alarm to be sounded by his servants, the "midnight cry" to be faithfully proclaimed, and in your days, your generation, the very days in which the failure of visions is the popular proverb, will I PERFORM IT, saith the Lord. The prolonging shall cease. Let those that pronounce the vision a failure because February, April, and May have gone by, look at this. Let them here pause, reflect, and *prepare*.

The Lord has here answered one objection, viz., "that every vision faileth," or in popular phrase, the time has passed by;" by saying he will perform it. It has not passed by. It does not apply to Antiochus Epiphanes, or to the ancient Jews. It is yet to come. And no wanother objection is raised.

Verse 27. "Son of man, behold, they of the house of Israel say, The vision that he seeth is FOR MANY DAYS TO COME, and he prophesieth of the times that are far off." Behold, wonder, and be amazed that there is such an aversion in the churches to seeing their Lord, that by dint of application they have discovered that the vision, though made plain and "written upon tables," will not terminate for "many days to come," and the "time, times, and a half," which was to end the dominion of the beast, is yet *far off*.—That there is to be a glorious reign of grace among the churches in this corruptible world for 1000 years.—The vision tells of the world's conversion, the return of the Jews to Palestine, &c.

"The New York Evangelist," a professedly religious paper, published in this city, stated a few weeks since, in some remarks against "Millerism," that if God had promised any thing, he had promised the conversion of the world, and the restoration of the Jews.

Thus saying, the prophecy relates to "the times that are *afar off*." Another professedly religious writer, interests his readers by attempting in a sarcastical manner, to make out as a result of the doctrine of the "Lord's soon coming," that Nebuchadnezzar is yet *eating grass*, and therefore the fulfilment of the vision is yet "far off."

Another doctor of divinity tells his congregation, "If the world ends this year, the Almighty has told *some of the biggest lies that was ever told*," and thus seems, rather presumptuously, not to say blasphemously sure, that "the vision is for many days to come."

Notwithstanding *even this*, the Lord again replies, or tells us what to reply to them. Verse 28. "*Therefore say unto them, thus saith the Lord God; There shall none of my words be prolonged* ANY MORE, *but the word which I have spoken* SHALL BE DONE, *saith the Lord God.*" And that "in your days:" the days when opposition to *the vision* is proverbial.

What more shall we say to these false prophets? Chap. 13: 2. "*Prophecy against the prophets of Israel that prophecy and say thou unto them that prophecy out of their own hearts, Hear ye the word of the Lord.*" To prophecy does not always imply foretelling future events, but to testify, teach, or preach by inspiration; for example, see Luke 1: 67—79; 1 Cor. 14: 3, and many other places.

Bear testimony against those preachers that "out of their own hearts" and not out of the word of God, are laboring to make men believe, the ending of *the vision* at present is nought but folly. "*Hear* the word of the Lord." If ye will neither "search" nor "teach" it, *hear* it, for it directly concerns you.

Verse 3. "*Thus saith the Lord God, Wo unto the foolish prophets, that follow their own spirit and have seen nothing.*"

What will not men do, when their own worldly interests are deeply concerned?

Those that have been called of God, and given themselves up to teach the pure gospel of Jesus Christ, received their solemn charge to hold forth those truths in their simplicity, unadulterated with human wisdom.—Such men can, and do, when frowned upon by those upon whom they are dependent for their support and popularity, yield those truths, and "follow their own spirit," and in the room of bringing forth rich clusters of truth from the Book of God, to feed their congregations, they study in their own hearts to learn what will attract, interest, animate, or excite the people, more than what will profit them. Thus, a disrelish for the sober truths contained in the Bible, has been generated in the minds of the great mass of the professed followers of Jesus. When a preacher finds a lively tale of human suffering, or worldly triumph, narrated with energy and pathos, exciting a deep interest in the minds of his hearers, and rapidly increasing the number of his admirers; such tales of human suffering, soon occupy the time that should be occupied upon the sufferings of Christ, and such worldly triumphs sooner or later occupy the place in his public labors, that should be occupied with narrations of the triumphs of the cross.

Whole congregations are frequently seen bathed in tears, listening to some thrilling incident of every day life, while but few weep at the feet of Jesus. Shouts of joy ring in many of our houses of worship while multitudes are gathered from the world into the churches, to swell the number of names upon their registers, and at the same time nought but groans and complaints are uttered at the prospect of the whole family of God being speedily gathered into his kingdom, to swell the notes of the redeemed forever and ever, free from sorrow, sighing and death.

There is a cause for all this, and the multitude of teachers must soon see, and answer for it.

Primitive teaching of the word of God, lead his ancient servant to say, "O, how love I thy law;" modern teaching leads to exclamations like this, "O, how I love that preacher," "What an admirable sermon," &c.

The charge is, "They follow their own spirits and have seen nothing." Have not realised the force and bearing of the vision; have no permanent or established views of the glorious kingdom God is about to set up.

And while they are teaching, by intimations, or silence at least, that it will not soon be set up, they "*have seen nothing*" in the whole blessed book of God sufficient to authorize them to say, or even to intimate that the Lord will not come this very day; while on the other hand, they may know, if they will, that the vision of Daniel, respecting the setting up of that kingdom, runs out in 1810 years from the year in which Christ was crucified. But, they are called "*foolish* prophets." Foolish indeed! to make declarations according with the carnal views of men, and opposed to the plain truths of the Bible; "foolish" to reap the applause of men, and loose an incorruptible crown. Verse 9. "O that they would but know, that the wisdom of this world is foolishness with God."—(1st Cor. 3: 19.)

Verse 4. "*O Israel, thy prophets are like the foxes in the desert.*" The *cunning* of the fox is proverbial; during the clear light of day their dwelling is in some secret place in the desert, and if they ever come out into open daylight, it is not because they love it, but simply to secure their prey, and then hide both it and themselves in darkness again.

It is a well known fact, that lately, the mass of preachers say nothing, or but very little, upon the prophecies of Daniel; and why so, unless they are persuaded that the views they have formerly held were erroneous? The vision was to be sealed up "till the time of the end," then "many were to run to and fro, and knowledge was to be increased."

The vision is now shining in the clear light of day, and "like the foxes of the desert," the prophets of Israel will not come out into *the light of it*, unless it be for the purpose of securing some prey, and even then the unfair dealing of the fox is seen, until they have slunk back into the desert again.

Mr. Dowling will please correct any error he may discover in the last paragraph.

Verse 5. "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Here, the charge is not one of any outbreaking sin, or violence of any kind; but of carelessness or neglect. "The battle in the day of the Lord" is in the "great day of his wrath," when the inquiry is made, "Who shall be able to *stand*," (Rev. 6: 17.) "Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24: 3, 4.) These, having seen "vain visions," and "lying divinations," are not themselves "written in the writing of the house of Israel;" neither have they fortified the weak places in Zion.

The wall of defence for primitive Christians was the Lord himself, and the doctrines he taught to his disciples; which were, "Repent for the kingdom of heaven is at hand;" not already come. "The coming of the Lord draweth nigh;" not already here in person, as he has promised to come. "I will come again and *receive* you to myself." This "hedge for the house of Israel," has been broken down, and these "gaps" in her walls of defence have been made, by those watchmen, who, in the room of comforting Zion with these glorious promises, continually lead her sons and daughters to fly for comfort to one of the most polluted fountains that ever cursed our fallen race.—Thus they cry, "get ready for death"—"death will be to us the coming of the Lord"—"death is the gate to endless joy," &c. O how long have these insipid streams been flowing, to damp the Christian's joys? And how welcome is the gospel's cheering sound, which now proclaims a "coming Lord"—"a coming kingdom"—"Jesus and the resurrection," "at hand," "at the very door?" Who are holding themselves in a state of constant readiness for the coming of their Lord? and what are the truths that lead to this state of preparation? Surely, the plain, unvarnished gospel truths; these tend to make us resigned and submissive to the present world, but not to love it; they lead us to loathe the things of this world, to act as pilgrims and strangers here—to forsake all and follow Christ—to lay hold on the exceeding great and precious promises, and not give them away to carnal Jews, or any other infidels—to groan for adoption, to wit, the redemption of their bodies. Were these glorious truths held forth, not merely as a theory, but in demonstration of the Spirit, and with power, what an invulnerable front would the church present in the great day; but for the want of these "hedges" and watchmen to stand in these "gaps," how many will quail at the sounding

of the last trumpet, because they were not warned when the sword was coming!

Verse 6. "They have seen vanity and lying divination, saying, the Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Here the "flattering divination" is turned to "lying divination." A teacher is condemned for using "flattery" in the time of his ignorance; but after the light has shone sufficiently clear for him to see the true path, he cannot persist in spreading abroad his "flattering divinations" or enchantments without incurring the guilt and consequent doom of the *liar*. What was recently, with many, a matter of opinion, has now become a certainty; a "thus saith the Lord," that "the world *will* be converted;" "the Jews *will* be restored;" "the days *will* be prolonged;" "whatever '*the vision*' may mean it *will fail* in its application to the *shortening of the days*," "and the Lord approves us," "we are happy," "we should be glad to see him," &c. Thus they have made others to *hope* that they would confirm the word—the word that God *had not spoken*. The truth of God's word—of "the vision"—had produced almost, if not quite, a universal conviction upon the minds of the people, yet how many unconverted, unsanctified, unholy as they are, through the efforts of Stuart, Dowling, Morris, Pond and others, have been made to *hope* that God's words would be "prolonged," that the Lord would not come *so soon*; that the wicked would not so soon be "destroyed."

Verse 7. "*Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it, albeit I have not spoken?*"

Look again at "the vision," look at its seal, mark how all the parts, except the last, have been fulfilled, see where the "70 weeks" were "cut off," and where the 2300 days will consequently terminate. Look at your own efforts, "hints," and insinuations, that "the days" will be "prolonged;" and above all, how you have claimed God's sanction upon your efforts to put the time far off, and then decide whether *your visions* be not "vain," and whether your position be not *false* and unfounded.

Verse 8. "Therefore thus saith the Lord, because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God."

Tremendous thought! "I AM AGAINST YOU, SAITH THE LORD GOD." Let me cry any thing rather than "the days are prolonged," and "the times" of God's judgments are "far off," "the vision" has failed, &c. Yes, let me have the opprobrium of the world, and be denounced by them as a deluded *visionary*, rather than inherit that withering frown, "*I am against* you."

Verse 9 "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God."

O ye prophets of Israel, what a fearful doom! Not only the face of God *against you*, but his "hand upon" you,—driven from the "assembly of his people"—not delivered when "Michael shall stand up," not being "written in the book," (Dan. 12: 1,) your inheritance, "the land of Israel, lost," (Heb. 11: 16.) Let not the prophets of Israel be too ready to cast these denunciations upon others, for they are not only against those that "divine lies," but those also that "see vanity;" that look at, consider, and attach importance to those vain productions setting the time far off, many days to come. And why all these fearful threats? This awful picture of God's displeasure? Give us in brief the sum of our fearful crimes, and the baleful effects by them produced. Tell us why it is, if we are thus to suffer.

Verse 10. "Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Your efforts, neglect, or indifference has allured away from their glorious hope many of God's dear children. They did love to look for the hope of Israel, the Saviour thereof in time of trouble, but have begun to say, "Our preacher is a good man: he will be safe whether the Lord comes this year or not. If I am as well prepared as he is, I will risk it;" and at the same time do not feel that happy frame of preparation that they did when they believed the *word of God*, and adhered to its plain obvious meaning, which shows that the vision ends in 1843. How many are thus seduced by the prophets of Israel? Now see one of these poor wandering sheep from among the thousands that are scattered upon the barren mountains in the "land of Israel." She has seen and marked the foretold signs upon the spreading sky—the rising cloud in the distance, and has heard the cry, "Behold he cometh," and now bends her way to *a Shepherd's* door for food and shelter, when the following dialogue takes place between the minister and church member:

Minister.—Good morning, sister A., where have you been? It is some time since I have seen you at our meeting. I hope you have not turned "Millerite."

Member.—Well, to tell you the truth, *I have* been to their meetings for a spell, and for my life I cannot get rid of the conviction that the doctrine is true; yet I assure you it gives me very unpleasant feelings, for I am not ready for it.

Minister.—I don't oppose the doctrine, for I believe Christ will come; yet I don't know, and I don't believe any man knows when, but it is best to be ready for it.

Member.—O yes, since I have heard the lectures, the Bible seems to me like a new book; I never before in all my life, have seen the Scripture in so clear a light: and that caution of yours, "Get ready," "get ready," has been ringing in my ears continually. I have had such a struggle for holiness, that sometimes while I have been praying, I could almost claim the blessing; at other times I have given way to the idea that it was an improper excitement, and this morning I thought I would come down and see what you thought of it.

Minister.—Well, to tell you the truth, I am opposed to this "setting the time," and frightening the people by telling them the world is to be burned up this year. It is a violation of many plain declarations of Scripture, for we read, "No man *shall ever know* the day or the hour," and "that day shall come as a thief."—And then, again, the prophecies are not fulfilled; religion has but just begun to exert its influence in the world; the whole world is yet to be converted.

Member.—O, Mr. S. answered all these objections, and I really wish you had been there and heard him, it does seem to me you would have liked him.

Minister.—I know all about this Mr. S., there is no stability about him; he is always running into some new thing, and making difficulty in the churches wherever he goes: for instance, in our own church, there is deacon M—, and brother F—, one of our best trustees, do not attend our meeting half the time, besides that, they are giving their money to support that "Midnight Cry," while our church is in debt more than a thousand dollars to the upholsterer—don't tell me any thing about this Mr. S.: I know him of old. This whole affair is going to break up a great many churches unless a stop is put to it, and I advise you to keep away from them.

Member.—But if it is true, we ought to be willing to make any sacrifice for the sake of *being ready for it*, and then if it don't come, it will do us no harm.

Minister.—Very true, that is what we all are preaching, "get ready." But this can be done without all this difficulty,—breaking up churches, and a thousand other evils.

Member.—But will not this course lead people to be rather slow in their efforts to get ready, to say to them, that we know nothing about the time?

Minister.—Not at all. How has it been in all past time? people have got ready for death, and thousands have died happy and gone to heaven.

Member.—But what are we to do with the visions of Daniel? They end this year just as sure as the 70 weeks ended with the crucifixion of Christ.

Minister.—What folly! That 2300 days ended when Judas Maccabeus "cleansed the sanctuary," which had been polluted by Antiochus Epiphanes, and to apply it to the second coming of Christ, will prove a "failure," and you will see it. But don't go away with the impression that I am opposed to the "coming of Christ:" he is my best friend, and I should be glad to see him at any time. (Amos 5: 18.)

Such conversations as the above, some of a milder, and others of a still more hostile character, are, in these times, matters of every day occurrence; and in perhaps a majority of instances, the church member goes away in some way affected against the great truth of the Lord's speedy coming—either with the fear of the displeasure of the preacher, who *must be* a good man, the loss of popularity, or some other consideration that most assuredly withers those ardent desires for *holiness*, and deadens those fervent supplications for the conversion of their friends.

What then do the prophets of Israel do but cry "peace," when such effects follow? Judge ye, whether the present interpretation given to "the vision" can be opposed, or treated with neglect, without incurring these denunciations against the criers of "peace."

The next query is, what "wall" is this, that is doomed to such sure destruction? (Ezekiel 43: 8.) Is it not "a wall" built without authority, upon the ruins of one that God had "broken down" between Jew and Gentile, by those who contend for a distinction between them in the new covenant, giving the saint's inheritance to the former? (See Eph. 2: 14.) This, and other walls, such as the "temporal millennium," "Jews return," &c., all, parts of the same wall between us and the personal glorious appearing of Christ in his kingdom, have been built by somebody, and as the hammer of truth has been applied to them, and their false foundations about being discovered, "others daubed," or plastered them with trash, such as the commandments and sayings of men; "untempered," either with the *word* or *grace* of God. *One* has built up this wall, but it has taken *scores* of the "prophets of Israel" to "daub" it. Thus the hearts of God's people, which it should be now their especial business to comfort, (Isa. 40: 2, 5,) have been made sad by these interposing walls. What shall we say to those who contend for these false interpretations?

Verse 11. "Say unto them which daub it with untempered mortar, that IT SHALL FALL: there shall be an overflowing shower; and ye, O great hail stones, shall fall; and a stormy wind shall rend it."

This is the doom of these labored efforts to put the time far off, the vision "many days to come."

Verse 12. "So, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"

Where are all your toils to show the inconsistency, and "delusion" of "Millerism?" What poor soul is now a star in your crown, as the reward of all these ardent labors?

Verse 13. "Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." The toils and efforts of those that "write the vision and make it plain," will most assuredly stand, for when souls are brought to God, and made happy through these efforts, as tens of thousands have been, it is not likely that they will all make shipwreck of faith.

But this wall is to be rent with a fearful storm, and when? See Psa. 18: 9—15, Isa 30: 30, and Rev. 16: 21. Here is conclusive evidence that the destruction "of the wall" is to take place under the pouring out of the last vial of the seven last plagues when "every island" is to "flee away," and the "mountains are not found." Rev 16: 20.

Verse 14. "So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord."

"The wall" shall not only "fall"—be brought "down to the ground," and the foundation thereof shown to be a carnal, corrupted, popularity-loving heart, but ye shall be "consumed in the midst thereof,"—be buried forever beneath its ruins, in that final overflowing storm, that is to lay the "land desolate from ALL that is therein."

Verse 15. "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it."—No MORE! The "peace and safety" doctrine, together with its advocates and victims, are no more! Swept away in the "overflowing shower," as with the besom of destruction,—buried in eternal oblivion. Be not mistaken, for it is.

[Verse 16.] "*The prophets of Israel which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace saith the Lord God.*" Not those that see visions of alarm, and cry, "The days are at hand and the effect of every vision," but those that see, or profess to see in the written word, "visions of peace"—promises of a long time of prosperity for the churches, and say there is no more cause of alarm now, than in by-gone years; it is all "misapplication of prophecy, no danger," &c. Let the 'watchmen' or "prophets of Israel" remember that while their syren songs of "peace" are sounding with delightful chorus in the ears of a sleeping church, and are caught up and ring again in the midnight revels of the debauchee, that awful storm is gathering—that overflowing shower is just ready to sweep away your "vain visions," and silence your cries of "peace" forever.

As professed watchmen, or prophets of Israel, you may think the application here given to these predictions unjust; but after prayerful deliberation, I am persuaded it is the true rendering, and therefore, dare no longer withhold it from you. Whatever be its true application, it is a startling fact that in the days when there is a "proverbial" opposition among the prophets of Israel to a vision which teaches the shortening of the days.—a ceasing of the prolonging of time,—the closing "effect of every vision,"—at such a time, an overflowing shower in God's anger, and great hailstones in his "fury," is to consume this opposition. *You* may either oppose, or show a calm indifference to these things; in either case, unnumbered worlds would be a price far to small for me to occupy your place at such a time as this, let the result be what it may. Once it was a grief to the disciples of Jesus to have him remain away from them, and now it is a terror to his professed children to have him come.

Pause not to maintain an argument, whether the Bible is to be believed, or rejected, or whether the sacred pages ought to be, and are locked up in impenetrable darkness; but "write the vision, make it plain." Point to the living lines, and no longer to vain visions of "peace," when there is no peace. Wake up! Proclaim the truth, and "thus save both thyself and those that hear thee."

WIDE DEPARTURE FROM TRUTH.

The following is from the True Sun:

"☞ The Millerite meeting at Hempstead is pronounced an entire failure by the Jamaica Farmer. Not more than 50 or 100 persons were present."

If our neighbors had looked to the Hempstead paper for information, they might have read:—"The attendance was about the same as at the Methodist camp-meetings in the same place."

The President of the railroad company passing through Jamaica, will testify that more than 300 tickets were used for persons going from New York. When the tents were all removed but one, the attendance was still so large that seats prepared for 1600 persons were not enough.

How is it that the stories designed to do us harm have such an incurable taint of falsehood attached to them? Our honest neighbors will learn to be cautious in circulating them. The True Sun has corrected the error.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 28th.

POSTMASTERS.—Yorkshire, N. Y.—50 cts. Montevideo, Ga.; Youngstown, N. Y.; Uniontown, Md.; Ridgeway, N. Y.; Waynesboro', Pa.; Carmel, N. Y.; Bellbrook, O.—each $1. New Lebanon Springs, N. Y. $2; Piqua, O.; New Britain, Ct., ($1 each for W. B. Booth and N. Woodford,) Sennett, N. Y.; Muncy, Pa., from J. R. G.—each $2. Bridgeport, N. Y.; Warrensville, Pa., from I. R. Gates; Southbury, Conn.—each $3. Oppenheim, N. Y.; Jennerville, Pa.; Monticello, Ky.; Freemanton, Ill.; Delavan, N.Y.

INDIVIDUALS.—C. B. Hotchkiss—$1. C. M. Severance—$2. J. Kilton, J. V. Himes, B. Matthias, E. Galusha, L. D. Fleming, T. W. Haskins, Jesse Beecher, A. Flavell, J. B. Cook, E. Galusha, John Walborn, N. Hervey, A. Hale, A. Wilson, J. N. T. Tucker.

CAMP MEETING NEAR MIDDLETOWN, PA.

In the haste of copying the letter respecting this camp meeting, a mistake was made in the dates. We now give the notice *corrected*.

A camp meeting will commence, Providence permitting, Friday, July 28th, a mile and a half from Middletown, the same distance from High Spire, eight miles from Harrisburg, half a mile from the rail-road, a quarter of a mile from the turnpike and the Pennsylvania Canal. Passengers from Philadelphia arrive at the place by rail-road at 3 P. M. It can be easily reached from Lancaster, Little York, and Carlisle.—The meeting will probably continue ten days. Of the best speakers whom God has raised up in this cause, it is expected that three or four will be present, but we cannot now announce their names. The owner of the ground gives the use of it, together with two large farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

PATCHOGUE CAMP MEETING.

We are happy to state that Bro. Charles Fitch, (having been detained by the prevailing influenza from going to Rochester,) will be present at the opening of the camp meeting at Patchogue to-day, Thursday, June 29th, and will probably preach daily till Monday. On Tuesday, Bro. George Storrs is expected to remain till the close of the meeting.

The fare from New York by rail-road is $1 50; but a comfortable packet sloop will run from the city to a landing about a mile from the camp ground, at only 37½ cts. Wind and weather permitting, it will sail as follows:

FROM PECK SLIP, N. YORK.	LEAVE PATCHOGUE.
Wednesday, June 28, 3 P.M.	Friday, June 30, 5 P. M.
Saturday, July 1, 4 P. M.	Monday, July 3, 5 P. M.
Tuesday, July 4, 4 P. M.	Wednesday, July 5, 5 P. M.
Thursday, July 6, 6 P. M.	

We hope there will be a large attendance. Board on the ground at 12½ cts. a meal.

Tickets for sale at this office, (9 Spruce st.,) and on the camp ground or on board. As the vessel has been chartered for the occasion, there need be no fear of imposition.

FOURTH OF JULY.

We learn that a Second Advent meeting will be held at the meeting-house of the Methodist Church at Chicopee Falls, on Tuesday, July 4th. Appropriate addresses will be delivered, in relation to the eternal and righteous kingdom so soon to be set up. Those who are weary of the iniquity of existing governments, are invited to attend, and listen to the easy terms on which all may become heirs of this kingdom, simply by renouncing allegiance to all opposing powers.

We hope similar meetings will be held in many parts of the country.

By the following notice it will be seen that our friends in this vicinity will have the privilege of attending a similar meeting.

ADVENT MEETING AT WILLIAMSBURGH.

A Grove Meeting will be held on the hill situated near the street running from Peck Slip Ferry, on the 4th of July. Services to commence at 8 o'clock A. M. Friends of the advent cause and others, are affectionately invited to attend.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

A SECOND ADVENT CONFERENCE

Will be held at Lee, Mass. (if time continue) on the 20th of July, at 2 and 6 o'clock P. M., and continue over the following Sabbath. Several lecturers are expected.

C. MORLEY,
E. WALKER.

P. S. C. Morley will attend to calls for lectures after the meeting at Lee. Direct letters to Curtisville, Mass.

For the Midnight Cry.

THE SAVIOUR COMES.

Jesus, my Lord, to glory's gone,
He whom I fix my hopes upon;
Anxious for his return I'll wait,
And contemplate the glorious state.

Soon I shall see with undimmed eyes,
The glory of new earth and skies,
When Christ to earth returns again,
And all his saints shall shout AMEN.

Soon he will come: the earth shall quake,
And rocks and hills their seats forsake,
The mountains melt, the seas retire,
And earth be wrapped in liquid fire.

O where, in that tremendous day
Shall sinners hide themselves away?
In vain on rocks and hills they'll call
To hide them from the Lord of all.

L. D. F.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JULY 6, 1843. No. 19.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
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(*Near Nassau-street.*)
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway,—and at Columbia Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

WILLIAM MILLER AT HOME.

The writer of the following, having formerly been a resident in Washington county, while there on a visit last week, took occasion to call on Bro. Miller.

"I found him fast recovering. His health has improved much in three weeks. He is now able to walk about his house. He thinks he will soon visit his friends. His mind does not seem to be at all affected by his sickness. His faith is strong. The time has not yet arrived, to which he has been looking, for the event which is to come in the dispensation of the 'fullness of times,' though he thinks it can be but a few months distant. He expresses deep sympathy for his fellow laborers, knowing that they have to contend with the powers of darkness, and a worldly minded church.

"His house is the Pilgrim's home. I had been there but a short time, when he manifested his hospitality by inquiring if my horse had been taken care of. We freely exchanged views on the prophecies, and conversed on the coming of our Lord.

"I said to him, that I had not seen that high wall around his farm that I had so often heard of. He said that Mr. Tilden, who was present, would go with me to look for it. So we took a walk round the farm. There is some common stone wall, like that on all the farms in the vicinity. The land being stony and uneven, it is as cheap as any other fencing. Though his farm does not bear the marks of neglect, I saw no recent improvements, except one common gate. The buildings are in good condition, and every thing in order. It is worked by his sons—plain, industrious farmers—who support his family, and pay him a small sum yearly for his personal expenses. His house, like a number of others in the neighborhood, is a good two-story house, with green blinds, the front and ends painted white. The furniture is plain, being all made for use, not for ornament. I saw nothing extravagant. In one room is a shoe-maker's bench, used by one of his sons, who is a cripple.

"Brother Miller occupies one of the lower front rooms, where he has his bed, a few common chairs, his old book-case and clock. In the other room is a portrait, painted some twenty years ago; a large diagram of the visions of Daniel and John, painted on canvass, some like the miniature one in the last part of his book. The most elegant article in the house was a Bible, presented by a friend in Boston. The farm with the improvements are the product of a great many years of hard labor and economy. Every thing connected with it seems to indicate that he believes what he preaches. He worked on his farm, studied the Bible, became convinced of the truth, and then declared it, fearlessly, to his fellow-men, (traveling, in most cases, at his own expense) and they have, in return, said all manner of evil against him falsely.

"I have written the above, not to sound a trumpet, nor because the truth is responsible for the reputation of any of its advocates, but that the readers of the Midnight Cry, and all who are willing to know the truth, may have the means of contradicting the foolish falsehoods with which multitudes are willingly deceived. A. SPAULDING."

CAMP MEETING AT PATCHOGUE.

Brother Fitch was detained from visiting Rochester till he supposed the meeting there was nearly closed. He visited Patchogue, and lectured from Thursday till Sabbath evening, being listened to by large numbers of the common people, who "heard him gladly." The attendance at the commencement was large, and continued to increase. We were on the ground the whole of Friday, and were pleased with the candor and tenderness of feeling exhibited. Brother Matthias, near whose residence the meeting is held, has shown his faith by his works, having resigned his place as pastor of the Congregational church, giving up a salary,—though he has a wife and nine children,—that he might be free to preach Christ's coming. He is happy in trusting the Lord, who has said that "No good thing will he withhold from them that walk uprightly." Being a doer, as well as a hearer of the word, we believe that man will be blessed in his deed.

Bro. Storrs went to the ground on Saturday.

We go to press too early to give further particulars, or to speak of the meeting on the 4th, at Williamsburg.

LECTURERS.

Brother Caldwell has just returned from Cincinnati. He says, Bro. Goodwin—the pastor of the Baptist Church which was founded by Dr. Brisbane—has come out decidedly, and preaches the doctrine of Christ's coming at the doors. Brother J. B. Cook and A. A. Stevens, are now lecturing in Cincinnati. Brother Litch is still in Philadelphia, having been prevented by ill health from going west when he intended. Brother Hervey is in Western New York. He had an appointment to attend a conference of Baptist ministers in North East Village, Pa., June 30th. Brother Jacobs is spending a week with the people among whom he was formerly stationed at Cherry Valley.

☞ Several important articles are deferred for want of room. We hope to be able to prepare a valuable double number next week.

"THE GLORIOUS HOPE."

The New York Baptist Association held their fifty-third anniversary in the meeting house of the Berean Baptist Church, N. Y., on Tuesday and Wednesday, May 30 and 31, 1843. Their Circular Letter, written according to appointment by A. Wheelock, pastor of the church worshipping in Sixteenth-street, is specially appropriate to the present time. It is truly refreshing. We copy it entire.

BELOVED BRETHREN:

For mutual encouragement and comfort amidst the sorrows and afflictions of our pilgrimage, permit us to address you, in this annual epistle, on the subject of our *Second Adoption.*

The sufferings of God's people led Paul, in the eighth chapter of Romans, to contrast the state of a Christian while a mortal subjected to the frailties and sufferings of this life and the corruptions of the grave, and the same Christian after he shall have become immortal, liberated from these evils, and resplendent with the glory of the Sons of God. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. We ourselves groan within ourselves, waiting for *the adoption*, to wit, the redemption of our bodies."

God, in the work of redemption, begins it upon the soul and ends it upon the body. He first changes our minds into the image of Him who created us. By this there is imparted to us a moral character like that of our Creator and Redeemer. We love holiness and hate sin, loath the corruptions of our nature, and long after perfection in righteousness. It is in connection with this we receive our *first adoption*; but while we wonder at and admire the change wrought on the mind, we are left still to sigh about the flesh on account of its enervating and contaminating influences against the spirit. Its carnal desires, its evil working, and its frail and dying state remain, so that "we groan within ourselves and wait for our *adoption*, to wit, the redemption of our bodies." This is the *second adoption.* When received, then shall we be like Christ, not only in spirit but in body.

That God designs to confer upon believers this second adoption—in other words, that he designs to change greatly and wonderfully their bodies, is clearly a matter of divine revelation. "Behold," said the inspired apostle, "I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Then, as "we have borne the image of the earthy, we shall also bear the image of the heavenly."—It was this which, by the vision of the Almighty, animated Job when he said, "I know that my Redeemer liveth, and that I shall stand in the latter day upon the earth, and though after

145

my skin worms devour this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." From these and many other like passages, we have presented to the eye of faith a vision of the work of grace completed, of redemption perfected. It is a vision truly glorious, though we see it yet but in part: for in its fulness it is so incomprehensible that "it doth not yet appear what we shall be." The vision we conceive of its glory is like a bright moon-light view the traveller catches of a splendid mansion, through the thick foliage of the trees that surround it. Now his eye lights upon a pillar, a cornice, a window, a corner; and from these, his imagination endeavors to give form and beauty to the entire structure. So it is with that glorious body after which the saints are longing, and an indefinite view of which is presented in such passages as we have quoted.

But it is not by the paintings of the imagination merely that God has left us to ascertain what will be the appearance of our glorious bodies. He has given us a pattern in the glorious body of our Lord Jesus Christ. This was submitted to the inspection of eye-witnesses on the holy mount of transfiguration.—The Scriptures teach us that that wonderful scene was designed as a kind of miniature representation of the second advent of our blessed Saviour. Certain of the apostles were promised by our Lord that before they died they should see this representation. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom." All those disciples are long since dead, and there has not been yet any coming of Christ with his angels, when he rewarded every man according to his works.

Jesus presented this promise to those disciples in a metaphor. Metaphors are often employed thus by the sacred writers. Take the following as specimens: "The three branches are three days," i. e. *represent* three days.—"The seven empty ears, blasted by the east wind, shall be seven years of famine." Ephraim is a cake unturned. All flesh is grass—surely the people are grass. Take, eat, this is my body—this cup is my blood. I am the vine, and my Father is the husbandman. The tongue is a fire, a world of iniquity. Whoso hateth his brother is a murderer. The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. So the text, "Verily I say unto you, there be some standing here who shall not taste of death till they see (a representation of) the Son of Man coming in his kingdom." After six days, that representation was given them in the transfiguration of their Lord.

Peter was one of the favored three who was permitted to be an eye-witness of his majesty on that memorable occasion, and he has taught us, in his second epistle, that it was a representation of that glorious advent of Christ which is joyfully anticipated by all truly evangelical Christians. He assured his brethren that the account, which it appears he had often given them, of the splendid and awful exhibition of Christ's transfiguration, was entirely unlike the incredible, fabulous stories the heathen had invented and published concerning their gods—stories, the accuracy of which no one could avouch—but, said he, *we* were eye-witnesses. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty. For he received from God the Father glory and honor, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." Peter is particular in defining *the time* and *the place* of this marvellous exhibition; and applies to it the same metaphorical name that was given it by the Saviour, "*the coming of our Lord*:" that is, a representation of his coming. By the transfiguration, then, Jesus meant to show us the splendor of the retinue that will accompany him when he comes to judge the world, the glory of the Shechinah which will envelope them, and the glorious body in which he will appear in that dreadful day. Moses and Elijah, one on his right hand and the other on his left, represented the escort of angels that will attend him down the skies—the bright cloud that overshadowed them, the awfully terrific Shechinah, which will *then* look like "flaming fire," and his transfigured body, his glorious body, in which he will then appear when every eye shall see him, and they also that pierced him. The appearance of his body is that with which we are chiefly concerned, in the subject upon which we now address you.

As to the glorious body he exhibited to Peter, James, and John, on the holy mount, the Evangelists say. "The fashion of his countenance was altered, his face did shine as the sun, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them: his raiment was white and glistering, white as the light." John was one who saw the transfiguration, and speaks of it in his gospel. "And we beheld his glory, (said he,) the glory as of the only begotten of the Father."—In the book of Revelations, an account is given of Christ again appearing in his glorious body to this beloved disciple on the island of Patmos, and he has described him as looking very much as he did in the transfiguration. "He was clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hair was like wool as white as snow, and his eyes were as a flame of fire, and his countenance was as the sun shineth in his strength." What surpassing glory! When the sun shineth in his strength, no man can look upon it for a moment. And his raiment was white as the light? From the crown of his head to the soles of his feet, nought appears but the most effulgent glory. The liveliest imagination fails in attempting to delineate this splendor.—The brightest objects in nature are employed to paint its glory; but even these are regarded by an eye-witness as altogether inadequate.—Soaring above the sun, he says, the glory of Christ, when he saw it, was "as the glory of the only begotten of the Father;" and in another passage he says, when Christ appears, "we shall be like him;" but notwithstanding he had been exhibited as clothed with the sun, and glistering in white, still he declares, "It doth not yet appear what we shall be," so far are these illustrations from exhibiting the splendor of his future glory.

And yet, amazing thought! Beloved, this is the glory with which our bodies will be invested when the work of our redemption shall be consummated in the day of our next adoption! "For when he who is our life shall appear, then shall we appear with him in glory. We know that when he shall appear, we shall be like him. He shall change our vile body, and fashion it like unto his glorious body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." O wondrous prospect! Matchless grace! Blessed hope! Yes, we are "looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ! when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day. We groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The apostles in their oral, as well as in their written communications, often referred to this edifying subject, for the support and comfort of their brethren. Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them; Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." Said Paul, "remember ye not that when I was with you, I told you these things?" The apostles had both seen our Lord in his glory, and as they had learned by revelations that he purposed to invest the bodies of all his faithful disciples, with the same glory, how could they refrain from speaking of it to their afflicted brethren, to cheer and support them amidst their cruel persecutions. By it, they themselves were greatly animated, and they often spake of it to support and animate their suffering brethren. Whenever they refer to "this blessed hope," with what expressions of delight and rapture do they speak of it. Paul compares it to sowing seed, and says, "Thou sowest not that body that shall be"—its future verdure, and blossoms, and fragrance, is not yet seen, but "as we have borne the image of the earthy, we shall also bear the image of the heavenly." When Daniel in vision saw the redeemed arrayed in their glory, he exclaimed, "They shall shine as the stars, forever and ever." The Saviour's description of it, was still more clear and splendid. "Then," said he, "shall the righteous shine forth as the sun, in the kingdom of their Father." John, the beloved disciple, despairs of giving a full and adequate idea of the glory in which the saints will be at last invested, and breaks forth in the following exclamation: "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." The Psalmist exulted when he saw it afar off, and said, "I shall be satisfied when I awake in thy likeness." The apostles were so overcome when they saw Christ's glorious body on the holy mount, that they fell on their faces! O, what a scene will be presented to *our* astonished vision, when we shall not only see Him as he is, but see all the blood-washed throng arrayed in the same glory!

> "Arrayed in glorious grace
> Shall these vile bodies shine
> And every shape, and every face,
> Look heavenly and divine."

Cleansed from all sin, their souls adorned with grace, and their bodies bearing the image of the heavenly, they are all lovliness and holiness within, all beauteous and comely, and glorious without! If at the Saviour's first advent, when he changed his glory for ignominy, the angels shouted glory to God in the highest, what will they say when they escort him down the skies in his second advent, "to be glorified in his saints;"—to receive the bride, the Lamb's wife? If there was joy among the angels in heaven, over one sinner that repented, how will they feel when they see the whole company of the redeemed, cleansed from sin, clothed in white, and dazzling in glory *like their Lord!* What a coronation day will that be, when the Captain of their salvation shall walk with them in white through the streets of the New Jerusalem, paved with gold, transparent as glass!

What music will be made when the General Assembly, and Church of the First Born shall be arranged on the sea of glass, having the harps of God, harping with their harps, and singing as it were, a new song before the Throne! while they outshine the angels in the kingdom of their Father.

And beloved, if we be Christ's, such are *our* prospects, such the blessedness of *our* hopes!

"There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in.

"Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
Should constant joys create."

In view of such a prospect, how the disciple, wasting away with disease, and sinking into the grave; or the poor saint pining in want, and clothed in rags, or groaning under persecution, should exult with joyful triumph! What consolation should the bereaved derive from this subject, when they resign to dust the remains of beloved friends! What solemn admonition does it give the unconverted, whose bodies in that dread day, will "come forth with shame and everlasting contempt," when they will see the righteous shining forth as the sun in the kingdom of their Father!

SPECIAL REVELATIONS.

While some may look upon the head of this article with terror, because they dread a newspaper discussion on the subject, others will fear lest we may oppose their views. We confess that we have a strong desire to avoid a newspaper discussion on a point where sincere believers in the coming of Christ at hand are divided. Instead of presenting an array of arguments, and quoting scriptures which all do not understand alike, we shall comply with the request of a brother, in publishing two striking facts.

A REMARKABLE DREAM.

Bro. Southard.—The Apostle Peter (Acts 2:) defends the operations of the Holy Spirit as witnessed on the day of Pentecost against those that mocked, by showing that such operations were the exact fulfilment of prophecy. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." There seems to me to be no reason why we should confine this to the apostolic age, unless it can be shown that that age embraces all that is meant by last days. Yet if any prophet have a dream, let him tell it as a dream.

While I was lecturing at Pondville, (so called) in the southern part of Newfane, Vt., I was introduced to Deacon Fisher, a godly old man, upwards of threescore years and ten. He is, I believe, a licensed Baptist preacher, and meets his little congregation in a school house in his own neighborhood every Sabbath. I found him in the belief of Christ's immediate coming; and he said that he had long believed in the personal appearing and reign of Christ on earth, and that he should live to see him come in the clouds of heaven, for more than thirty years. His attention was called up to investigate this subject by a dream and vision of the night.—This he gave me, and it would be very gratifying to him, and the friends of the cause in that place, if you think proper to insert it in the Cry. I give it to you as he handed it to me, written in his own style.

"On Friday night, the ninth of February, 1812, I thought the people were envious one at another, killing and destroying one another,—cattle and property;—law suits commencing, costs arising, and I thought it was about evening time, and I thought I arose from the dead although I did not remember dying, but I saw the graves full of filth and corruption, and I looked at other graves to see the dead rise, but did not see them rise. I went into a house, and I thought it was the resurrection, though I had been in the grave but a few minutes. I thought somebody came to the door and wanted to come in, for they were burning, and a certain person opened the door, and I saw him stand at the door as though he could not come in, and had like to fall backward. At last, he came in, and I saw the air red like fire. Then I spoke and said, The time is come when the elements shall melt with fervent heat, and the world and all that is therein shall be burnt up. Then I went out and walked toward the south, and I saw the heavens covered all over with clouds, very black and tempestuous. Thunders were rolling, and the clouds descending lower and lower.—Such a tempest I never saw before, and I was looking every minute when Christ would make his appearance. All at once there appeared a bright light in the cloud, and I spoke and said, "There is the bright and morning star," and I cried, Glory to God and the Lamb, Glory Alleluia: Glory Alleluia, Glory Alleluia, and continued crying, Glory Alleluia, through the whole scene, while the clouds descended lower and lower until they came to the earth, and bright forked lightning streaming in every direction, and thunders rolling, and all at once the angels stood on earth and sung glory to God with me, and I thought the inhabitants were almost all destroyed, and but a few left, and I thought the earth was cleansed from all sin and filth, and all was holiness to the Lord.

NEHEMIAH FISHER."

REVELATION TO A DEAF AND DUMB WOMAN.

Permit me to notice another remarkable instance of the power of God, and the operations of his Spirit in communicating truth to a deaf and dumb woman in the same place. This woman, who is more than sixty years old, from her birth has been deaf and dumb, and never having enjoyed the advantages of an asylum, she has never learned to read and converse, with the alphabet. Consequently her friends could make her understand but little that was passing in this world around her, and comparatively nothing in regard to the existence of a God, a Saviour and Redeemer of mankind, a future state of happiness or misery, or any of the doctrines and duties of religion. But the Lord has been pleased to show her mercy, and communicate that instruction which all need, and which it was not in the power of her friends to give. About forty years ago, while upon her bed at night, and in her sleep, two shining ones, as she described them by signs, stood before her. One held a trumpet, and the other a book, like the Bible, in his hand. They told her about God, and how she must love him.—She saw Jesus Christ, and it was explained to her how he had suffered, and was the Saviour of the world. It was told her that she was a sinner, and that she must repent and give her heart to Christ, and be baptized. She had a view of the city of the New Jerusalem, and of the devil and the pit of hell; and while she stook looking at the devil, and those in torment, others were brought to be cast into the pit. Some of the persons she knew. She was instructed that all wicked persons that die in their sins go to this place, and all those that repented and loved God, went into the beautiful city. The minister that was to baptize her was pointed out to her—his dress and manner. It was told her that he would lay his hand upon her head, at the water, and pray.

This is a sketch of what was communicated by her, not at once, but at three or four different times, as related to me by her own sister, with whom she lives. She could make her sister, and those acquainted with her, understand that she had had a vision, and what she saw; but not understanding her gestures, I could talk with her but little.

She told her sister, at one time, the shining ones were coming again, and her sister requested that she would ask permission that she might see them. She did; but they replied, her sister had a book that told her all about these things, and that she could read it; but that they were sent to her, because she was deaf and dumb. This was the first time that she knew the Bible to be different from any other book that she saw in the house. A number of ministers who lived in the vicinity called to see her, but neither of these seemed to be the one described to baptize her. At last one came,—a Baptist minister, I believe,—a stranger in the place. As soon as she saw him, she appeared greatly elated with joy, and expressed, in her way, "that's the man" Her experience was told to the minister, and preparations were made the next Sabbath for her baptism. They had been careful to keep from the minister that it was told her he would lay his hand on her head when he prayed at the water. But when the time came, and the blessing of God was to be invoked, so it was; he turned and said to the audience, that he should lay his hand on the head of the candidate, that she might know he was praying *for her*.

She understands what it means when Christians meet to worship God, and expresses great satisfaction in meeting with them, though she cannot hear what they say. When I commenced lecturing there, she did not understand what it meant. She saw the chart, and knew there was something new in the preaching. Her friends could inform her but little except the burning of the world and the wicked. This was entirely new to her, and at first she seemed to reject it, and expressed decided unbelief, but afterward she was more calm, and manifested an interest to know about it. Soon, in a dream and vision, this subject was presented to her. She was made to believe that what I was preaching was true. The whole scene of the judgment, the burning of the world, the destruction of the wicked, and the resurrection of the saints to meet the Lord in the air, passed before her. In the morning she was very happy, and acquainted her friends with what she had seen, to the joy of many, and astonishment of others.

I have thought proper to notice these instances, not because I think the word of God is not sufficient, and profitable, to direct, in all *ordinary* cases, but to show the power and goodness of God in such instances where the circumstances seem to require it. Our God is a wonder-working God. And we ought to watch His operations that we may understand them, and give Him the glory. And the more, "lest that come upon us which is spoken of by the prophets," of which the apostle told the Jews, "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

S. C. CHANDLER.

REMARKS.—To those who have the Bible, this last case affords a solemn warning. Let such take heed to the word, knowing that they will be called to account for the manner in which they treat this precious gift. We believe the Scriptures are a complete reve-

lation to the world, and their only rule of faith and practice. Special revelations cannot be of general authority. They cannot carry a divine sanction to those who are obliged to take them *second-hand*. This deaf and dumb woman had it revealed to her that a certain man would baptize her. That man baptized by immersion only. Therefore, if this revelation is binding on others, it would seem to show that immersion is the only right mode of baptism, and is the duty of all.

THE MIDNIGHT CRY.

THURSDAY, JULY 6, 1843.

TENT MEETING AT ROCHESTER.

The Lord's hand has been signally manifest in relation to this meeting. Arrangements were made for Bro. Fitch to be present, but ill health detained him at Newark. If he had gone, he would have found the tent in ruins. On Saturday forenoon, a sudden and very severe storm of wind and rain dashed upon the tent, and some of the fastenings gave way, so that it fell upon the heads of about 500 persons who were listening to Bro. Barry. Not an individual was seriously injured. A letter, dated Monday, June 26, shows how strikingly this was overruled for good :

"We had about abandoned the idea of rearing it again but the citizens (a large and respectable number of them) became deeply interested, and many who had felt no interest or sympathy with us—but much to the contrary—seemed resolved to have the tent repaired and reared again. A meeting of citizens was called, measures taken to raise $100—and to rear the tent in the heart of the city, and they are now at the work strong handed and will have all ready in two or three days. All has turned out signally to the furtherance of the good cause. The interest in this community is intense."

The Glad Tidings of June 29, has also come to hand, containing the following appropriate article.

THE TRIUMPHING OF THE WICKED IS SHORT.—Job.

"Rejoice not against me, O mine enemy; when I fall I shall rise" —*Micha.*

"All things work together for good to them that love God."—*Paul.*

The apparent calamity that befel our Tent at the commencement of our meeting, caused many of our opponents to rejoice. It seemed to be matter of no little diversion to them, and some of the daily papers made themselves quite merry in the matter, and ventured to anticipate our calculations, and to notify the public that the tent *would not be raised in this city again*; in addition to which, they tendered us some gratuitous advice, which we assure them we duly appreciate.

In the providence of our Heavenly Father, the very events over which our enemies *exulted*, and for a short time "*triumphed*," are turning out signally, for the furtherance of the cause we advocate—which we firmly believe to be the cause of truth. It is true, the prospects for rearing our tent the second time, were somewhat forbidding, as we had already incurred a heavy expense, and hardly felt able to bear the additional expense of repairing and raising it again. But in that critical juncture, the good citizens came up to the rescue, and proposed to be at all the expense of repairing and re-erecting our Tabernacle themselves.

A meeting was accordingly called of the citizens interested, on Monday morning, when a large number convened, organized and made arrangements for prosecuting the work, the result of which is before the people.

The Tent has been repaired, and erected again on the same spot where it stood first.

Hence, it is evident, that what *seemed* to be our calamity, has turned out for good. Those citizens who have taken so deep an interest in rearing the Tent again, and preserving the best of order, as they mean to do during the meetings, will not be indifferent to the claims of so intensely interesting a subject as that of *Christ's Second Coming*. That people so much interested will give a hearing, we cannot doubt; and all who candidly listen, we feel assured will be profitably affected.

May that God who holds the winds in his power, and does all things according to His will, continue to direct, and great good be upon this people as the result of our humble efforts, for which let the devout pray.

THE MARKET PLACE.

On Sunday last, the tent being down, Bro. Himes addressed the people three times in the market, where it was supposed several thousand persons assembled to hear the word. Multitudes came in from the surrounding country who could not find the place of meeting, and returned disappointed. The attention of the audience was most profound, which evinced a very deep interest in what was presented. The time occupied in the three lectures was probably not much short of eight hours; and the people were not tired of hearing, though nearly all had to stand up.

DISTRESS OF NATIONS WITH PERPLEXITY.

The great Western arrived in New York last Saturday morning, bringing news thirteen days later from Europe. We give but a few specimens, gleaned from the Extra True Sun:

"Ireland still continues to form the absorbing topic of British politics. The movements of O'Connell embarrass and 'PERPLEX' the Government."

The British Cabinet ministers held a meeting on the Sabbath, May 10. This "most unusual" procedure was probably caused by Irish affairs.

The weather has been unusually wet and cold all over England, Scotland, and Ireland.

The European Times speaks of the condition and prospects of Government thus:

"The session which is drawing to a close, has been signally deficient in practical legislation. With the exception of the Factories' Bill, which has raised such a storm of opposition, no comprehensive measure has been introduced worthy of the name.

"A falling revenue, a declining trade, mutiny amongst his supporters; a powerful free-trade opposition, every day increasing in numbers and importance; Scotland torn to pieces by religious dissensions, which it attributes to the government; Ireland on the verge of insurrection, convulsed from one extremity to the other—these are the accumulated difficulties which beset the minister at the close of his second parliamentary session."

Could a picture of "distress" and "perplexity" be more graphic? Thus the Lord is calling us to look at the fulfilment of prophecy in the greatest government of the world, one which takes the lead among the so-called civilized and Christian nations. The state of other nations is a sort of miniature picture of its distress and perplexity.

"IRELAND.—The agitation for the repeal of the Union continues with unabated violence. At the Dublin Corn-Exchange on the 5th, the repeal rent amounted to £904, the largest yet received, except that of the previous week, which included some extraordinary returns made at Mr. O'Connell's great meeting in Tipperary. Troops have been poured into the country in great numbers. At the close of last week the force in Ireland amounted to six divisions of artillery, six regiments and a squadron of cavalry, twelve battalions, and twenty-two depots of infantry."

Ships of war with artillery, and large quantities of ammunition, have arrived at different ports, spreading terror, and exasperating the minds of the people, already lashed to a fearful state of agitation.

The people show their excitement by assembling in masses, estimated from 170,000 to 500.000.

Two facts will show the state of feeling:—In a quarrel, near Dungannon, a band of Orange men were driven towards their place of rendezvous, by some workmen with whom they had a dispute. This occurred between one and two o'clock in the day. At four o'clock, when the Orangemen had been collected to the amount of upwards of 4,000, they marched out to the village of Carland, and broke the houses and furniture of all the Roman Catholics who resided there.—There was an affray between the police and peasantry at Carrickmacross, on the 4th. A Mr. Wilcox and a Mr. Barry, accompanied by twenty-eight policemen, attempted to post ejectment notices at the chapels of Maheracloone and Corduff against tenants of Mr. Shirley; the people obstructed them; Mr. Wilcox read the Riot Act; the people did not disperse at once: he gave orders to fire; several persons were wounded, and one man was killed on the spot.

"The Repeal demonstration at Kilkenny, on the 8th ult., is described as having been great. There were, it is said, upwards of 300,000 people present, including 11,000 to 12,000 horsemen.

"SPAIN.—Spain continues to be in a very unsettled condition. It is said that refugees of all opinions in France are flocking to the towns near the frontier."

INDIA.—Another battle has taken place, in which 6,000 British troops, under Sir Charles Napier, defeated a Scindian army of 25,000 with great slaughter.

"TURKEY AND EGYPT.—Letters from Alexandria speak of fresh disorders in Syria, arising from the excesses of the Albanian and Turkish troops. The Albanian troops are stated to have been driven out from Tripoli by the inhabitants, and to have retired to Beyrout, where they renewed excesses of theft, violation, and massacre."

THE BIBLE READER, No. 1.—This little tract has been eagerly sought for and highly prized. Those who love to study the Bible will find it very useful. It is understood, of course, that we do not agree with Bro. Jones in his belief, that definite time is used to represent indefinite. The author is alone responsible.

"MODERN PHENOMENA OF THE HEAVENS."—This book Bro. Jones has published, and it is for sale at this office, price 12 1-2 cents.

It contains a mass of interesting evidence, that, as far as the signs in the heavens are concerned, "all these things" *have* come to pass.

We are sorry to learn from the physician that Bro. Henry Jones is now so ill, that there is very little hope of his recovery.

LETTERS.

GEO. STORRS.—In a private letter received last week, he says:

"I am looking hourly for our coming Savior; and, my faith is growing daily stronger in his soon appearing. I was never more entirely free from doubts on the subject. Yes, Christ will soon, *very soon* appear to gather his saints from the four winds of heaven. Let us be strong, for he is faithful who has promised; and yet a very little while, he that shall come will come, and will not tarry.' *Now* the just shall *live by his faith*, but if any man *draw back* my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

PLEASING TESTIMONY.—A writer in Illinois says:

"I have long been convinced that the first resurrection mentioned in the 20th chapter of Revelations means the resurrection of all the saints, and no others. We think more of the Midnight Cry than any other paper. It seems to show a harmony of the holy Scriptures which is not seen in the admired modern expositions of the Bible."

A post master in Illinois writes:

"FREEMANTON, June 16, 1843.

"*Bro. Himes*,—I feel grateful for the Midnight Cry, a few of which I have received gratis, before which, on account of the various lies published in newspapers, I had considered Mr. Miller and Joe Smith alike impostors; but on examination for myself, my prejudice gave way, and although I am not thoroughly convinced that the state of probation will end this year, I have no objections to offer, as they are all answered, and I have received much good instruction from the perusal of your publication; and although the proofs are strong, my faith is so weak that I have often wished I could believe, knowing that it could do no harm, as I feel my affections greatly weaned from this world and the things thereof, which, from the time I professed the religion of Christ, was my besetting sin."

The postmaster at Harrison Valley, Pa., writes:

"I received one of your papers, and we have read it till it is worn out, so that it cannot be read any more. We have no money that we can spare. If you have any more papers of that kind, we would be very thankful to receive them, and will faithfully read and circulate them."

THE LABORS OF OLIVE MARIA RICE.

We have several times heard of a sister, in central New York, whose labors were highly blessed. The following letter in the Signs of the Times, contains her own narrative.

Bro. Himes,—It is nearly six years since I first made an entire dedication of all to God, and found the blood of Christ efficacious to cleanse the heart, and began to reckon myself dead unto sin and alive unto God, through Jesus Christ. Most of the time since, I have enjoyed the blessed witness of entire acceptance with God, and have felt to say, The will of the Lord be done, and a constant desire to glorify God in body and spirit, which are his. Oh, the delightful, heavenly, blissful communion and fellowship with God my soul has enjoyed, eternity alone can tell. Many a silent grove and closet where Providence has placed me, could they speak, would tell the strong crying and tears poured forth to God, that he would glorify himself in making me as useful as possible in this world. Since Christ said, "Herein is my Father glorified, that ye bear much fruit," I have felt encouraged to plead, like Bramwell, that I might be delivered from the bitterest of all cups, a useless life. From a child I have deeply felt that God had a great work for me to do, and consecrated myself to the missionary cause. A little less than three years since, I joined the Methodist Missionary Board, to go when or where Providence should direct, and am under great obligations to the Wesleyan Education Society, which, under God, has been instrumental in preparing me for usefulness. I am still willing and desirous to be a missionary wherever in the wide world God shall direct. But I feel assured, from the power of God's everlasting truth set home to my heart by his spirit, that all the missionary work I do must be done quickly. And probably God has made me the humble instrument of saving more souls, within a few weeks past, by sounding the midnight cry, than most missionaries in the east, at least, have had as the fruits of their labors in many years. It is a little more than a year since my blind eyes were opened to see that the Bible forbid the idea of the world's conversion and a temporal millennium before Christ's coming, that popery must prevail till his coming, and the wheat and tares must grow together till the harvest at the end of the world. I then began to inquire, Is the time of Christ's second coming revealed? I found the time plainly given in the 8th and 12th chapters of Daniel, which brings us to the last end of indignation, and to the resurrection.

After prayerful examination, I believed that these definite numbers were given to reveal future events, for the special benefit of those who should live at the time when the midnight cry, "Behold, the bridegroom cometh," should be sounded, and when, according to Daniel, "the wise shall understand." I had the privilege of hearing Bro. Miller deliver a course of lectures in Palmer, Mass., last June, and blessed be God, my prejudices were done away. What was once dark and sealed from my understanding, by God's blessing on the word became delightfully plain. Since about that time, I have firmly believed and fearlessly proclaimed that this blessed year 1843 is the one the Bible designates for the closing up of this world's history, and the deliverance of captive Zion. The Bible looks like a new book. I can praise the Lord with all my heart that I ever heard the midnight cry, and fully believe it will be the means of my obtaining a brighter crown and a richer treasure in glory, and a more abundant entrance into the everlasting kingdom of the great God and our Saviour Jesus Christ.

When I closed the school I was teaching at the time I believed this blessed doctrine, I could not conscientiously return to my studies in North Wilbraham, Ms., to prepare for future usefulness, when a few months at the longest must close not only my labors in this world, but those of all mankind. I was compelled by a solemn sense of duty, by the influences of the Spirit, and the power of truth, to go and warn my fellow men, to the extent of my ability, to prepare for Christ's second coming, and the solemn scenes of judgment. I labored, I trust not in vain, to awake the people of my native place, Wilmington, Vt., in reference to this subject.—In the towns of Bethany and Prospect, Conn., the Lord more abundantly blessed me in reading from the Bible and the works of others on this subject, and in urging the importance of a speedy preparation to meet Christ at his coming. Souls were converted and sanctified.

By the merciful providence of God, I was next directed to this state with a second advent company, where I have found such a field of labor, and my labors have met with such glorious results, that I have not doubted, and cannot doubt for a moment that I am in the path of duty. Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a school house two miles from the village. I explained the chart, and spoke nine or ten times in the form of lectures, for the first time in my life. God attended the word, and during the week I spent in the place, about thirty were hopefully converted.

I was then convinced that the Lord had something more for me to do than to assist in prayer meetings.—Since that time, there are constantly four or five places calling for my labors at the same time. I have now labored in this way about nine weeks, in seven different places. The number of conversions have averaged about thirty-five in a place while I was with them, and in no place much, if any, less than twenty, and the revivals are still in progress. In the town of McDonough, where I found them asleep in religion as well as about the Lord's coming, in two places, the village and a settlement five miles from it, powerful revivals commenced. Ninety or one hundred have been converted. The listening audiences consisted of from 1000 to 1400 people. In the town of Smithville, the people have been awakened to seek a preparation to meet the Lord. In the east part more than fifty were converted while I labored with them. Several expect to see Christ come in the clouds with power and great glory this year. In this town, including a revival in one neighborhood before I came here, more than one hundred have been converted.

I have labored in two villages in the town of Greene. About forty were converted while I was there. Seventy or eighty had been converted before under the labors of Bro. Collins, and in the other meetings. The Lord is doing great things in this region, and preparing the people for his coming. I have lectured in meeting houses in every place except the first. They have been filled often to overflowing, and people have left for want of room. I have been compelled to go into the desk in order to be heard in the galleries and back parts of the house; and when there God has spoken through me by his spirit in a wonderful manner. I never had such liberty, energy, and power of the Spirit before; and more attention, solemnity, and weeping in congregations I never saw. We have usually only to clear the seats, and they rush forward for prayers as though in haste to get there before they were filled. One hundred and fifty presented themselves for prayers in McDonough village. In two other places the body slips have been filled with mourning souls. Universalists, infidels, and in some places some of the most influential persons, have been among the fruits of this work.

While God works in such power, and converts so many souls where I labor, I cannot—dare not stop for the only reason that I am a sister. And though men may censure and condemn, I feel justified before God, and expect with joy to render my account for thus warning my fellow beings. I am confident it is the Lord that is doing these marvellous things, and he shall have all the glory in time and eternity. Surely God chooseth the weak things of this world to confound the mighty, and I have often felt those words applied, "It is not you that speaketh, but the spirit of your Father which speaketh in you." The will of the Lord be done.

Yours in the blessed hope of being changed in a moment—in the twinkling of an eye, and seeing Jesus as he is in 1843.

OLIVE MARIA RICE.

Smithville, March 18, 1843.

We have received a letter, June 16th, in which she says: "Since I sent that communication, I have labored with some success in the towns of Plymouth, Otselick, and others in the same county. I have now come into Cortland county, and there are towns all around me, where they have had no lectures about Christ's coming. In this town, (Willet,) there have not only been no advent lectures, but no revival, amidst all the interest of the last few months. I have begun in the Baptist meeting house to explain from the Bible, illustrated by the chart, the fulfilment of the prophecy, and the evidence that this year takes hold of eternity. The people hear with interest. * * * I am very strong in the faith, that this is the last year of time. I was pleased with Bro. Miller, on the types, &c. I wish I could say to every believer, 'Remember Lot's wife,' and when we have so near escaped this sin-ruined world, do not let us look back, and set our affections on this Sodom, and think it so delightful, it cannot be destroyed so soon, when its doom is pronounced, and God is calling upon us to escape, for those who turn back now must meet a worse doom than to become a pillar of salt. Yours in hope of a blissful immortality this year,

OLIVE MARIA RICE."

The writer of the following, resides in one of the slave states. We trust her appeal will be received as from an affectionate sister, who, though unknown, wishes to be an instrument of good.

HINTS TO MINISTERS.

Dear Christian Brethren,—Ministers of the religion of Jesus, you who desire to turn many to righteousness, and thus to shine as the stars in the kingdom of the Saviour; you preach a part of the truth, the precious, solemn and consoling truth of the gospel; but why will you not preach the whole truth. How will you justify yourselves in the day of judgment, for not searching your whole Bible, every nook and corner of it, that you may be able to bring forth things new and old, and to give to all their meat in due season; and where should you expect to find the new, but in the deep rich mines of prophecy where God has stowed them. It is true that the prophecies in which the *time* of the second coming of the Saviour is most particularly described, are declared to be sealed until the time of the end, but it is also declared that the wise *shall understand*. But how are you to know when they are unsealed, unless you attend to the injunction of St. Peter, to study the sure word of prophecy? And the other prophetic books which are not sealed, particularly the Apocalypse, (Revelation,) the readers of which are pronounced blessed, 1st chapter, 3d verse. Do you read these, and diligently compare them with history? You say this book is so dark and mysterious, that it is unprofitable for you to read it, and you consider it enthusiasm, and presumption in any one to think to understand it.

[A Methodist minister not far from New York, in a sermon some months ago, told his people, "The books of Daniel and the Revelation, are dark and mysterious books, and the less you have to do with them the better." Another may, with equal authority, caution them against Isaiah, and the books of Moses, and another could reject the minor prophets and Paul's epistles. Thus Protestant preachers become ministers of deism, for how much less than deism is the rejection of God's word? Those who love the Bible, will tremble and pause,—and turn away from the first downward step towards this result.—ED. CRY.]

Surely you must be mistaken, or else the great and omniscient Being has failed in his purpose, for he says (Rev. 1: 1,) he has given it to *show his servants things which must shortly come to pass*. No, dear reader, the purpose of God cannot fail; the darkness and mysticism exist chiefly in your own minds, and have been caused by your own want of diligence, in searching and comparing scripture with scripture, prophecy with prophecy, instead of commentator with commentator, and your fond adherence to man-made opinions, such as the return of the Jews, the temporal millennium, and the great stress laid upon the expression, "Of that day and that hour," &c. (Mark, 13: 32,) as though our Saviour had said; "All that is necessary for my followers in every age of the church to know on this momentous subject, I sum up in this one verse." While on the contrary, he referred to Daniel, and said, "Let him that readeth understand," and the same night in which he was betrayed, he told his disciples, "I have many things to say to you, but ye can-

not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he will not speak of himself, but whatsoever he shall hear, that shall he speak; *and he will show you things to come*," (John 16: 12—15.) Dear brethren, make a full surrender of every worldly interest, be willing to suffer poverty and persecution for your Master's sake, if his glory can be promoted thereby. Seek the entire sanctification of your souls, and the witness of it, i. e. the baptism of the Spirit, and then you can claim the promise that the Spirit shall take of the things of God, (that is his word) and show them to you, if you fervently ask it, meekly desiring to see the truth, even if it should stand opposed to your earliest and most fondly cherished prejudices. And then you will be prepared to understand the holy prophecies, and to see that his second coming is nigh, even at the door. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come," (Rev. 3: 3.)

HINTS TO ALL.

Dear readers, of every denomination of Christians, the aged, the middle-aged, and the young, be persuaded to love the coming of the Saviour. Were you told that your best earthly friend, or even an acquaintance for whom you entertain more than ordinary attachment, who had been long absent, was about to visit you, would you not immediately set about making preparation to receive him? You would not wish your house to be found with the carpets off the floors, dusty chairs, tables, &c., scattered about in confusion, and the white-washers or paper-hangers working at the walls of your parlors and chambers; and, above all, you would not like to be found without a supply of choice provision for his entertainment. Now, your best friend in the universe informs you by his word, the fulfilment and unsealing of the prophecies, that he is just coming to visit you, and to deliver you from all the sorrows, pains, and afflictions of this world, and reinstate you in more than paradisaical happiness, put you in possession of an everlasting inheritance of riches and delight, which no language can describe; and can you hesitate to set about adjusting the house or temple of your heart? Some part of it may be soiled by the love of the world Some of its furniture, the graces of the Spirit, may have been displaced, by the cares and anxieties of business, or domestic difficulties, or the siren voice of worldly pleasure. See that these are swept and brushed by repentance, prayer, and faith, and furnished and adorned with all the ornaments of the Spirit, (Galations 5: 23—25.) If you loved his appearing, you would be continually watching unto prayer, and looking for and hastening unto his coming. God the righteous Judge will give a crown of rejoicing to all who love his appearing, (2 Tim. 4: 8.) And unto them that look for him shall he appear the second time without sin unto salvation. The promise is only to them who look for him; think of this, and beware lest you share the fate of those who say, "my Lord delays his coming," and be left behind with his enemies.

CHRISTIANITY.—"Pure Christianity never was nor never can be, the national religion of any country on earth. It is a gold too refined to be worked up with any human institution, without a large portion of alloy: for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up a large and spreading tree, under the shelter of whose branches and leaves, the birds of prey and plunder will not fail to make themselves comfortable habitations, and thereby deface its beauty and spoil its fruits."

How then can we have a millennium?

From the Second Advent.

TO THE DOUBTING.

"IT WILL NOT TARRY." HAB. 2: 3.

To those who have expected the end before this, and to those who have not been looking for it at all.

It is certainly taught in Matt. 24: 29—33; Mark 13: 24—29; and Luke 21: 25—31, that just before the second coming of Christ, his followers might and should 'know' it to be 'near, even at the door.' What they should know it by was certain signs which are described the most fully by Luke, namely, 'signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' Now we should not allow our expectations to look for a fulfilment of these, in a manner so *very* glaring as to compel wicked, careless, and spiritually superficial men to receive them as signs, for it is expressly taught, or fully implied in Matt. 24: 37—39, 48—51, and Luke 17: 26—30, and 1 Thess. 5: 2—4, that until the very time that Christ is revealed, they will be as were the unholy, in the days of Noah and Lot, undisturbed in their common worldly course—their minds taken up with 'eating, drinking, marrying, giving in marriage, buying, selling, planting and building'—and, that an 'evil servant' will have no signs but what he rejects, so as to even 'say in his heart, my Lord delayeth his coming'—and that the wicked will be in the very act of saying 'peace and safety,' '*when*' that is, at the very moment, "the Lord himself shall descend from heaven with a shout,' and their 'sudden destruction come upon them.' Such the Bible declares will be the state of the wicked, when Christ comes the second time. The signs then we cannot expect to be fulfilled in that overwhelming manner some people expect, for if they were, the minds of the wicked would be *forcibly* prevented from indulging in their usual worldly course, and forgetfulness of God. They would be irresistibly overcome with fear and horror and not be able to go on as usual, diverted by the business and joys of this world. In this state of probation people must be tried, and if they are tried, they must be left free to choose, and if they are left free to choose, they will not be *compelled*, and therefore, as in the time of the Saviour's first coming, there will be such signs as people can choose or refuse to 'discern,' so that even the great and popular majority, while not possessed of a disposition to receive truth as a little child, may now, after every sign has been given, as that looked-up-to class did then, desire a greater sign. See Matt. 16: 1—3. Considering these things, let me solemnly ask you, as in the presence of God, if we have not had as great signs as we have any right to expect. 'Signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth? They have all been given so that the last one is now upon us. It is God's truth, and your conscience tells you so. What must we conclude then? We must see that as we were directed by the Saviour in the passages in the first sentence of this article, we should now 'KNOW' that his coming and the end of the world is now '*near*—EVEN at the door;' and anything so near as that, it is wrong for us to picture from us by any distance of time. Who then will say it should not be expected this year, yea, this very day for aught we know. Saying nothing just yet about prophetic numbers, should we not expect the end at least some time in the present year? Have we any right to put it off longer, when the time has arrived, at which Christ taught us we should *know* it to be *near*, EVEN at the *door?* If the signs have been given, by which the Bible teaches us we should KNOW the end is just upon us, does not the Bible teach the end is just upon us? What is it then to imagine it is not, but unbelief in God's word? Is a soul safe while indulging such an unbelief?

But in addition to the signs referred to, the Scriptures give several marks of the very last time, and if those marks now exist, the Scriptures of course farther teach that we are just at the end of the human drama. 1. The gospel was to be preached as a witness to all *nations*. Matt. 24: 14. This, no one acquainted with the history of missions, will deny is fulfilled. '*Then*,' said the Saviour, 'shall the *end* come.' How near are we then to it? 2. Knowledge was to be increased, Dan. 12: 4. This is accomplished. 3. Riches to be heaped up. Jas. 5: 1—3. They are. 4. The time was to come when men would not endure sound doctrine. 2 Tim. 4: 1—4. That time has arrived. 5. In the last days there should be scoffers. 2 Pet. 3: 1—4. They have come. 6. In the last days there should also be perilous times. 2 Tim. 3: 1—7. We live in just such times as these are described to be. 7. The church at the time of Christ's second appearance, was to be comparable to ten virgins—half wise and half foolish. Matt. 25: 1—13. That is its present state. 8. Evil servants were evidently to be saying, my Lord delayeth his coming. Matt 24: 48—50. This they are now saying. 9. The wicked were to be saying peace and safety. 1 Thess. 5: 3. They are doing so now. All the other marks laid down in the Bible, any careful observer will acknowledge are also clearly fulfilled.—Some may say these things have existed before. No doubt some of them have existed at different times, but never have they been all united together—all existing at one time, as at the present. And if the marks and state of things which the Bible teaches us will exist just at the end of the world, are all now in existence around us, does not the Bible teach us that we are living just at the end of the world? Must not then he give way to unbelief in God's word, who entertains the idea that the world is not just at an end?

Evidence upon evidence is also found bearing upon the same point in the prophetical parts of the Bible, as in the 2d chap. of Daniel, where the human drama is measured by a great image, representing earthly kingdoms, which great image, as far as we can see, is completed in historical facts. And in the 7th chapter of Daniel, the same drama is shadowed forth by four beasts, the explanations of which, in the rise, career, and fall of kingdoms, have been clearly fulfilled, so that, as in the 2d chapter, in reference to the image, everything is just ready for the violent subversion of earthly governments and the commencement of eternity, in which the only kingdom will be 'God's everlasting kingdom.' Again, the history of earthly governments are glanced at in the 8th chapter of Daniel, and the last—a notable anti-christian power—has been exactly fulfilled in Rome pagan and papal, if not in Rome papal only, so that nothing now remains but its being broken without hand, at the coming of Christ. 5 Thess. 2: 8. Once more the career of earthly potentates and affairs are described in the 11th chapter of Daniel, and the last notable personage (clearly Buonaparte) has come to his end and none helped him, so that everything is just ready for the standing up or reigning of Michael, when they who sleep in the dust

will awake. Michael of course is Christ, for he is the one to have a kingdom. when the dead are raised. 'The Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom.' 2 Tim. 4: 1. And in the book of Revelation, to begin with the *seven churches*, which certainly seem to point out different stages of the church, to the end of the world, the end is seen to be clearly just upon us, for we live in the precise stage which is clearly pictured out by the Laodicean. There has been before the present state of the church just six successive states, answering to the descriptions of the first six churches. So here it is evident that the waves of eternity are washing away the sands from beneath our feet.—Historical events in reference to the world and church have also succeeded one another, answering to all the figures in the opening of six of the *seven seals*, as described in the book of Revelation—so that the seventh and last seal is ready to fly open any moment, and usher us into eternity. And it is very plain that the sixth angel has done sounding, and the seventh angel is just ready to sound, when 'time shall be no longer'—'the dead be raised incorruptible'—'the kingdoms become our Lord's and his Christ's'—and the wicked be 'destroyed out of the earth.' No one can deny this, who will examine the 9th and 11th chapters of Revelation, with careful reference to historical facts in the career of the Mahometans, as described in the 9th, and the history of the two witnesses—the old and new testaments—in the 11th. In each of these chapters is a clear stream of prophecy, running through the sounding of the 6th angel, each of which have been exactly fulfilled, so that it is doubly plain that the seventh angel is just ready to sound.

The seven churches, seven seals, and seven trumpets, are the main prophetical streams of the book of Revelation, and are each of them ready to empty into the ocean of eternity. The other parts of the book do not clash with these, but harmonize, so that the whole book unites with the whole of the prophetic part of Daniel, to open our eyes that we may see where we are. There is not room here to give full proofs on each of the points referred to, viz: the signs, last state of things, and prophetic streams, but if any one questions any of the points, if he will take pains to consult some Second Advent editor or lecturer, he can be directed to publications which will give ample proof.

And now, dear reader, let me solemnly ask you before God, can you flatter yourself it is safe to imagine the end is not just upon us, when the Bible teaches that it *is*, by these signs, by this last state of things, and by the seven streams of prophecies in Daniel and Revelation—in all, nine different ways? They certainly mean something. And surely if there was ever to be a time when the prophetic *numbers* would be understood as pointing out some particular *year*, it must seem that time has arrived. And any one who will read the 12th chapter of Daniel, must see it there distinctly taught in reference to prophetic numbers, that a period must be when they will be understood. This time is there called 'the time of the end.' The numbers given in the 12th chapter, as well as the one in the 8th chapter of Daniel, where a vision is also given for the same 'time of the end,' are called days, which of course being prophetic, stand for years. Any one who has examined these numbers *prayerfully* and *impartially* has seen that they can be made to harmonize in no year as clearly as in 1843. And as this is the very year in which we are living, and see all the parts of prophecy which bear on the subject, concurring together to point out the end as just upon us, is it prudent, or can it be pleasing in the sight of God, for us to be thinking that most likely the year will run out without bringing the end? But,

HAVE NOT THE NUMBERS ALREADY RUN OUT?

Some have looked for the end before this, because one of the several prophetic numbers was apparently running out upon them. And individuals may be led by this to ask if the numbers have not already run out? I answer, if *one* has expired, it does not follow that the *others* have, nor does it follow that that *one* was not intended to point out this as the *year* in which the end would come. Other numbers in the Bible appear to terminate exactly at the end as well as this one, and without doubt expire in other parts of the year. Of course Christ could not descend just at the end of each of them, if he did, it would make several comings. Some of them then must expire without bringing the end. But shall people therefore get discouraged, and let their hearts be diverted from looking for the Saviour some time in this year? What if *all* the prophetic numbers had run out? We are living in the year in which they terminate, and whatever months or days we might have in this year, after the last had run out, before Christ should come, it would be no argument against the year being pointed out, for the numbers are whole, without fractions, as 2300, 2520, the 7 times, 1335, &c., and as the Spirit would not add another figure standing for a year, when only a part of a year was to remain after they expired, of course they stand as they are. 'But what if it does not come in the year?' I shall know the *year* part of my theory is a mistake, but a mistake which seemed to me so exactly like truth, that God will be pleased, rather than displeased for my having honestly embraced it. For what *unavoidably* seems to one as reality, as the expiration of these numbers in 1843, cannot be slighted without violating the dictates of a good conscience. If it really *seems* to me that my neighbor's house is about taking fire, I shall sin if I neglect to warn him, if even it be afterward discovered that it was not in reality the case. But this remark is not made because I expect the end will not come some time in the *year*. I firmly believe it will; and therefore would affectionately and earnestly entreat all who read this, to live near the Saviour, laboring with all possible zeal, *constantly* looking. I fully expect all those souls who relax and get lukewarm, or careless, because the end has not yet come, will soon and suddenly as the lightning's flash be trapped in their sins.

Z. Z. Z,

ADDRESS

To the Members of the First Methodist Protestant Church. in Attorney-Street, in the City of New-York.

DEAR BRETHREN AND SISTERS:

After two years of arduous toil as the pastor of your Church, during the whole of which time I never wanted for your hearty co-operation; and I think I may safely say, that it has seldom fallen to the lot of a pastor to share more deeply in the sympathies, cordial support, and warm affections of his people. For these tokens of tender regard, unmerited as they have been on my part, I have ever felt a grateful heart; and these emotions are heightened every time I think of the great goodness of God towards us as a people, when we sustained the above-named relation.

I think I may safely say, our mutual labors were crowned with God's choicest blessings; particularly during the last four months of my labors with you, in which time more than *four hundred* souls professed to find the pardoning mercy of God.

This was the period in which the "midnight cry" was faithfully sounded in your chapel every sabbath, and almost every evening during the whole of that period. I remember, with gratitude to God, the hearty and almost universal reception with which the joyful tidings of our "coming Lord" was met by your body. Oh, what holy emotions filled each heart! as we sung and prayed, and spoke of our anticipations of soon meeting Him who has said, "I will *come again* and receive you to myself, that where I am there ye may be also." But with what sorrow have I witnessed the great "falling away" from these joyous hopes! I have felt for you, and have ardently longed for an opportunity to warn you of your danger: at length, by the special providence of God, the present opportunity is afforded, but my space is too narrow for my full soul. How many times I have thought, Oh could I but *once more* stand before you, in the strength of that grace that has cleansed my soul from sin, I could make you feel that *my blessed Lord will soon come*; I could make you feel, as I used to do, that *this poor heart* is still deeply concerned for your eternal welfare. God will bear me witness, and so will your consciences, when I say that as you have lost your lively faith in the Lord's "soon coming"—in the same proportion you have lost your enjoyment. Some of your number never embraced the great truth,—such, of course, will not feel themselves included in this remark. Some may say to me, those hopes were delusive, and the sooner we give them up the better for us. And why delusive? Has the scriptural argument that the Lord will come in 1843, lost any of its force?

Among all the catalogue of hard sayings that have been published, and spoken, have you seen one single scriptural or even reasonable argument against the position? if so, produce it. But you said he would come the fore part of the year; and the failure of this prediction has destroyed our confidence. You very well know that the main arguments were based upon the 7 times of Moses, the 2300 and 1335 days of Daniel, which terminate this year, upon the same principle that the 70 weeks terminated at the crucifixion. True, we gave some *reasons* for *supposing* these periods would terminatein the early part of the year, but those reasons were supported by a different class of proofs: Therefore, look at the danger of abandoning the main points upon such grounds as these. To have the immediate, "personal," and "glorious appearing" of our blessed Lord continually before the mind, is a *saving truth*. My dear brethren! are you "ready"—"waiting"—"looking for" that glorious day? Are your souls filled with the Holy Ghost? Has the world lost its charms—its power to please? See to it. I charge you in the name of Him, before whom you and I must soon appear, SEE TO IT.

Some of you may blame me for pursuing the course I did, in taking an unstationed relation to the Conference. But was this my fault? My work was clearly laid before me, in the Bible, and I would as readily have pursued it in the itinerancy of the M. P. Church as elsewhere.

The reasons for my course have passed before you — The Conference at its last session spent almost *two whole days* in investigating my character upon a point of doctrine, which no member of that body could lay his finger upon a *clause of discipline*, or a *passage of scripture*, to condemn; although repeatedly challenged to do so Look again to the following resolutions that were offered to the Conference:

"Resolved, That we view with deep and unfeigned gratitude to the great Giver of all our mercies, the powerful and extensive work of grace that has been going forward on our district the past year, and which has resulted in the addition of hundreds to our ranks." Also,

"Resolved, That we are happy to acknowledge the preaching of the doctrine of our Lord's personal and glorious appearing *on the earth* AT HAND, a powerful auxiliary in the advancement of this work of grace; and that we recommend to each minister and preacher, to press this great scripture truth strongly upon the consideration of his hearers."

These resolutions were offered with the general knowledge before the Conference that more than two-thirds of the *extensive* revivals on the district during the past year had been under the direct influence of "second advent" preaching.

The resolutions were discussed. The yeas and nays being called for, one after another, by resolution, were excused from voting, until it was discovered there was danger of their passing; when a member of the Conference arose, and moved that the yeas and nays BE REFUSED. This motion PREVAILED. I then asked for a copy of the proceedings in this case, which was BY VOTE REFUSED *

I immediately took to my only resort, which was to appeal the whole matter to the *supreme court of heaven*, to sit (as I believe the scripture calendar shows) in 1843, but there I shall meet it, let that court sit when it will.

Can my brethren, with the word of God in their hands, an honest heart in their bosoms, and these facts before them, blame me for having my confidence much impaired in *our* conference, as well as all other ecclesiastical bodies? Still, I charge not these things upon you. Christ *once had* and I believe he *still has* a "little flock" to which it is his "father's good pleasure to give the kingdom;"

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* *Mutual Rights.*

And with *that flock*, by the grace of God, I mean to be. I have many times of late struggled in prayer to God for you in the dead hour of night, that you might all be ready for that "coming day"—neither my heart or affections are alienated from you. Again I say "WATCH, for in such an hour as *ye think not* the Lord of that servant *will come*."

E. JACOBS.

THE POPE'S TEMPORAL POWER.

Louisiana was settled by the French. It is therefore interesting to notice that the Pope's civil power is not at all recognized in that state.

IMPORTANT DECISION OF A CASE IN RELATION TO CHURCH PROPERTY.—Judge Martin, on Monday last, delivered the opinion of the Supreme Court of the State in the case of Martin *vs.* the Wardens of the Church of St. Francis, in Pointe Coupee. The plaintiff was the curate of the parish, having been appointed by the Bishop of the diocese. The wardens became dissatisfied with the pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to leave, and the Bishop declined withdrawing him, until his demands were paid.

The Court decided that the wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property dedicated to ecclesiastical purposes or to impose priests upon congregations contrary to their consent. The power of the clergy is spiritual alone, and can only operate upon the moral sense and conscience of the people. The law considers them as citizens only, affording them its protection as such, and the canon law is not to be considered in the enforcement of contracts.—*N. O. Bee, Feb.* 25.

SPREAD OF PAPACY.—The little horn is still prevailing with rapid strides We perceive by the May No. of the Miss. Herald, that from the latest reports from the Sandwich islands, the Papists are succeeding with their usual arts and wiles in prevailing against the protestants; and, if time were to continue, bi l fair to obtain shortly the complete possession of that Archipelago

Mr. Grant also writes from Persia that a Roman bishop and priest have arrived among the Nestorians. He was not however favorably received.

LETTER FROM ILLINOIS.

"MENDON, Adams Co., Ill., June 20, 1843.

"*Dear Brother*,—We have been very much disappointed in not receiving your valuable paper (the Midnight Cry) for several weeks past. Brother Chittenden arrived here on the 10th, and has been lecturing (during the past week) in this town. He is now in Quincy, our county seat. I trust the Lord will abundantly bless his work of faith and labor of love; but we have many very hard cases in this part of the world. Prejudice in favor of preconceived notions runs very high, which appears to be supported by the *professed watchmen* on the walls of Zion, and the shepherds over the flock; but whether the shepherds are laboring for the good of the flock or the fleece, I will leave that day prophesied of, Jeremiah 25: 34, 38, to decide. I have been trying in my feeble way to give the alarm, and I have satisfactory evidence that my labor, feeble as it has been, has not been in vain in the Lord. I intend still, while the Lord gives me breath, (although in opposition to our church generally) to sound, the day of the Lord is at hand, and hasteth greatly.

Some of our professed teachers in the Congregational church in these parts, inform us that this will not take place for about 360 or 365 thousand years to come; therefore, what Peter tells us, in Acts 2: 16, 17, (according to the view of our modern teachers,) must have been the first days instead of the last. But give me the fisherman yet in preference to all the peace-and-safety-crving D. D's., or those who preach the conversion of the world from Matt. 13: 33, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened;" and thereby give all their aid to build up Universalism. But I must close, as my duty calls me still to be diligent in business, as well as fervent in spirit, serving the Lord.

ROBERT M. LAMPARD.

It is sometimes a very trifle from whence great temptations proceed.—*a Kempis.*

'Little Children, keep yourselves from Idols."

There is nothing of so great importance to us as to be crucified to the world, and have our affections placed on things above. The earth with all its charms exerts a powerful and attractive influence on the human mind. It would be endless to enumerate the objects on which men place their affections. A few of the most prominent are riches, houses, lands, furniture, dress, children, husbands, wives, the honor that cometh of men, pleasure, intellectual pursuits, &c. &c. These produce a powerful attraction, even to the children of God. The apostle sums all our enemies under three heads:—the world, the flesh and the devil; it is necessary to have some more attractive influence to wean us from the world, and cause those things to sink into the shade. This influence is furnished in the love of God to us, and the glory which shall be revealed, when the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works. At the coming of the Savior, it will be like the attractive magnet passing over a mass of clay and filings of steel. Where the affections are, there will our gathering be. Reader, do you love the world more than Christ? *Remember Lot's wife!*

LETTERS RECEIVED DURING THE WEEK ENDING JULY 3d.

POSTMASTERS.—Hope Valley, Ct., 50; We. Charlestown, O.; Kirtland, O.; New York Mills, N. Y:; Willington, Ct.; Perry Mills, N. Y; Scott, N. Y.; Columbus, Miss.; New Ipswich, N. H.; Mendon, Ill., $1 each. Bristol, Ill.; Richmond, Vt.; Northfield, Vt.; Hernando, Miss., $2 each. Akron, O., $3. Sandy Hill, N. Y., $4. Delavan, N. Y.; W. Granville, N. Y.; Hartford, Ct.; Harrison Valley, Pa.; Perryville, N. Y.; E. Hamilton, N. Y.

INDIVIDUALS.—J. H. Kent $1; Elizabeth S., of M'd., $10; John Francis, Mountville, Va., (received a letter dated April 20th, none since, the amount sent, pays to No. 13, Vol. 4.); C. S. Minor; Josiah Litch; J. Felton; John Kilton; Geo. Storrs; John Walborn; J. V. Himes; R. E. Ladd; N. Southard; C. Tilden; S. Bliss; L. B Coles; Levi Stone.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

CAMP MEETING NEAR MIDDLETOWN, PA.

In the haste of copying the letter respecting this camp meeting, a mistake was made in the dates. We now give the notice *corrected*.

A camp meeting will commence, Providence permitting, Friday, July 28th, a mile and a half from Middletown, the same distance from High Spire, eight miles from Harrisburg, half a mile from the rail-road, a quarter of a mile from the turnpike and the Pennsylvania Canal. Passengers from Philadelphia arrive at the place by rail-road at 3 P. M. It can be easily reached from Lancaster, Little York, and Carlisle.—The meeting will probably continue ten days. Of the best speakers whom God has raised up in this cause, it is expected that three or four will be present, but we cannot now announce their names. The owner of the ground gives the use of it, together with two large farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

From the Churchman.

Watchwords.

A HYMN FOR MEN.

We are living, we are dwelling
In a grand and awful time;
In an age, on ages telling
To be living—is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?

Will ye play, then! will ye dally,
With your music, with your wine?
Up! it is Jehovah's rally,—
God's own arm hath need of thine.

Hark, the onset! will you fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier:
Worlds are charging to the shock.

World's are charging—Heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward, for the right.

What! still hug thy dreamy slumbers!
'Tis no time for idling play;
Wreaths, and dance, and poet-numbers,
Flout them, we must work to-day.

Fear not! spurn the worldling's laughter:]
Thine ambit on—trample thou!
Thou shalt find a long hereafter,
To be more than tempts thee now.

Sealed to blush, to cower never;
Crossed, baptized, and born again,
Sworn to be Christ's soldier ever,
Oh, for Christ, at least be men!

A.C.C.

The following lines were published in a secular paper in Northern Pennsylvania, in 1840. It is evident that the mind of the writer was at the time turned to the glorious and absorbing subject of Christ's second coming.—The lapse of time has only rendered the piece increasingly appropriate, and we cheerfully give it a place in the Cry:

THE FAR OFF LAND.

BY MARY S. TAPPAN.

"Thine eyes shall see the King in his beauty, they shall behold the land that is very far off. The inhabitants shall not say I am sick."

Oh! bear me to that land afar,
Where none shall ever say
I'm sick; where no malignant star,
E'er shed its baleful ray.

Sure, it were heaven enough to know
Relief from constant pain;
To feel returning vigour glow
In every healthful vein!

And heaven, itself, would hapless be,
If sickness could be there;
The suffering one would weep to see
Pleasures, she could not share.

The trembling feet could never stray
Through those enchanting bowers:
New pleasures, still, the livelong day,
Would wing the happy hours.

How could the languid eye behold
Such bright and glowing skies?
Prospects to mortals yet untold,
Before the vision rise.

The aching head would break to hear
Those loud, and thrilling strains,
That ever strike the ravished ear,
O'er all the blissful plains.

No:—sickness there can never dwell,
Nor care, nor grief, nor woe;
A clear unbroken voice must swell
The hymns that seraphs know.

There, the assembled throng shall meet,
Of pure, congenial mind;
Nor ever tire with converse sweet,
Exalted, and refined.

Tender the intercourse they know;
No envious slanderer there,
To deal the dark, and cruel blow
To reputation fair.

There the pale invalid shall seek
For sympathy no more;
Nor turn away with tear-worn cheek,
Unkindness to deplore.

The King in beauty shall receive,
With open arms his bride;
And bid her never more to grieve,
But in his love confide.

Himself shall guide her willing feet,
Through every verdant grove,
And forest shade, and valley sweet,
And tell her all his love.

Thou far off land! would I could fly,
And reach thy peaceful shore;
Where none shall ever weep or sigh,
With pain, or anguish more.

Stroudsburg, Aug. 17, 1840.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK THURSDAY, JULY 13, 1843. Nos. 20 & 21.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
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$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams st., (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

CAMP-MEETING AT PATCHOGUE.

The truth took effect among the fishermen and others of the "common people." Many acknowledged their belief in the doctrine, and testified to its blessed effects on their souls. When we left the ground, on Friday evening, (the second day of the meeting,) there was one middle-aged man, weeping and begging for mercy. It was manifest that he had suffered from strong drink. On returning to the ground, the next Wednesday, we found him rejoicing in hope. He signed the temperance pledge on the 4th of July. We trust he will continue steadfast in the Apostolic doctrine and practice, as expressed by Paul, "I keep my body under." "The grace of God that bringeth salvation hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should *live soberly*, righteously and godly in this *present world*, *looking* for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

Wednesday afternoon, we were much interested in the testimony of a fisherman, whom we had seen that morning in his boat, in his working dress. He said he had been a professor of religion for many years, and had once enjoyed the blessing of holiness; but had lost it by neglect. When the doctrine of the advent near arrested his attention, he was slow to embrace it. His reputation was an idol, which he found it hard to give up. At length, he gave up all for Christ, and received the doctrine. He said he had now been blessed, a hundred fold, and he recommended every one to sell all for Christ, who will make his promise good. We could not help feeling, as he spoke, that Christ's first disciples were chosen from among fishermen like him.

Said another: "I have been a professor of religion eight years, but it seems to me I never knew what religion was till yesterday. You may have all the world, only give me Jesus."

Said another: "I have been a professor seventeen or eighteen years, but I never felt such peace and joy, as I have since I embraced this doctrine. I first heard it last fall, and prayed that I might understand it. I soon saw it clearly."

After hearing a lecture on Daniel, a plain, sensible man,—a lawyer,—who is called one of the shrewdest men in that region, arose and said: "To me this subject appears as plain as day." He said he was glad to see that the believers in this doctrine carry their side-arms with them, [pocket Bibles,] and they are so expert in the use of them, that no one can get an advantage over them.

An Indian testified to the excellency of the gospel, and said he considered his brethren the rightful heirs of the soil, but it had been taken from them. He rejoiced in the hope that a kingdom is soon to be set up, in which all will be brethren, and none will try to drive others out. Near the close of the meeting, the same man said: "I feel for my neighbors right about my house. One of them has told me that he took no comfort since the meetings begun. Victuals don't taste good to him, and he can't sleep."

Many females gave precious testimonies to the blessings they received. Said one, "I never knew what the fullness of Christ meant, till I embraced this doctrine. I did not confess it till last Monday, and then I received another great blessing."

They expressed great gratitude to the speakers and brethren who came from New York, and after the close of the last meeting, several stopped at Bro. Matthias' house, where they prayed fervently that we might have a quick and safe passage to New York. When we went on board, at 5 o'clock the next morning, the Captain said the wind was "dead ahead," and he had very little hope of getting to New York for several days. We told him he must have faith, but he said: "Faith can't change this wind." We told him that we trusted that the Lord, who takes care of sparrows and lilies, would not forget us. We believed that he would answer the prayers which had been offered for us. In the smooth bay, we could easily "beat against the wind," and, at 10 o'clock we reached Fire Island Inlet, 20 miles from Patchogue. The tide and wind carried us out into the Atlantic. The wind had then veered so far south, that we could lay our course for New York, and we entered the Narrows soon after four, aad glided smoothly up to the wharf before six, praising the Lord for his abundant mercies.

MEETINGS IN WILLIAMSBURG.

On the 4th, a large and deeply interesting audience was addressed by Brn. Whiting and Chandler. The truth took effect, and several came forward for prayers. A camp-meeting is now in progress on the same ground. Brn. Whiting, Storrs and Chandler are lecturing morning, afternoon and evening. Let us all go.

THE CELESTIAL RAILROAD.—We know not the motive with which this graphic picture of the times was written. It first appeared in the Democratic Review. We found it in the Morning Star,—the organ of the Freewill Baptist Denomination,—published at Dover, N. H., the editor of which remarks that it is worth the price of their paper for a year. No reader of the Cry will regret the space it occupies. We trust the deep interest of the narrative will not prevent our readers from gathering the rich stores of instruction it contains. We have slightly abridged it.

For the Midnight Cry.

JOHN WESLEY'S SERMON.

Dear Brother Southard,—The letters of Dr. T. E. Bond, which appeared not long since in the Christian Advocate and Journal, I have read with interest. They are written in fine epistolary style, and contain lively and instructive descriptions of such objects and incidents as engaged the attention of the writer as a traveller, and in his official capacity as a minister of Jesus Christ. I must, however, qualify the above expression of approbation by a painful exception. There is in one of the letters a passage so exceedingly unkind and indecorous, that I cannot but think that it would have been better for the Dr. himself, as well as others, had it never been written. The passage referred to is as follows: "During the session some cases of difficulty occurred in relation to Millerism, but none on the subject of radicalism. The Conference took a firm but lenient course with the erring brethren, and we hope the plague is stayed. I heard of only two of the members who had been afflicted with this mental distemper, and these were thought to be convalescing. They had the admonitions of the president and the prayers of their brethren, so that a speedy recovery may be reasonably hoped for, and we hope, too, that Millerism, like radicalism, though it may leave its marks, is a disease which cannot be taken more than once, either by inoculation or in the natural way. The brethren dealt with, were universally esteemed by the members of the Conference, and, as we learned by the brethren every where, to whom they were known, as very pious men, and as having ability for much usefulness, if they are faithful to their calling, and satisfy themselves with simply preaching the gospel—repentance toward God, and faith toward our Lord Jesus Christ."

The plain inference, then, from the closing paragraph in the connexion in which it stands, is, that the preaching of the resurrection—a coming judgment—a new heaven and a new earth wherein dwelleth righteousness—the restitution of all things—and that he which testifieth these things saith, surely I come quickly—with the longing heartfelt response of his persecuted and suffering redeemed ones, Amen, even so, come, Lord Jesus; and other kindred subjects, is not preaching the gospel. But I will not dwell here by way of criticism, on the above extract. Although it has occasioned me much pain, I had no other intention than to simply leave it, without note or comment, with my other trials, at the throne of my heavenly Master, when a volume of Rev. John Wesley's Sermons was put into my hands. I have just read his sermon on "The New Creation," with the deepest interest and satisfaction; and, I may add, with no small degree of astonishment too, as viewed in its striking contrast with the extract and its kindred scurrilous strictures from other and similar sources.

That the public may judge with what sort of a grace the trifling in which Dr. B. indulges relative to the Second Advent, comes from a *Methodist* minister; and also on account of its own excellence and adaptation to the times in which we live, I here-

with transmit to you the sermon for insertion in the Midnight Cry. It is the Ser. 69, vol. 2. B. Waugh and T. Mason, Conference Office, 1835.

The name of Wesley is deservedly revered by the Methodist community, and indeed by the liberal-minded and pious of all denominations. His memory is blest. But were Wesley now living, let me ask, and should he rise up in some Methodist pulpit and deliver the discourse in question, would his brethren brand him a fanatical Millerite? would they shrink from him lest they might "take the mental distemper by inoculation or the natural way?" or threaten him with the rods of discipline unless he should abandon his Second Advent notions about the final restitution, and about the new earth being the future, eternal abode of the saints? An answer from Dr. B. would doubtless be edifying to such as may desire information in the premises.

At all events, the Dr. and those may have chuckled over his *witty* allusions, are especially invited to read this excellent discourse of their "venerated Founder." If they have read it, let them read it again, inasmuch as it is but too evident from the circumstances that now call it forth, that it has not heretofore exerted its legitimate benign influence upon them; and may it be rendered instrumental in turning their ill-timed levity into a seriousness becoming the stupendous scenes that are so soon to transpire: and in leading them to love more fervently and look with the greater earnestness for the glorious appearing of the great God and our Saviour Jesus Christ. C.

New York, July 7, 1843.

THE NEW CREATION.

BY JOHN WESLEY.

"Behold, I make all things new." Rev. 21 : 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it; but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] "Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe: "Behold, I make all things new"—all which are included in that expression of the apostle; "A new heaven and a new earth." *A new heaven:* the original word in Genesis, chap. 1, is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great Inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parchment scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "flee from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the mean while the lower, or sublunary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3, &c.

8. One considerable difference there will undoubtedly be in the starry heaven when it is created anew.—There will be no blazing stars—no comets there.—Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation; but they are above our apprehension. We must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of he air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Pernicious or terrifying meteors will have no place therein We shall have no more occasion to say,

"There like a trumpet loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of thy host."

No; all will then be light, fair, serene—a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destructions wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it is now in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential, component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. 2 : 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful looks of yon fair trees;"

but only pleasing, healthful breezes,

"Fanning the earth with odoriferous wings."

12. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. 21 : 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. 1 : 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis feret omnia tellus;

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be (ἰσάγγελοι) *equal to angels:* on a level with them in swiftness, as well as strength: so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But, it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing. Certainly it cannot be inferred from that text in Revelation, chap. 4: 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather, it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

"Bid his angels turn askance
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

"The rage of Arotos and eternal frost."

15. And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary travelier.—There will, doubtless, be inequalities on the surface of the earth; which are not blemishes but beauties. And though I will not affirm, that

"Earth hath this variety from heaven,
Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament of the new made earth. And doubtless we shall then likewise have occasion to say:

"Lo, there his wondrous skill arrays
The fields in cheerful green!
A thousand herbs his hand displays,
A thousand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briers, or thistles; not any useless or fetid weed: not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestial paradise, or sigh at that well devised description of our great poet:

"Then shall this mount
Of paradise by might of waves, be moved
Out his place, push'd by the horned flood,
With all its verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures!—Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probable not only two-thirds of the animal creation, but ninety-nine parts of a hundred, are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction, seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood,) "and the leopard shall lie down with the kid: they shall not hurt or destroy," from the rising up of the sun, to the going down of the same.

18. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of creation. But they shall hear a great voice out of heaven, saying, Behold the tabernacle of God is with men: and he will dwell with them; and they shall be his people; and God himself shall be their God," Rev. 21: 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Sprit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

The following was written by the Rev. John Wesley, of London, in 1774; and a copy of it was sent to the King of England, which has ever since put a stop to the play called "The Day of Judgment," which was about that time performed in the London Theatres.

BY COMMAND OF THE KING OF KINGS,*a*

And at the desire of all those who love his appearing. *b*

—

At the Theatre of the Universe, on the Eve of Time, will be performed,

THE GREAT ASSIZE,

OR,

DAY OF JUDGMENT.*e*

—

THE SCENERY,

Which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception.*f*—There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered.*g* "*For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*" Eccl. 12: 14.

This Theatre will be laid out after a new plan, and will consist of a Pit and Gallery only; and contrary to all others, the Gallery is fittted up for the reception of people of high [or heavenly] birth,*h* and the Pit for those of low [or earthly] rank.*i* N. B.—The Gallery is very spacious,*k* and the Pit without bottom.*l*

To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the Gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it.*m*. But the door that gives entrance into the Pit, is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded.*n*. N. B. The straight door leads towards the right hand, and the broad one to the left.*o*.

SEARCH THE SCRIPTURES. John v. 39.

a Rev. xix. 16. 1 Tim. vi. 15.
b 2 Tim. iv. 3. Tit. ii. 13.
e Heb. ix. 27. Ps. ix. 7, 8. Rev. vi. 17, 2 Cor. v. 10. Zeph. i. 14 to 17.
f 1 Cor. ii. 9. Isa. lxiv. 4. Ps xxxi. 13.
g Matt. xii 36. 1 Cor. iv. 5. Rom. ii. 15, 16.
h John iii. 3, 5. 1 Pet. i. 23. Rom. viii. 14.
i James iii. 14, 15. Rom. viii. 6, 7, 8. Gal. v. 19 to 21.
k Luke xiv. 22. John xiv. 2.
l Rev. ix. 12; xix. 20.
m Matt. vii. 14.
n " " 13.
o " xxv. 23.

It will be in vain for one with a tinselled coat, and borrowed language, to personate one of High Birth, in order to get admittance into the Upper Places, *p* as there is One of wonderful and deep penetration, who will search and examine every individual; *q* and all who cannot pronounce *Shibboleth*, *r* in the language of Canaan, *s* or has not received a White Stone and a New Name, *t* or cannot prove a clear title to a certain portion of the Land of Promise, *u* must be turned in at the left hand door. *w*

THE PRINCIPAL PERFORMERS.

Are described in 1 Thes. 4: 16. 2 Thes. 1: 7, 8, 9. Matt. 24: 30, 31.—25: 31, 32. Dan. 7: 10. Judg. 14: 4. Rev. 20: 12 to 15, &c. But as there are some people much better acquainted with the contents of a *Play Bill* than the *Word of God*, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus will be revealed from Heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: The Judgment was set, and the Books were opened, and whosoever was not found written in the Book of Life, was cast into the Lake of Fire."

Act First of this Grand and Solemn Piece

Will be opened by an Arch-Angel with the Trump of God. *x* "For the trumpet shall sound and the dead shall be raised." 1 Cor. 15: 52.

ACT 2D.—Will be a procession of saints, in white, *y* with Golden Harps, accompanied with shouts of joy and songs of praise. *z*

ACT 3d.—Will be an assemblage of the unregenerated. *a*

The music will consist chiefly of Cries, *b* accompanied with Weeping, Wailing, Lamentation and Woe. *c*

To conclude with an Oration by the Son of God.

It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall he say unto them on his left hand, 'Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels.'"

AFTER WHICH THE CURTAIN WILL DROP!

———Then! O to tell!

John 5: 28, 29.	Some raised on high, and others doomed to hell!
Rev. 5: 8, 9.	These praise the Lamb, and sing redeeming love,
Luke 16: 22, 23.	Lodg'd in his bosom, all his goodness prove:
Luke 9: 14, 27.	While those who trampled under foot his grace,
Matt. 25: 30.	Are banished now for ever from his face.
Luke 16: 29.	Divided thus, a gulph is fixed between,
Matt. 25: 46.	And (*everlasting*) closes up the scene!

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God." Amos 4: 12.

Tickets for the Pit at the easy purchase of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh: *d* to be had at every flesh-pleasing assembly. "*If ye shall live after the flesh, ye shall die.*" Rom. 8, 13.

Tickets for the Gallery, at no less rate than being converted, *e* forsaking all, *f* denying self, taking up the cross, *g* and following Christ in the regeneration; *h*

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p " vii. 21 to 28.
q Ps. xliv. 20, 21. Jer. xvii. 10. Zeph. i. 12. 2 Tim. ii. 19. John x. 14.
r Judges xii. 6.
s Isa. xix. 11 Zeph. iii. 9.
t Rev. ii. 17.
u Heb. xi. 1. 8, 9. Gal. iii. 9. 29. 2 Cor. xi. 22.
w Ps. ix. 17. Heb. iii. 17 to 19.
x 1 Thess. iv. 16. Matt. xxiv. 31.
y Rev. vii. 14; xix. 14.
z Rev. xiv 2, 3; xv. 2, 3, 4.
a 1 Cor. vi. 9, 10. Matt. xiii. 41.
b Luke xxiii. 3. Rev. vi. 16.
c " xiii. 28. Matt. xxiv. 31. Rev. i. 7. Ezek. ii. 10.
d James iv. 2; i. 15, 16, 17. Cor. iii. 5, 6. 1 Tim. v. 6. Eph. v. 3 to 7.
e Matt. xviii. 3. Acts iii. 19.
f Luke xiv. 33; xviii. 29, 30.
g " ix. 23 to 26; xiv. 27.
h Matt. xix. 28, 29. Gal. v. 24 25. Eph. v. 1, 2.

To be had no where but in the *Word of God*, and where that word appoints. "He that hath ears to hear, let him hear, for God is not mocked; for whatsoever a man soweth, that shall he also reap." Matth. 11: 15. Gal. 6: 7.

N. B.—No money will be taken at the door, *i* nor will any tickets give admittance into the Gallery, but those sealed by the Holy Ghost, *k* with Emmanuel's signet: *l* "Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Matth. 24: 42, 44.

i Acts viii. 20 to 23. Zeph. i. 18.
k 2 Cor. i. 22; iv. 30. Eph. i. 13.
l Rev. vii. 2; xiv. 1. Ezek. ix. 4.

A LABORER AT THE WEST.

The writer of the following is ready to labor in the Lord's work wherever the way is open. In a postscript, he says: "I am a servant of God, and endeavoring by his grace to labor with all my powers and faculties to win precious souls for his kingdom. Like Christ's disciples, without money, staff or scrip, I enter into the vineyard." He asks for some papers, and says: "Please send me as many copies as you can, free from postage. I think I could do a great amount of good with them, if you feel willing to take an order on our Master of the vineyard, until we shall meet to settle all accounts."

We gladly supply such orders, but our brother must look for some steward of the Lord's money in his own neighborhood, to pay the postage on papers. We cannot send them free.

"GALESBURG, KNOX Co., Ill., June 23d, 1843.

"*Dear Brother Himes.*—Some ten or twelve years ago, I embraced the views of brother Miller, and have been a constant observer of the signs of the times from that to the present day. I was an eye-witness of some of the most singular and striking appearances that I have ever heard any description of;—one of an appearance of two bright and fiery red lines, about six or eight feet apart, dividing the horizon in the center from east to West, and within these lines were the appearance of men marching from the east and from the west, centering at the meridian in perfect order, which had an appearance of an assembling there to their head; and also the northern hemisphere seemed to be in a constant commotion from east to west, like that of a mighty city being on fire, which continued from twelve at night till three in the morning, alarming many of our neighbors, who came and called our family out of bed; for, said they, 'Behold, the Day of Judgment has come!' and immediately they began to confess their sins one to another, and before God. One old lady, an old professor, declared that she never would pick her neighbor's geese any more, which shows that what is done in the dark shall be made manifest in light.

"I am also a witness of those stars that disappeared by conflagration; also those meteoric showers of 1831, '32 and '33, that so much astonished the world; also the moon turned to blood in '37. The moon, and the whole heavens and earth, and all that the eye could rest upon, had the appearance of blood.

"I am conversant also with those who were eye-witnesses of that astonishing scene of the dark day of 1780, which began the signs of the last days, and many others which I do not mention in this. And by most diligent and constant searching the word of God by the mouth of his holy prophets, and the prediction of our Saviour, and the declaration of all his holy apostles, which is to confirm and establish the truth of all the others, I am led to a decided conclusion, that 'He that is to come, will soon come, and will not tarry,' for the Judge is even now standing at the door.

"Dear brother in Christ, the dealings of God with me are mysterious and past finding out, and that which astonishes all who are acquainted with me. For nearly five years past my Christian course of life has been made up of a constants scene of trials, disappointments, conflicts, and afflictions, which by the grace of God, have been sanctified to my soul's eternal good; I feel perfect resignation to God's holy will and pleasure, whatsoever it may be. I have had my faith tried like Job, somewhat. Four times I had my hopes and earthly prospects for this world's goods blighted and laid low; but in all this I had learned submission, and my soul was ready to exclaim, It *is* the Lord's, and all things are done well. Four years ago last January the Lord manifested himself to me the second time, and converted my soul to the doctrine of holiness and entire sanctification in this life, and a constant preparation for eternity, which rendered my soul exultingly happy, and from that time to the present I have not had a doubt or a cloud pass my mind. My joy is full, it is unspeakable and full of glory, and peace like a flowing river, and some of the time I hardly know whether I am in the body or out of the body. I then commenced labor in the Lord's vineyard, and ceased not night or day to warn with tears and prayers from house to house, precious immortal souls; pleading with sinners, to flee from the wrath to come and make an entire consecration to the service of God, and exhorting professors to holiness of heart and entire sanctification, for which I was taunted with the following: 'You are too zealous; you will not always feel as you do now; you feel so now because you have had the manifestations of the love of Christ, but it will soon wear away.' 'You are deluded, crazy, enthusiastic, monomaniac,' &c. &c., which seemed to heighten my joy; as I am accounted worthy of persecution for Christ's sake; and this, dear brother, from those who profess to love the Lord and his cause.

"Oh, dear reader, are you a professor of the religion of Jesus Christ? if so, I entreat you, in the name of my blessed Master, not to bring a reproach upon his blessed cause, but always abound in the good work of the Lord. Do not be afraid or weary of well doing, but put on Christ that ye may not fulfill the lusts of the flesh, and pray God that you may be preserved blameless and sanctified both soul, spirit and body, until the coming of our Lord and Saviour Jesus Christ. LEWIS HURD."

CAPITAL OF THE CHRISTIAN WORLD.

The London correspondent of the New York Evangelist, in giving an account of the annual meeting of the Christian Instruction Society, calls attention to the following array of heart-sickening facts, collected by Rev. Baptist Noel, Mr. Blackburn, and Mr. Bickersteth:

"There are 30,000 persons living in London by theft and fraud; 10,000 children training for crime; 3,000 houses continually open for the reception of stolen goods; 4,000 persons annually committed for criminal offences; 10,000 addicted to gambling; 23,000 annually taken up by the police helplessly drunk in the streets; 150,000 habitual gin drinkers; and an equal number living abandoned to systematic debauchery and profligacy; and £3,000,000 are annually spent for gin. Now if we add to these the number of gin and beer shops, of hells and brothels, and all the other apparatus which the utmost ingenuity can supply, we have an apparatus for evil the most perfect conceivable. Think then of London with one million of inhabitants given up to all the influences of vice."

When such is the state of this great centre of influence, can we hope for the reign of holiness and peace till after the cleansing which attends Christ's coming? Who will not pray as did the beloved disciple, "Even so, come quickly?"

THE CELESTIAL RAILROAD.

BY NATHANIEL HAWTHORNE.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts, passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose from time immemorial.

"Very probably—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the Station house. This very neat and spacious edifice is erected on the site of the little Wicket Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach.

A large number of passengers were already at the Station house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood setting forth toward the Celestial City as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to under-

stand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door.—This dispute, much to the credit, as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the Station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I.—"Beyond a doubt the Directors have engaged that famous old champion to be chief conductor on the railroad?"

"Why, no;" said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brakeman; but to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows or ill language with some of the Prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—(not to startle the reader)—appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this? A living creature? If so, he he is own brother to the engine that he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo—bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if any thing can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers in the old pilgrim guise, with cockle shell and staff, their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old-fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders, at the sight of the cross This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentleman from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very well dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley.—Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest encomiums on the boldness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever travelled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe, it is whispered, by no means unprecedented,) the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This,

however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon darted huge tongues of dusky flame, and had seen the strange, half shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreathe itself, and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate—would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad for the Celestial City. They looked dark, wild, and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them—an indolent, good-for-nothing fellow, who went by the name of Take it-easy—I called to him, and inquired what was his business there.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes.—"But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free."

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"

"Oh," said the loafer with a grin, "it is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again, some day soon. A pleasant journey to you."

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark, of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us, and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, certainly—mere delusions, which I ought to be heartily ashamed of; but all through the dark Valley, I was tormented, and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the towns-people and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags.—There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost any thing. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser, in the long run. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birth-rights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demand-

ed peace of mind, they recommended opium or a brandy-bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants.—The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple,—but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still, I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficing for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims

The next remarkable object was a large edifice, constructed of moss grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and wo, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms for ever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachinnation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably, that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank Heaven, it was a Dream!

THE MIDNIGHT CRY.

THURSDAY, JULY 13, 1843.

A GROVE MEETING, IN N. J. NEAR N. Y.,

Commences (Providence permitting) at Port Washington, [formerly called Rumson,] on THURSDAY, July 20th, at 3, P. M., to continue 4 or 5 days The steamer Orus, from Fulton Market, lands passengers, daily, near the ground, touching at the lower wharf, near the Quarantine, for Staten Island passengers. The liberal owner of the Boat furnishes tickets at 25 cents—half the usual price. For sale at this office. Several lecturers are engaged, and we trust there will be a large attendance. Board and Tent Room on moderate terms.

MEETINGS AT ROCHESTER.

Brother N. Hervey, having just returned from the west, [see his letter,] informs us that he preached in Rochester, Wednesday afternoon of last week. Brother Fitch arrived there in good health, in season to lecture Wednesday evening. The Glad Tidings of July 6, says:

"Our meetings have been kept up as much as possible thus far in the Tent, and a strong influence has gone out among the people, although the boisterous weather has greatly interrupted. Those who give a candid hearing confess that what is called *Millerism* is in *fact* Bibleism, and the people, the *common* people, hear it gladly, and hundreds are rejoicing in hope of a speedy deliverance.

"Arrangements have been made for commencing meetings at Talman's Hall to-morrow, at half-past two, P. M., where brother Fitch will continue a consecutive course of lectures each day and evening for a number of days to come. Arrangements are also made for brethren Fitch, Barry, and one or two others, to continue their labors in this vicinity for the present."

In reference to the Tent, it is added:

"A request has been made to have the Tent pitched in Chatauque Co. Our judgment is, that it will be found much less practicable to prosecute the tent enterprize in the vicinity of the lakes than in New England. The high winds to which this region is subject renders it very difficult to keep up a consecutive course of lectures in the Tent. If any of our friends can procure secure spots in good groves, where the *Tent* will be screened from the winds, and are anxious for meetings of the kind, they will give us immediate notice, and we will consider their request. Direct J. V. Himes, Rochester, N. Y."

The following, from the same paper, is one illustration of the effect of preaching a "judgment to come."

"THE TRUTH MAKETH MANIFEST.—During our meetings in this city, the following, among other strange incidents, has occurred: A lady, a native of England, after hearing the subject of *Christ's speedy advent* proclaimed, has confessed, under the writhings of a guilty conscience, that she *committed a murder in England fourteen years ago!* She expresses a strong desire to return to England, and there pay the penalty due to human laws."

COOK'S APPEAL.—This is one of our standard pamphlets. We put it in the paper because it deserves the widest possible circulation. It admirably supplies the place of editorial, which we could not prepare, while constantly engaged at Camp-meeting.

BRO. HENRY JONES, we are happy to learn, exhibits more favorable symptoms, and the physician hopes he will recover.

SECOND ADVENT BOOKS IN NEWARK can be obtained of T. F. Peeney, the sexton at the meeting house in Market st., or at his residence, 3 Greene st.

☞ There is to be a grove meeting at Newfoundland, N. J., commencing Sabbath, July 23, as we learn by letter from Bro. S. Young.

Hear what our Lord saith, Mark viii. 38, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

LETTER FROM A CONVERTED UNIVERSALIST.

CHESHIRE, CT., July 3d, 1843.

Dear Brother Himes,—Conscience, and duty to my God and fellow-men, call on me to make a full renunciation of my former belief in universal salvation. I know, by sad experience, it is a doctrine not fit to live by, and I think it is not fit to die by. Some say I never believed it, but I say I did in sincerity believe, until about fourteen months ago, that all the human family, when they left this world, received happiness in the next. One year ago, last April, I was under serious conviction. I felt that I was wrong, and that something soon was to happen; that I was soon to leave this world. I went to the throne of grace, and called on the Lord for his assistance. As I was in great pain of body, I begged that he would relieve me from the sufferings of this life, thinking all would be well hereafter. I got but little relief in body, and much less in mind, until I gave up so much of my selfish notion as to believe there was some punishment hereafter.

At that time, I never, to my knowledge, had heard of the theory or calculations of Mr. Miller. I supposed that what I read about the end of the world all alluded to the destruction of Jerusalem and the dispersion of the Jews; but the voice still said I was wrong. Convictions followed, but, to my shame, I was a man of intemperate habits, and would drown my convictions with the accursed evil spirit alcohol. So I went on, until last fall, when I heard some conversation about the Millerites, as they were termed. I made sport of it, called the believers in the doctrine fools, and many more abusive things I said, which I am sorry for now, and humbly ask forgiveness of all I ever injured, by word or deed. Finally, some advent tracts found their way to my dwelling. My mind was disturbed more, and I tried to shake it off, until some time in December last, when busy at work, the Spirit of the Lord and his power came mightily upon me. I could not withstand it, and, blessed be God, I was disarmed of all my former weapons. I said, Lord, what shall I do? The answer was. Quit your accursed cup, read my sacred word without partiality or selfishness, pray to me, the living and true God, in faith, and I will make you to understand what shall shortly come to pass.

I then had some of that body-and-soul-destroying liquid, ardent (or rather evil) spirit in the house, in a bottle. I told my daughter to pour it into some vessel and bring it to me. She did so, and said, Father are you going to drink all that at once? I took it and committed it to the flames, bidding it a final farewell. Blessed be God, he has helped me hitherto to keep my promise. Then I sought the Lord in earnest, and he hath heard and answered me. I believe he has taught me there is no truth in universal salvation, and no thousand years millennium before Christ comes the second time, that the end of the world did not come at the destruction of Jerusalem, and that my blessed Saviour is soon coming to take all the true Israel home to the happy land of Canaan, and I am in full belief of this being the last year that this present earth shall be inhabited; and I truly mean to be one of that happy number, by the grace of God, that shall have a possession in that happy land. And oh! how thankful I ought to be to my heavenly Father for opening the blind eyes of my understanding! My soul doth praise the Lord for calling me out of universal darkness, into the glorious belief of soon leaving this world of sorrow, and going home to Christ. It is a feast to my soul, and would to God that all Universalists, drunkards, yes, and all that know not God, might forsake the error of their ways, and turn to God and live. May God have mercy on all sinners for Christ's sake. In my neighborhood there are some that seem to be going headlong to the pit of woe, and others that say, Peace and safety, and seem to be at ease, saying, My Lord delayeth his coming, but I read in the book of the prophet Amos, "Wo to you that are at ease in Zion;" but, thanks be to God, there are some in my neighborhood that seem to be determined to be Christ's, by the grace of God, let what will come.

We have meetings once a week, and have had twice, at my dwelling, and the Lord is with us, and does bless our souls. Great comfort do I take in reading the Midnight Cry; it is a feast to my soul; it seems to me a key to the sacred word of God. Yours in Christian love, with a hope of soon meeting you in a better world than this. STANLEY G. HILL.

If I understood all things in the world, and had not charity, what would that help me in the sight of God, who will judge me according to my deeds.

MEETINGS AT HARTFORD, CT.

A CAMP-MEETING PROPOSED.

Bro. Aaron Clapp writes:

"We continue to hold second advent meetings every evening, and have since last winter, and they are generally very interesting. We have now stated preaching on the Sabbath by our good brother L. C. Collins, who labored in western New York, last winter. We intend, if time continues, to hold a second advent camp meeting, within five or six miles of Hartford, commencing the second week in August.

"We hope we shall see many of our friends from abroad, and especially, some of the lecturers."

We hope the brethren at Hartford will not appoint their meeting till they know who can attend, and have assurance from one or more, that they will be present, (Providence permitting,) at the day they may designate.

EDITORIAL CANDOR.

The Hempstead Inquirer of June 24, says:

"MILLERISM.—Many of our editorial brethren are disposed to ridicule this doctrine and its propagators, although not one of them has endeavored to prove that it is not true. To us such a course appears wrong, and to evince an unchristian-like spirit. If ridiculing a doctrine proves its falsity, then none are true. Even the word of God itself has not been exempt from the shafts of ridicule.

"We are no advocate for this extraordinary belief, for we do not believe the end of the world is to come this year—yet we feel no disposition to bring opprobrium upon those who do.

"We admit that it is the most easy way, when the readers of a paper are supposed to desire to hear something upon a subject so exciting as Millerism, for one to merely say, 'it's all a delusion,' 'it's nothing but a humbug,' 'they are a set of fanatics,' and the ease with which this may be done, is the only apparent reason, in many cases, of its being done.

"That those who recently held a Camp Meeting near this village, were true and sincere Christians, we have good reason to believe. We do not doubt that an ardent desire to spread the truth was the object of their visit. They appeared to be well acquainted with the Scriptures, and urged their hearers to search for themselves, to see whether their doctrine was true or not. If then these men were Christians, and in the discharge of what they conceive to be their duty, are they the proper subjects for sarcasm and ridicule? Let those who indulge in such a spirit, remember that the great Author of the Christian Religion has said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

"We should be pleased to publish Mr. Miller's views, and the proofs which he thinks can be found in the Bible that the destruction of the world is to take place by the 21st of March next year. Those who desire to examine them, may find them in 'The Midnight Cry' of the 15th inst; many copies of which were gratuitously distributed at the conclusion of their meeting on Sunday last."

WE SEND BILLS

To our Subscribers, this week, for the first time. We wish each person to understand how the account stands with him on our books. As the volumes have successively expired, we have continued to send to many hundreds beyond the time for which they had paid, till necessity required us to make a general sweep of such names from the books. Each one, who receives a bill for a part of a volume, if he is unable or unwilling to pay, will please return the paper which contains it, with his name, and Post office, marked on it, and the account shall be cancelled.

But if such person chooses to renew his subscription, and will send a dollar, the whole of it shall be credited for future numbers, and the old account balanced.

If any prefer to receive the numbers which have been printed since their papers were stopped, we can supply them, at the usual rates.

Present subscribers are requested to remit for whatever time they may choose, and send definite orders whether the paper is to continue beyond the present volume. Postmasters will frank all such letters, whether containing money or not, if signed by themselves.

The reports which follow are made by business men,

who possess as they deserve, the full confidence of the community.

REPORTS OF THE COMMITTEE

APPOINTED ANNIVERSARY WEEK, TO EXAMINE THE FINANCIAL AFFAIRS OF THE ADVENT CAUSE.

The Committee appointed at the Second Advent Conference held in Boston anniversary week, commencing May 29th, to investigate and report concerning the financial affairs of the publication department of the advent cause, and the disposition made of the contributions for, and the avails of the same, present the following report.

We have attended to the duty assigned us, as far and fully as practicable under the circumstances, and we find that those connected with this department, have faithfully applied the donations made to the cause, and also a very large proportion of the profits of the works sold, for the advancement of the same, by sustaining our well known general operations.

We are fully satisfied that brother Himes considers the cause the Lord's and he only a steward, who must soon give an account of his stewardship, and that his determination is to be found faithful unto the end.

We find that the reports respecting this department, as a "*speculation*," which are so industriously circulated, are entirely without foundation. On the contrary, it appears he has devoted his earnings as freely as his energies, to the giving of the Midnight Cry, we feel that we can give the strongest assurance to those who may wish to aid the cause, that their wishes will be fully carried out in any assistance they can render it, and which is *now greatly* needed in continuing its operation. Why should the work cease? Ought we not to double our diligence as we see the end drawing near?

The following statement of the accounts as exhibited by the books, will suffice we think to justify the above.

Amount paid for general expenses since January, 1843, including balance paid to Committee on general expenses 1842.	$781,50
Excess of expenses of the Great Tent, over and above the receipts 1842—3.	200,85
Excess of "*Gratuitous Distribution*," account kept by clerk over and above donations received.	$1508,97
	2491,32

We find the concern in debt to the amount of only about $800, to meet which, we find sufficient stock of books on hand, and a considerable amount trusted out, having been begun and carried on upon the principle of doing just as much and fast as the means would permit without resorting to credit.

THOMAS W. HASKINS,
EZEKIEL HALE, Jr.,
B. IRISH, } Com.

In pursuance of a vote passed at the Second Advent Conference, held in Boston anniversary week, commencing May 29th, 1843,

I have investigated the affairs of J. V. Himes, as connected with the office of the Midnight Cry, published in the city of New York, and would respectfully submit the following report.

I find that the books have been correctly kept, being in double entry, they readily exhibit the state and condition of the office. I am pleased to say that the affairs appear to have been judiciously managed, both in the editorial and business departments, the former, under the charge of brother N. Southard, the latter, under brother T. L. Tullock, and much good has been accomplished with the means had to operate on.

The office was established on the individual responsibility of brother J. V. Himes of Boston, on the 17th of November last past, and designed at that time, as only temporary, for the express purpose of expending only a few hundred dollars in the publication of a daily paper for a limited period, for the purpose of presenting the great truths of the scriptures on the doctrine of Christ's Second Coming, and disabusing the public mind in relation to the sentiments, the Adventists cherish, and arousing them if possible to a consideration of the momentous crisis which we believe so near. It has exceeded the most sanguine expectations of its friends, having been more extensive, and continued longer than was at first anticipated.

It appears from letters now numbered, and on file, that 2000 letters have been received from every section of the country, also from bills on file, that upwards of one million of second advent papers have been published and scattered far and wide.

To every Post Office in this country, publications have been gratuitously mailed, and to many, a considerable quantity. England, the Canadas and other countries have not been neglected. Clergymen have been liberally supplied, and great quantities have been furnished to individuals in different sections of the Union, for gratuitous circulation.

The office has received in cash $8627,83, and business has been done to a much larger amount, the monies have been faithfully expended, and judiciously appropriated. The amount received and credited to donations is $1863,41.

The amount of books, &c. gratuitously distributed, $1005,48, and the Midnight Cry upwards of $4000.

This has been accomplished by receipts as donations, profit or subscription, and sale of the papers and on books. The concern is, however, largely indebted to brother Himes for the use of stereotype plates furnished from Boston, and paid for there, (of which no account is made) which has enabled the concern to distribute thus profusely. I would further state that the office is unencumbered by debt, excepting an amount due J. V. Himes, Boston, on account, he having furnished from the depository there, most of the books received and sold. The amount of cash on hand is about $100, which amount will be inadequate to meet the expenses weekly incurred, without an increase of receipts.

Also the concern has due it on account $1000, a very small portion of which can be estimated as of any value.

The stock on hand is inconsiderable, and only valuable as sales can be made.

The Midnight Cry has now reached the sixteenth number of Vol. 4. When 26 are issued, the volume is completed, (if time continue.)

The question now presents itself, shall the paper (which has been such a valuable auxiliary in the cause of truth) be sustained, or shall it cease to be published.

If it is deemed practicable to continue the paper till the Lord comes, it will be incumbent on the dear brethren scattered abroad, to renew their subscription, increase its circulation, and also by voluntary contributions to sustain the enterprise.

The work is prosecuted on this principle, to do all that can be done with the means on hand, without involving the concern in debt. If little is received its circulation will of course be limited, if generously supported, its influence will be increased accordingly.

JOSEPH J. SANGER, *Com.*

New York City, June 27, 1843.

A SOLEMN APPEAL

TO MINISTERS AND CHURCHES,

ESPECIALLY TO THOSE OF THE BAPTIST DENOMINATION, RELATIVE TO THE

SPEEDY COMING OF CHRIST.

BY J. B. COOK.

Acts 13: 40, 41. "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you."

This dreadful language was pressed from the heart of the apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inmost soul: consequently, he *knew* that however plausible their objections might be, however complaisant they might be to himself or the truth, they were, in heart, rebelling against heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. "Can any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet!" "Is not this the carpenter's son!!" "Have any of the *rulers* or *Pharisees believed on him!!!*" Surely we say that they were carnal—were destitute of living faith. They assumed that those who opposed *them, must be wrong.* Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the *rulers* of the synagogue,—"men of Israel, and those who feared God,"—the highest in reputation for piety and zeal. This is a point generally overlooked. Vs. 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation which gratified the carnal mind must be true. The Messiah *must* come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not yield, either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, "*we would see a sign.*" They professed to desire sufficient light to see clearly, without questioning their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged *willingness* to believe the truth when seen: but Jesus penetrating their hearts, said, "Ye are they who justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men, is abomination in the sight of God." Luke 26: 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, "How can ye believe who receive honor one of another, and seek not the *honor that cometh from God only?*" John 5: 44.

Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: "Beware therefore, lest that

come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed, and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they *could not* reject him when he should come; this would be, they thought, *impossible*. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David forever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with a Holy Spirit, will receive with childlike confidence, just what God has revealed, and just as it is revealed: but we are by nature so constituted, so depraved, that we never reject a glorified one, who comes in harmony with our views,—never receive a "*crucified one*," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse them for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that there are degrees of malignity in rebellion against heaven. Some stripes in the pictures of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not *seem* so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the apostle. It is in view of the judgment you are addressed. Under his eye who searches all hearts is this solemn appeal made, to all in the *ministry* or *communion* of the *Baptist church*—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of "all things spoken by the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus was the Messiah. As to the apostle, the truth was stamped by the eternal Spirit on his soul. He believed, therefore he spoke.—"The love of Christ *constrained*" him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfilment and its harmony with God's wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus is the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him "to cry aloud and spare not." "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you." The great truth that lies on the surface of the Bible relating to Christ's second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the apostle's experience; in Luther's experience of the doctrine of justification by faith; in Roger Williams' experience of believers' baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for unto me, "who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear. During the care and distraction attending the sale of my furniture, I was disposed to omit writing you—but last night and this morning, the Holy Ghost (if I am not a stranger to his heavenly agency) has sweetly, yet with awful solemnity, chided me, till everything of a secular nature is left, as far as possible, in order to obey what seems to be the divine will. I dare not resist the plain word of God when set home by that Spirit which is to guide unto all truth. My message is the second appearing of Jesus. I expect this overwhelming event more than anything else. I look and long for it more than everything else. I make no calculation to labor or live but a short time. Yet I was never more resigned to God's blessed will to live or not. O, the glorious expectation of the "glorious appearing" of the great God and our Savior Jesus Christ!—how dare you disregard this fact, revealed with more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed with all readiness of mind, more time would have been enjoyed to mature my views and prepare others, instrumentally, for that day. No period of my life has been reviewed with less complacence than the last autumn and winter. My progress was too slow—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. "Litch's Address to the Clergy" appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. "He that is first in his cause seemeth just, but his neighbor cometh and searcheth him." Beside personal conversation with one of the most learned in the ministry, Mr. Morris' work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain, that I am sure I might have understood it had I given it just that place among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned *first*. "Father forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course, this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was, that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "*the word*" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard for those for whom personal respect has ever been, and ever will be cherished. The fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one funeral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother Stoddard was to

come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting house for that purpose. His first lecture seemed severe. Many were offended; my best friend much so. I could not gainsay the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; *that was it.* Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict; all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire progress of conviction in my mind, there were antagonist principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The *first* step towards peace of mind consisted in the dissipation of my remaining scepticism,—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, *as it reads.* I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end" was allegorical, and how much literal.*

From this state of uncertainty, my mind was relieved gradually, by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophecies, which we are commanded to understand, Matt. 24: 15—and pronounced "blessed" in reading, Rev. 1: 3, are too obscure and enigmatical to be understood, then we need an *authorized* interpreter. The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will. To escape this alternative, I saw that God's word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the promised Spirit's aid, to read and understand the Bible according to the known laws of language, such as obtain in other books. When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2dly. As to our Lord's personal appearing. He solemnly averred to the high priest, "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. 26: 64. "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50. "He was taken up, and a cloud received him out of their sight." Acts 1: 11. Two shining intelligences affirmed that this *same* Jesus which is taken up from you into heaven, shall *so come* in *like manner* as ye have seen him go into heaven. Here we have a threefold assurance that Jesus shall come *personally.* The assurance is made doubly sure, by being connected with his personal, visible ascension. "The Lord *himself* shall descend from heaven." "When he shall appear we shall be like him, for we shall *see* him as he is." "Behold, he cometh with clouds, and every *eye shall see him.*" Here we have the most explicit, most solemn declarations that "the appearing" shall be personal and visible. This harmonizes with the ancient prophets. One exclaims exultingly, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall *see* for myself, and *mine eyes shall behold*, and not another." Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that "the coming of the Son of man," spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall "appear the second time, without sin unto salvation." The circumstances which are described as attending this dread event, can never occur except at the resurrection and the judgment. Job cannot see him "with his eyes" till he comes up in the resurrection. The beloved disciple cannot "*see him as he is, and be like him,*" till he comes up in the resurrection. All the kindreds of the earth will not "*wail* because of him," till the opening scenes of "the day of God." It is, then, settled beyond all cavil, (but that of the infidel,) that Christ's next appearing will be "the second time," to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the "coming" that is the subject of the leading prophecies on this subject—they are not "the appearing" on which the eye of faith rested with such heavenly rapture. Rom. 8: 23. 2 Tim. 4: 8. Heb. 9: 28. If the Redeemer's coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a *second* coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in *one* coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. "*Even so, amen!*"

3. The next step was to ascertain what events are, in the Scriptures, identified with "the coming of the Son of man." 1 Cor. 15. "In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ's *at his coming.*" 1 Thess. 4: 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him.* For the Lord *himself* shall descend. Then we which are alive and remain, shall be (changed, 1 Cor. 15: 51,) caught up together with them in the clouds, to meet the Lord in the air." The resurrection of the righteous dead, the changing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; 2 Thess. 2: 8; the body of the beast given to the burning flame; Dan. 7: 11; and the devil bound and shut up in the bottomless pit; Rev. 20: 2; the wicked will be slain; Jer. 25: 31—33; the world burned; 2 Pet. 3: 7, 10; the new heavens formed, and the righteous will begin their reign with their glorified Redeemer.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "*the day of the Lord*" is distant from us, as it was from the apostles, proves how destitute the Christian church is of faith. This truth was fastened in my soul "as a nail in a sure place," that the "*glorious appearing*" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "*faith*" overcame "*the world*," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. *The coming one*,—the coming judgment, echoed down the shores of time, till faith yielded to sense. When the abominations of earth were mingled with the purities of heaven,—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage or strength to declare that God was reserving "this world unto fire against the day of judgment and perdition of ungodly men."

It is not for want of evidence, but of a living faith, that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God *near;* surely the same faith in "*the last age*" will not put that day distant. This is so evident, that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the "Lord delayeth his coming," and have pleasure in them that do. It is a dreadful token that the words of Jesus will be soon fulfilled, "When the Son of man cometh shall he find faith on the earth?" My brethren, how dare you aid in producing this unbelief? How can you create the tokens of your own perdition? You surely have read, "He that believeth not shall be *damned.*" You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near. Beware, lest, in your unbelief, *you only behold to perish.*

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years,—how much longer, I did not know, because no one seemed to know when it was to begin. When this was taken from me,

* That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I don't know about Christ's personal appearing!" "What do you mean by his personal appearing?" On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, "I know nothing more of these portions of Scripture than your child:" yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

it brought "the mountain of the Lord's house," as it were, a thousand miles nearer—*right at hand!* I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church, and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfilment, was to me over whelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask "the heathen" for his "inheritance,"—but what will he do with them? "He will dash them in pieces like a potter's vessel."—Just so my poor earthly millennium was shivered. It may be in Isa. 2: 20,—they shall cast their "idols—to the moles and to the bats"—for what purpose? Surely, to come like the blessed Mary to Jesus' feet; but let us read the next verse: "To go into the clefts of the rocks,—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth." Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: "*Cease ye from man*, whose breath is in his nostrils, for wherein *is he to be accounted of?*" Yet the temporal millennium has some countenance. Does not the prophet say that "they shall not hurt or destroy in all my holy mountain, saith the Lord?" Yes, but this cannot be true of any state where death and the devil are. Where *they* are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth: Isa. 65: 17, 25. This we learn from an inspired apostle, is after the burning of this world: 2 Pet. 3: 12, 13. Now do, dying reader, "*search* the Scriptures" sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord's prayer, Matt. 6: 9—14. Temptation is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples' inquiry relating to the end of the world, and the signs of Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation, and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible.) but as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inquiry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become prosperous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that they are "*not of the world*," and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, John 17, he told his disciples that "in the world" they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John 14: 3, 27.

The apostle Paul was doubtless misunderstood, in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. 2: 1—8. Please read with care what precedes this great event. The taking away of that which hindered the rise of Antichrist—the revelation of that "man of sin," and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet, Dan. 7: 21, 22. This power "made war with the saints and prevailed against them, till the Ancient of days came—and the time came that the saints possessed the kingdom." If the Papacy and the Prince of evil "*prevail*" till the Judgment—the coming of Christ, then it follows, of course, that the church cannot "*prevail*" a thousand years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest." It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to "know the Lord." Let no one therefore dream of a fulfilment of this prediction, till a new and heavenly state shall dawn; then alone shall all "know the Lord" without being taught. Teaching the knowledge of the Lord will not be necessary then, because all who are "counted worthy to obtain that world and the resurrection from the dead" shall know him without being taught.

There is a millennium revealed. It will be after the Lord shall have come, raised the righteous, destroyed the man of sin, bound the devil, burned the earth, and made it new. "They shall live and reign with Christ a thousand years." Rev. 5: 10. 20: 4—6. They shall all be "blessed and holy"—having part in "the *first resurrection*." Then they shall all "know the Lord,"—God's people will be "all righteous." Amen! There will be nothing to hurt or destroy in all God's holy mountain. Amen! and Amen! Still a doubt may linger in some humble inquirer, as to Satan's being loosed—Gog and Magog, who come up on "the breadth of the earth." To avoid confusion, read this with care, and you may see that neither Satan nor Gog and Magog, are said to "hurt or destroy," or even enter, "the beloved city—the camp of the saints." No one that has part in "the first resurrection" is either tempted or touched. This Gog and Magog are the enemies of God "without." Rev. 22: 14, 15. They are proclaimed blessed who enter in through the gates into the city; "for *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." These dupes of the devil are again duped to make an attempt on the "blessed and holy" within the eternal city—the heavenly Jerusalem. The attempt fails, because God makes this the occasion to engulf them forever in hell. This is the second death. If we follow the plain word of God, we may know that Gog and Magog are not from among "the blessed and holy." They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." At the close of "the day of God," at the resurrection of the "unjust," when these "children of the wicked one" shall come up, it may be from the dross which has been purged away from the earth by the conflagration, they will be victims of his devices once more. But all they do is to develop their enmity to God and his redeemed, which will furnish a righteous occasion for their eternal damnation. I can easily conceive, that, as the dross is purged away by fire from precious metals, leaving the centre and substance of it pure, so the dross of this world may, in the final fires, fall off by the rapid revolution of the earth on its axis, and form something like "the breadth," the "without," whence "the unjust" may have their resurrection,—be marshalled by Satan, and finally doomed to the second death. Why may not the dross, the lighter portions of this world, with the dust of the wicked, be thrown off. (O, my God, how my poor soul bleeds for sinners, when I see their doom!) Why may there not be formed, from well-known natural causes, something like the ring of Saturn? One thing is certain, from the plain, unambiguous language of Scripture,—on this alone do I positively rely,—the wicked are "without." "Gog and Magog come up on the breadth." Then let us never again imagine that these foes are apostates from religion towards the close of the millennium. *None live*, so far as we are informed by the Bible, during that blissful period, but the "blessed and holy," none but those who have part in "the first resurrection." It is written, "*the rest of the dead lived not again*" till the thousand years were finished. They have no resurrection for a thousand years after the righteous. No proposition need be stated more plainly. It is then proved positively that Gog and Magog are nothing but the wicked raised from the dead, who, with the devil, come up by God's permission to final execution.

6. After the millennium was seen to be subsequent to the Saviour's coming, the *restoration of the Jews*, in my mind, stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed "all nations" should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who "the seed" is Gal. 3: 16. Had the promise been understood, as it is plainly stated, Rom. 4: 13, 17, I need not have been in doubt, for "the promise that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith; for if they which are of the *law be heirs, faith is made void, and the promise of none effect*." You see the plain teaching of God was overlooked. The term "seed" was applied to the carnal Jews, instead of Christ. The carnal Jews restored, were to be made a blessing to the world; "they which are of the law" were

by me esteemed "heirs," on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, "faith is made void, and the promise of none effect."

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except they come within its provisions,—except they believe. The middle wall of partition between Jew and Gentile is broken down, so that the gospel knows no man "*after the flesh.*" To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. 4: 21—31, the apostle names but "the *two* covenants," the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out,—the other was by promise free and heir to the Jerusalem above. Now we may take "the curse" from those who are "under the law," and transfer it to the "children of promise," with the same propriety that we may take the promise from believers, and transfer it to those who are under the law; but we cannot do either. We must not mar "His work" which is perfect. We dare not "lay anything to the charge of God's elect," seeing it is he who justifieth them on the principle of the new covenant,—"by grace through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than to a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead! Rom. 11: 15. This I had supposed to be in harmony with the promise to Abraham, that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles, and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the Bible. Read it with care,—"What shall the receiving of them be but life from the dead?" —*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing "*but life from the dead,*" nothing but a resurrection.

This is confirmed by what is said, (5: 25,) "that blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in." Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent expectation; but, instead of this, it is said that blindness is happened to Israel *till* the fulness of the Gentiles be come in,—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then "all Israel shall be saved,"—all God's Israel,—all believers will have final, eternal salvation. They shall come out of their graves, Ezek. 37: 12, or be changed at the last trump. 1 Cor. 15: 51. This is the simple language of the apostle; their reception is "*life from the dead,*" or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to *destruction*, as a means for converting the world. Deut. 28: 61; Isa. 65: 9, 15.

The apostle defines the Jew, Rom. 2: 27, 29. "He is a Jew who is one inwardly, and circumcision is of the heart." "They are not all Israel who are descended from Israel; the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. 9: 6, 8. Ye are all the children of God by faith in Christ; Christ is "*the seed*" to whom the promise is made. Gal. 3. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written,—"if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29. Believers constitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "*his at his coming.*" Them "God will bring with him." 1 Thess. 4: 14. Now as these are the children of promise, who are counted for the seed,—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently under its *curse*," not under the promise of the new covenant. "Wrath came upon them to the uttermost;" not the promise to national restoration. Deut 28: 44; Rom. 11: 9, 10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction,—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "*yea;*" so that every honest inquirer, who will follow the word and Spirit of God, may come directly out into light. No one need be in doubt as to who the *real* Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware.

When this Judaistic notion of a national restoration was dissipated, there was nothing in prophecy, which, to my mind, would delay the Saviour's coming. The next step was to ascertain,

7. The time. After having read, reflected, and prayed for weeks to know what God has revealed on this point, my mind was relieved, as is often the case with an anxious inquirer. The different positions of prophecy that seemed isolated and somewhat confused, were arranged in my mind in the most perfect order, and sweetly impressed on my heart. As thousands of young converts have felt, when emerging from darkness into the light, so I felt when I leaped up and said, the second advent is as plainly revealed as was the first. It is revealed in connection with the first, in the very place where we might most naturally expect to find it. The more frequently my mind reviews the ground it then traversed, the more clear and satisfactory does the conclusion seem that the second appearing of Jesus is just at hand—this very year. Acts 3: 21, 22. All the prophets have foretold it. Then the prophet Daniel has. If he has foretold it, it must be in chapter 8: 13, 14, for in this place we have the longest period named in his scheme of prophecy. It must be foretold here, because this prophecy reaches "to the end." It is the time appointed when shall be "*the end.*" vs. 17—19. The inquiry was, "How long shall be the vision?" &c. In reply it was said, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." The cleansing of the sanctuary was explained by Jesus, Matt. 13: 40, 41, "In the end of this world he will gather out of *his kingdom* all things that offend," &c.

In 2 Thess. 1—8, we have the prophecy of the Man of Sin, who has his origin in a "falling away" from the purity of the gospel. He has his seat in "the temple" or sanctuary of God, which of course cannot be cleansed till he be destroyed by Christ, "at his coming." Here we have the sanctuary cleansed. Paul's prophecy is the perfect counterpart of Daniel's. chap. 7: 21, 22. The little horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints, and the time came that the saints possessed the kingdom. The coming of the Ancient of Days to judge this wicked power, answers to the destruction of the Man of Sin by the brightness of Christ's coming. The treading down of "the sanctuary and the host" during two thousand three hundred days, looks just like the prevailing of the little horn, "till the Ancient of Days came." Here there is no need for imagination,—nothing but a plain comparison of plain prophecy. Jesus says that he will purify his *kingdom* "in the end of the world," Paul says of the Man of Sin, sitting in the temple of God, whom the Lord will "destroy with the brightness of his coming." Does not this harmonize with the prophet, who gives the length of the vision, and "the time appointed" when (shall be) "the *end?*"

Though the vision extends to the cleansing of the sanctuary, to the end, (8: 17,) to the coming of the Ancient of Days, and the judgment, (7: 22,) yet there is no date; and without a date, the two thousand three hundred days is no revelation of the time. The prophet avers that "none understood it." 8: 27. No one could understand without a date. After this beloved prophet had prayed with special reference to the subject of the eighth chapter,—the sanctuary,—the holy mountain of God, Gabriel was again commissioned, in answer to his entreaty, to explain "*the vision.*" Gabriel, who was "seen in the vision," was he who was named, chapter 8: 16. He is not named in chapter ninth, nor is there any vision here recorded. The necessary conclusion is, (if we confine our minds to the prophecy,) that Gabriel explains further "the vision" of the eighth,—the vision of two thousand three hundred days, which, being without a date, could not be understood. Therefore, he says, "*Understand* the matter and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." ver. 24. Then he gives it a date. "Know, therefore, and understand,

that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times" ver. 25. From this date there were seventy times seven years, till Christ's crucifixion; therefore, we learn the nature of the days as well as the period whence to reckon them. The two thousand three hundred days are unquestionably periods of the same length with the seventy times seven. Had they been days of twenty-four hours each, the sanctuary would have been cleansed long since. Whereas, it is not yet cleansed, nor will it be, as we learn from the New Testament, till the end of the world. The seventy weeks are "cut off," or, as Dr. Gill has it, "cut out." They must be cut off or cut out from something, and they cannot be cut off without leaving a remainder. The vision including the two thousand three hundred days is the subject of explanation. Gabriel said, "understand the vision;" therefore, the seventy weeks, unless we travel out of the record, must be cut off from the two thousand three hundred days. There is nothing else from which to cut them. If so, the conclusion is irresistible that as the seventy weeks ended near the crucifixion or ascension, the remainder will end this year. Thus 70X7=490—2300=1810. 1810 added to A. D. 33, makes 1843. The date is from God—the lengths of the periods are of God—their number is of God. The God of truth teaches us by Gabriel that they reach to "the end,"—"the last end of the indignation;" therefore I believe with all my heart. The obscurity is probably no greater than in any other portion of prophecy. The second advent is as plainly noted in "the scriptures of truth," as was the first. We know that the Jews, however *plausible* might have been their objections to believing in Jesus as their Messiah, sinned grievously in rejecting him. We learn the degree of their sin by the dreadfulness of their doom. But they had not a tenth part of the light which we enjoy to enkindle faith. How sinful, then, must we be, who reject "the coming One,"—put off the cleansing of the sanctuary,—perpetuate the prevalence of "that wicked one," and delay the church's triumph in the Redeemer's glory for a thousand years. Beware! O beware, lest in your unbelief you only behold and wonder and perish. You, my brethren, who disbelieve, do not think more of yourselves, nor are you more esteemed by your fellow-men than were the rulers of the synagogue, whom Paul addressed. Paul was as lightly esteemed by them as any second advent brother is by you. My appeal is to the Searcher of hearts, that I do not in heart despise or denounce my brethren. No, no; I have been in the dark too long. But I am bound with you to meet "the coming One," and I dare not forbear to speak plainly, though at the hazard of your displeasure. We shall all find, very soon, that the displeasure of our fellow-creatures is naught to be dreaded. We can all afford to lose the approbation of man; but who can, in view of the opening judgment, hazard the approbation of his conscience or his God!

When the passages above quoted, were brought into order in my mind, what could I do but believe that the event here predicted, would in all probability occur this year.* It is true, that the stupendous nature of the event overwhelmed me,—well nigh crushed me; but there is no more difficulty in believing that this is the year, than any one future, except that it crosses our natural feelings, breaks in upon our projects, or excites the opposing spirit of evil. As for me, I have not for years wanted to form any projects or cherish any feelings, but such as please God. Therefore, if we believe in any time, it is clear that it should be the time he has fixed. We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, every thing relating to this world seemed at stake. To admit the truth, was probably to forfeit the friendship of those whom I had most highly esteemed. Every thing of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth was never admitted with a more complete survey of consequences. I did not see any thing with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition, my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. God, our Saviour, had my whole heart: so sweetly, and yet so powerfully, did he draw my soul after him, that it sensibly affected and exhausted my body. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an *hundred fold more*." My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seems as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire: their doom is seen to be so dreadful and so near, that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable: but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God—how you can be safe, when the announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves—how can our common Judge forgive you, when you fulfil the character of the unfaithful servant, and turn to smite your fellow servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers have more at stake than other men—their salary, reputation, comfort, and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children where destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as leif be found fighting the doctrine of the second advent when Christ comes, as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated —some of my feelings portrayed.

It would have gratified my own feelings to have stated what appears plainly revealed concerning the 1335 days. Dan. 12 : 12. These begin from the event named ver. 11; also 2 Thess. 2 : 7. Pagan Rome, that hindered the development of Antichrist, yielded to the influence of Christianity, so that their daily worship was taken away A. D. 508; add to 508+1335, and you have 1843. Paganism gave way and Papacy came up thirty years after.

It was my desire to have referred to the time named in connection with the sounding of the trumpets. The time is not given for the first four, but it is given for the fifth and sixth, probably to indicate to us the approaching judgment. The events named under the sixth trumpet, ended 1840. It is said that the second wo is past; behold, the third wo cometh quickly.—Rev. 11 : 14. This does not designate the year, but, taken in connection with the definite periods, it is, to my mind, most impressive. The third wo is the last; the seventh trumpet is the last; when it "begins to sound, the mystery of God shall be finished."—Rev. 10 : 7. In view of this fact, who can be indifferent? O Lord, awake the watchmen!

The signs of the coming of the Son of man are by the wicked scoffed at. Judging from what I know, many ministers and professors join in these scoffs. The majority do not scoff, but still very many seem to "take pleasure in them that do." If my feeble testimony can be received, let me say that if the signs have not been

* I see nothing on which to predicate a doubt, except it be that the interpretation is human; but this occasion for doubt, applies with as much force to every other interpretation.

given, they need never be expected. The objections now made against the evidence from the signs, would be urged with more plausibility and more effect, if they should be repeated.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as brother Brown's, and she was brought by nothing but the word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and *she* was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose, and perish. It is true that there were miraculous powers attending Paul; but observe *that* is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature—as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." *All* ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have: they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

If any desire, as one did, that there should be, beside these spiritual influences, miracles and signs, to convince them of the truth of the second advent, let me assure you that the "miracles and signs" are furnished.—Where? Just where we might expect to find them; where they should be, in order to *confirm the revelation of God on this subject.* These proofs that the doctrine of "the glorious appearing" is of God, are not wanting. They are as abundant to prove this as to prove the Messiahship of Jesus, or any other truth; so that now we want nothing but the Spirit to aid our infirmities, and dispose us to believe that word, which is confirmed by both "*signs and miracles*," that Christ will come when the signs he himself has foretold have been witnessed, and the prophetic periods terminated. It was *faith* that was wanting in the rulers of the synagogue, *not signs*; so it is faith in the more sure word of prophecy that is now wanting. It is painful to see how many make this want of faith, which is itself a striking fulfilment of Scripture, an objection. Jesus solemnly inquired, "When the Son of man *cometh*, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world, co-operate to create that token. Surely, I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. 1: 8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which *is to come*." The last clause, literally rendered, may read *The coming One.* Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come, when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, Luke 19: 11—13—"He spake a parable to them, because they *thought the kingdom* should immediately *appear*." The disciples where expecting the kingdom, Acts 16. It shall be set up at his appearing, 2 Tim. 4: 1; and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. 15: 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One.* If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware, how you omit to preach the coming of Jesus. By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of opening judgment, repent, be baptised and believe in Jesus, *The coming One.* Amen!

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust on any worldly thing.—*a Kempis.*

IMPORTANCE AND INFLUENCE OF THE SECOND ADVENT FAITH.

The writer of the following, is the Methodist Episcopal clergyman at Harrisburgh, Pa. It is addressed to a female member of the M. E. Church, in Paterson, N. J., where he had been stationed two years.

"My Dear Sister,—Your truly acceptable letter, afforded me a good degree of satisfaction, inasmuch as it clearly evinced that not only you, but four or five of your class leaders, and a number of our dear friends, and not a few who are ardently attached to me in Paterson, are occupied as they should be, in contemplating the near approach of our adorable Lord. You also informed me that your dear pastor is desirous to know my sentiments on this momentous subject.

"I have unhesitatingly, and boldly proclaimed the coming and kingdom of Christ, in all the charges I have supplied for several years past, when, for aught I knew, I was the only minister in the place that thus preached. As to the effect of conversing and preaching on this subject, I have been favored to see such an influence as evinced most clearly that Jehovah sanctioned the effort, honored the speaker, and blessed the hearer. Believe me, my dear sister, that the effect produced was not like the morning cloud, and early dew. No, truly, months afterward, the increased spirituality, improved devotion, advancing holiness, and corresponding happiness of those who were affected, proved indubitably that they grew in grace and the knowledge of our Lord Jesus Christ. When I have preached expressly on this subject,—which I have often—the congregations were unusually interested, and in every instance wished to hear more anon of the same matter. Indeed, I have seen a vast assembly convulsed—believers enraptured, and careless sinners pale, trembling, and astounded. One difficulty I will name: viz., when persons, religious or irreligious, become interested in this matter, they are exceedingly prone to endeavor to grasp the whole subject at once, and with undue haste, to seek to know in an hour, what will require months of serious inquiry. In this place, the capital of Pennsylvania, my most devoted members are those who attend the midnight cry: 'Behold, the bridegroom cometh.' Here, all my books on the millennium have been in constant requisition, and many feel that they could cheerfully spend the midnight hour in conversing or thinking on this theme. Many and many a night I have been poring over my Bible, with this absorbing inquiry, when and how will the Lord appear, and what will be the signs of his coming, the circumstances preceding, attending and succeeding? And now, my sister, allow me to say, respecting myself, that, looking for, and hasting to the coming of the Lord, has a most hallowing and exhilarating influence on my mind and heart, my sentiments and passions, my principles and conduct, and by a careful perusal of the New Testament, you will find that this especially sanctified, sustained, and comforted the Apostles, their successors, and all the apostolic Churches. How much more then, now that ages have passed away, should the expecting Church look for the coming of the Lord? You were right in informing our friends that in your opinion, I intimated to you that though in some particulars, I did not agree with Messrs Litch and Miller, yet in the leading truths their sentiments are scriptural."

WESTERN NEW YORK.

Dear Bro. Southard,—Allow me to acknowledge through your paper, the goodness of God during my labors in the Western part of this State. After spending one day and evening with our dear friends in Albany, at the "house of prayer," I hastened on to Jamestown, Chautauque Co. Here I met with my old friend and class-mate, Elder A. Chapin, pastor of the Baptist Church in that place—a brother dearly beloved, and highly esteemed. He is full in the faith of the advent nigh, and is warning the people to be hourly prepared for the event. Having spent a week there in lecturing, we started with horse and carriage for Westfield,—22 miles—to attend a ministerial conference. The day there was profitable to us all. Several of the brethren present, expressed their faith in the near approach of our Lord. Though all were not decided on the time, yet all seemed interested in the "blessed hope." I preached in the evening to a large and attentive audience. In the morning brethren Wilson, Chapin, and Swain proceeded with me to North East, Pa., to attend a Second Advent Conference; arrangements having been previously made by Elder Wilson, an old and faithful missionary in that region. The people flocked

to hear, and many are rejoicing in the hope of being so soon in the company of the patriarchs, apostles and the Lamb. I lectured once at North East Village, after the Conference closed—also at Quincy, and Salem—and on my return, at the tent meeting at Rochester. The Lord has been with me, and he has "promised to be with us to the end." The people in the country are anxious to hear on the subject of our Savior's approach. In the midst of opposition and unbelief, there are many who love the appearing of the Lord. They are looking for his approach. To all the friends who so kindly entertained me I would say, may grace, mercy, and peace abide.

Yours truly, N. Hervey.

New York, July 8, 1843.

LETTER FROM MARYLAND.

Princess Anne, Somerset Co., July 6th, 1843.

Dear Bro. Himes,—I take the liberty of writing you a few lines, although I am a stranger to you. I was born in 1800, in Europe, in a Roman Catholic country, one of the ten horns of the beast (Portugal.) I emigrated to North America, and settled at Baltimore just before the last war. I continued a Catholic until about 1818, at which time I was converted to the doctrine of Methodism; but recently I have embraced Miller's false prophecy, (sneeringly so called,) but to me, it is and has proved to be a soul-reviving and heart-cheering doctrine. When I first heard of Millerism, I was full of prejudice, and was among the scoffers, until, accidentally, one of the daily Midnight Cries fell in my way. I took it up to read with the avowed purpose of ridiculing its contents. I had not read half of it before my prejudice began to shake, and I continued to read on until I read the whole. I formed a resolution that I would say no more against Millerism until I was satisfied in my own mind whether it was true or false.—This was about the last of December, 1842. The next day I tried to get more papers to read, but could find none; and as I had seen, in the paper that I read, proposals to print the Midnight Cry weekly, and as I was anxious to be satisfied in my own mind, I got my next neighbor to join me, and sent for the Cry. You may suppose I awaited the arrival of it with interest. I received five nos. at once. I commenced with the first, took my Bible, read slowly and carefully, and referred to holy writ. I was engaged in this way, day and night, for better than a week, without attending to any thing else. The result was, the more I read the more I wanted to read: my prejudice gave way; I began to believe, but was somewhat backward in coming out.—I began to advocate the doctrine on all proper occasions (as I thought,) openly and fearlessly. I thought that others would be brought to believe with me, by the same means. I began to lend my papers to one and another, but my expectations were not realized.—However, I have not been discouraged, although I have to contend with my own brethren, and sinners too. I have tried to get subscribers to the Cry, but from the number that came to this post office, (five,) you may judge my success.

The object of my writing to you at this time is, to see if you can contrive by some means to send some of the brethren this way to lecture on the fulfilment of the prophecies, and the second advent in 1843. If any will come, they may expect to find opposition; but I know of some in this village, and the next, a few miles off, that will gladly receive them and accommodate them.

I remain your friend and brother in the Lord,

John V. Pinto.

CAMP MEETING NEAR MIDDLETOWN, PA.

In the haste of copying the letter respecting this camp meeting, a mistake was made in the dates. We now give the notice *corrected*.

A camp meeting will commence, Providence permitting, Friday, July 28th, a mile and a half from Middletown, the same distance from High Spire, eight miles from Harrisburg, half a mile from the rail-road, a quarter of a mile from the turnpike and the Pennsylvania Canal. Passengers from Philadelphia arrive at the place by rail-road at 3 P. M. It can be easily reached from Lancaster, Little York, and Carlisle.—The meeting will probably continue ten days. Of the best speakers whom God has raised up in this cause, it is expected that three or four will be present, but we cannot now announce their names. The owner of the ground gives the use of it, together with two large farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

LETTERS RECEIVED DURING THE WEEK ENDING JULY 11.

Postmasters.—Brimmersville, N. Y., 37½cts.; Ea. Greenwich, R. I.; St. Albans, Ill.; Bristol, Conn.; Copenhagen, N. Y.; New Castle, Ky.; Freetown Corner, N. Y.; Royalton, Vt.; Wales, Mass.; McLain's Mills, Me., each $1. Hillsboro', O.; Bethel, O., each $2. Pittsburgh, Pa., $5. Middlebury, O.; Allenton, Ala.; Norfolk, Va.; Rensselaerville, N. Y.; Ea. Hamilton, N. Y.; Cutchogue, L. I.; Fort Decatur, Ala.; Kennebeck-Port, Me.; Hagerstown, Md., (distribute the numbers not taken;) Bennington, Vt.; Bath, N. H.; Fruit Hill, R. I.; Melvin Village, N. H., (A. Walker's paper has been sent;) Harrisburg, N. Y.

Individuals.—Aaron Clapp, $2. James Wise and James Marsh, each $2. A subscriber, Cleveland, O.; R. E. Ladd; Homer Caswell, each $5. Wm. Rogers, $10. L. Caldwell, Wm. S. Taylor, C. Merchant, Lewis Hurd, Dyer Austin, John V. Pinto, L. D. Fleming, E. C. Galusha, and Stanley G. Hill.

For the Midnight Cry.

"BEHOLD HE COMETH WITH CLOUDS."

Rev. 1: 7.

Behold—behold, he cometh
To set the captives free;
The morning light appeareth,
The dawn of jubilee,
When all God's chosen people
Shall each their tribute bring,
And hail him Prince of Zion,
Their everlasting King.

Behold—behold, he cometh,
But not as when to earth
He came to be a suff'rer,
In mean and humble birth;
When nought but Bethl'hem's manger
A birthplace could afford
To him who *seemed* a stranger,
But was our common Lord.

Oh, no; his second coming
Shall other thoughts inspire;
Our God shall come in grandeur
To set the world on fire,
And gather home his people
To reign with him above,
Forever in his presence,
The objects of his love.

Now, with the clouds of heaven,
Our God shall soon appear;
The day of our redemption,
We feel is drawing near—
The day of our rejoicing
When all thy saints get home;
Oh, hear us, Lord, we pray thee,
And let thy kingdom come.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cts.
3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent. 18 3-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John. 12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The present Crisis, by Rev. John Hooper of England. 10 cts.
9. Miller on the cleansing of the sanctuary. 6 cts.
10. Letter to every body, by an English author, "Behold I come quickly." 6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "*The End not yet.*" 10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch. 10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ. 18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
20. " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4 cts.
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. 12 1-2 cts.
24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12 1-2 cts.
27. Synopsis of Miller's Views. 6 1-4 cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18 3-4 cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12 1-2 cents.
31. Starkweather's Narrative. 10 cts.
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THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, JULY 20, 1843. No. 22.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
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THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams st., (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

STATEMENT,

TO ALL THE FRIENDS OF THE SECOND ADVENT CAUSE.

DEAR BRETHREN:—

Those of you who have read the "Midnight Cry," will remember that we proposed to unite it with the "Signs of the Times," at Boston, in case there was not sufficient encouragement to support both papers without embarrassment. On seeing this statement, Bro. Fitch voluntarily published an appeal for its support. From the interest shown in various quarters, we feel assured that we shall get through with the present volume without much difficulty.

The question will then arise (if time continues) whether we can publish another volume without embarrassment. This I wish to settle; for I do not think it right to assume responsibilities which I cannot meet. The brethren, so far as I know, are anxious to have both papers sustained. If this is done, it will require an increase of *paying* subscribers—or liberal donations.

We propose, then, under all the circumstances, to commence the next volume of the "Cry" in this city, and go on as in time past, so long as we have the means. When we come short, or find we are not sustained, let all understand that the "Midnight Cry" will be removed to Boston, and united with the "Signs of the Times," and published under this head:

THE MIDNIGHT CRY,
AND SIGNS OF THE TIMES.

Bro. Southard will be continued in the editorial department.

Let all remember that the "Signs of the Times," at Boston, was the first paper we published, and that it holds a very important place in the work. It hardly sustains itself now; as we have established several other papers, in different parts of the country, it was to be expected that the patronage of the "Signs," would be diminished. But it cannot be given up while we have need of such publications.

We ask, then, that the friends will consider the whole matter, and do what they think will best subserve the cause. JOSHUA V. HIMES.

New York, July 18, 1843.

THE MEETINGS AT WILLIAMSBURG

Were continued from July 9th to the 16th. The ground was so near the city, that few stayed on it constantly, and the attendance was made up of brethren and sisters who could go only occasionally, and of careless persons who came to gratify curiosity. Some came on purpose to make disturbance, but they were remarkably restrained, while on the ground. One evening they withdrew to a neighboring field, and held a mock meeting, where they uttered the most horrid blasphemies, but even there, they seemed to be under check, so that they did no harm.

Several interesting testimonies were borne during the meeting to the power of truth. On Sabbath afternoon, more than 2000 persons being present, Bro. Himes spoke on some of the simple proofs that the time may be known, and that it ends this year. A man who was once a Methodist, but is now a Universalist, interrupted the meeting, and at the close undertook to expound some passages in Christ's discourse, recorded Matt. 24: so as to make them show that we shall know nothing about the time till he comes, notwithstanding all the pains he took to give signs, with the solemn injunction, "Then know that it is near, even at the doors." At this the thoughtless crowd who had gathered around him, shouted applause, showing how glad they were to think that nothing could be known of an event they did not love. We did not attempt a reply, choosing to let this instructive exhibition of feeling preach to those who love the appearing of our Lord. We have reason to believe the meetings were not in vain, though the truth preached will rise up in judgment against some who heard.

A PAMPHLET IN FRENCH.

La Voix Des Ecritures Saintes, touchant L'Avenement De Notre Seigneur Jésus-Christ, PAR. N. N. WHITING. [Translation] The Voice of the Holy Scriptures concerning the Coming of our Lord Jesus Christ. BY N. N. WHITING.

This important work is now in press. It will contain about 36 pages, mostly occupied with brief propositions and Scripture proofs, in the style of Br. Miller's Synopsis. It is designed for circulation among the French in our large cities, in Canada, and Europe.

Of course, we can expect but little money from the sale of it. We hope many will help send the voice of warning to the people from among whom arose that noble army of martyrs, the Huguenots. We should be happy to send them wherever ordered.

BR. HIMES expects to visit Rochester in the course of a week or ten days. He is making arrangements and if practicable, will visit Buffalo, Detroit, and Cincinnati soon, with Bro. Storrs, or some other co-laborer.

EXPENSE OF TRAVEL.—The fare from New York to the camp meeting in Middletown, Pa., is $8 by the quickest lines. The fare to that commencing to-day is only 25 cts. It is a comfortable and healthful excursion. Brn. Storrs and Chandler will be there. See last page.

POLYGLOTT BIBLES.—We have a large supply of the best edition, at the lowest price.

BRO. MILLER'S HEALTH.

A letter from his son, Wm. S. Miller, postmaster at Low Hampton, dated July 10, says:

"Father is recovering fast from his illness. He was able to speak a part of the day yesterday, giving us an exposition of the second chapter of Joel. He will soon be able to be in the field again."

It should be remembered that this was at a small Baptist meeting house, and our friends will not expect that he can yet bear the fatigue of traveling, and lecturing to the crowds who would flock to hear him.

MEETING AT TROY.

Bro. Storrs and Himes propose to visit Troy on Wednesday of next week, to hold a series of meetings, if the friends there will make arrangements, either in a suitable grove or otherwise as they may judge best.

EXCITING ORDINATION.—On the 2d of July, a young man, named Arthur Carey, was ordained at St. Stephen's (Protestant Episcopal) Church, in this city, by Bishop Onderdonk. In reply to the usual question, whether any one present knew of any impediment, Dr. Smith, rector of the Church to which Mr. Carey had belonged, rose and said:—"There is a most serious and weighty impediment," and proceeded to state that Arthur Carey held sentiments in too close conformity with those of the Church of Rome, and referred to a protest he had made to the bishop the day before. Dr. Anthon, rector of St. Marks, also read a protest, but the bishop went on to ordain the candidate. The Churchman of July 8th, severely attacked these two D. D's, supposing they could thus secure the appearance of peace in THE Church. It was a vain effort. They were not quite ready to have Popery thrust upon them and their flocks. They have come out in a pamphlet, which proves Bishop Onderdonk to be the high-priest of Puseyism in this country. We fear "THE Church" is so far infected with Popery, that it will be easily reconciled to the publicity of the fact.

NOTE FROM BRO. S. S. BREWER.

Dear Bro. Southard,—I have just returned from the lower part of New Jersey, having lectured in many places where the people paid great attention to the subject. Deep interest was manifested by the impenitent part of those that heard, and never did they show any disposition to oppose those solemn truths, until some of the sinners in Zion came and raised the standard with the inscription, "One thousand years' millennium," or "all the Jews will be restored to Jerusalem," and then they all sang the soothing strain of "Peace, peace." May God have mercy on such stumbling blocks. Oh, sinners—sinners, heed them not. Don't tarry in the plains. The Lord is at the door.

One man came to me, and brought his Bible to compare it with mine, supposing there must be a difference. One preacher said the poor, despised Millerites were the happiest people he knew, and all of them saw alike; Baptists, Methodists—in fact, all of them, of all denominations, love each other. Not so among the sects. The people begin to see it, and Babylon trembles. Many friends, I trust, were raised up, who are now standing up for the truth. Sinners, and backsliders, and hypocrites were made to tremble.

S. S. BREWER.

New York, July 18, 1843.

The Doctrine of the Second Advent sustained by the Voice of the Church.

Extract of a Sermon preached at the Dedication of the Tabernacle, May 4th, 1843, by Rev. S. Hawley.

All are ready to admit, that if we are correct in our view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in our view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number. This I will proceed to show.

Seven points of doubt or dissent have been raised, in reference to the Advent, by our opponents. These points I will specify. 1. The fourth kingdom of Daniel. 2. The little horn of the seventh chapter. 3. The little horn of the eighth. 4. The length of the prophetic periods. 5. The commencement of the seventy weeks. 6. The connection between the seventy weeks and 2300 days. 7. The rise of the little horn of the seventh. These, so far as I know, are the only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the system does not rest on slight or insufficient grounds. And, as it respects the first five points, it can hardly be questioned that we have nearly the whole Protestant world with us. An admission of Prof. Stuart implies as much as this. He admits that the custom of reckoning *days* as the representatives of *years*, among the interpreters of the Old and New world, is *almost universal*. (*Hints*, p. 74.) This concession is valuable for more than one purpose. It may involve more than appears at first view. If the interpreters of the Protestant world are with us, *as to the method of computing prophetic time*, they are as to the leading features of the prophecy. This will follow as a matter of necessity. The question of the length of the prophetic numbers, must depend in a great measure on the extent of the prophetic field, or the character and importance of prophetic events. If, for instance, the little horn of the seventh of Daniel be intended to represent Papacy, and not Antiochus, the time, times, and the dividing of time, or 1260 days, the period during which the saints were to be in his hands, cannot mean so many literal days, but so many years. This all will admit. So of the little horn of the eighth. If Rome in its compound pagan and papal form, be meant, and not Antiochus, the 2300 days, all will admit, must mean so many years. So the question as to the length of the prophetic numbers, is one of fundamental importance in the system of interpretation. It has a vast bearing upon the character, and import, and importance of prophecy. The literal system of interpreting these numbers, or the system that teaches that a *day in prophecy means but a day*, changes the whole character of prophecy, and diminishes it in importance, value, dignity, and extent of scope, just as much as the difference between 2300 literal days and the same number of years! To shorten the prophetic numbers, the prophecy needs to be correspondingly cut down! The field is reduced, to answer to the chain that is to measure it! This is the alarming result of the new system of interpretation. The whole is a paring, frittering, reducing process. It strips the prophecy of its dignity, solemnity, importance, and glory. It leaves it valueless —as empty as a sound. These *day expositors* can see nothing beyond a day—the events they interpret are all of a day! The measure of the importance of prophecy is the measure of a man, that is, of Antiochus! The question, then, respecting the length of prophetic time, is one of great moment. Much hangs upon its decision. And yet a decision of this question must involve a decision as to the extent of the field covered by the prophecy. They are of necessity dependent on each other. And, of consequence, those who are with us as to the length of prophetic time, are with us as to the general field embraced in the prophecy. It is true, that, among such, there is a difference as to the application of some particular parts of the prophecy, but not as to the extent of field it covers. Some of the old writers applied the prophecy relating to the little horn of the seventh and eighth of Daniel, to Antiochus, but only in the sense of a *type* of the Antichrist to come. This, though a mistaken application, did not affect their views as to the field embraced in the prophecy, or the length of the prophetic numbers.

Now, as we have, according to the concession of Prof. Stuart, the Protestant church with us as to the method of computing prophetic time, they must be equally with us as it respects the meaning and general scope of the prophecy. And this is not left to an inference from an admission. The testimony of the highest authorities of the religious world, will show how fully we are sustained in the points specified.

1. *The fourth kingdom of Daniel.* This we claim to be the *Roman*. In this view we have the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they "are respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with* the empires of Babylon, Persia, Greece, and *Rome*." Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kimchi, David Levi, and others. In the Christian Church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and Lactantius, in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne,* Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown,† Watson,‡ Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and we might add, almost every biblical expositor of any note in the Protestant church, if we except a few who have written in our own country within a year or two. And it is quite needless to add, that those who make this application of the four parts of the image, have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

2. *The little horn of the seventh.* This we hold to be Papacy. This is no novel view of that symbol, being, as it is, the view of the whole Protestant world. See Dr. Clarke's Notes on 2 Thess. ii. chap., Croly on the Apoc., pp. 113—117, Horne's Int., vol. 4., p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitringa, Fleming, Lowman, and numerous others of our best standard expositors.

3. *The little horn of the eighth chapter, that became* exceeding great. This we believe to be *Rome*. Such was also the opinion of Horne.‖ Vol. 4, p. 191. Sir Isaac Newton, Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others. In addition to these, almost all the old writers, who applied it to Antiochus Epiphanes, did so only as the type of Rome, where they looked for the Antichrist. St. Cyril, Bishop of Jerusalem, in the fourth century, said, "This, the predicted Antichrist, will come when the times of the (Pagan) Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but they shall reign at the same time. Among these, the 11th is Antichrist, who, by magical and wicked artifices, shall seize the Roman power."

4. *The length of the prophetic numbers.* On this, little proof need be offered, as there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are representatives of so many *years*. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled*

* See Introduction, vol. 1, p. 333; vol. 4, pp. 189, 191.
† See Harmony of Scripture.
‡ Theol. Dic., p. 228.
‖ We here give a remark of this standard author: "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; *while all of them agree and correspond exactly with the Romans; and with no other power.*"

question. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says, in his Hints, p. 74, "IT IS A SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the *representatives or symbols of years.* I have found it difficult to trace the origin of this GENERAL, *I might say* ALMOST UNIVERSAL CUSTOM."

5. *The commencement of the seventy weeks.* These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has, also, long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is the beginning of the 2300 days. On so settled a point as this, we need only mention such names as Horne, (see Int., vol. 1, p. 336, vol. 4, p. 191,) Prideaux, (see Connection, pp. 227—256,) Clarke, (see Notes on ninth Daniel,) Watson, (Theol. Dic., p. 96,) William Howel, LL. D., (Int. of Gen. His., vol. 1, p. 209,) Scott, and Cunninghame.

The two remaining points are those, which, among that class of our opponents who in the main agree with us in the preceding, are the most seriously questioned, and respecting which less light is afforded by biblical expositors. And yet in our views of these we are sustained by the general views and reasonings of many expositors, and by the direct testimony of the most able writers.

6. *The connection between the* 2300 *days and the seventy weeks.* This connection we think plain, and in proving it we are much aided by the learned world. This aid is furnished both directly and indirectly—a few plainly testifying to the fact of the connection—the many affording us one of the most decisive arguments proving it. The argument is based upon the literal meaning of the Hebrew word, which, in our version of Daniel ix. 24, is rendered "determined." That the word means literally, *cut off*, or *cut out*, we have the highest authority. This fact, viewed in the light of the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, and the instruction given, must be decisive proof of the connection between the two periods. Daniel had had a vision before this time, reaching to the time of the cleansing of the sanctuary. This he was told would be at the end of 2300 days. At the time Gabriel appeared to him, he was earnestly praying for the restoration of his people, and the cleansing of the sanctuary, having previously ascertained from books that the seventy years of captivity had expired. The angel, having received orders to fly swiftly, appeared to Daniel, and stopped him in the midst of his prayer, and gave him further instruction. He directed him to "*understand* the matter, and CONSIDER THE VISION." A reference to that would teach him that the object of his prayer could not then be granted, the end of the 2300 days being far in the future. The angel then assured him that seventy weeks were *cut off* for his people and city, during which time Jerusalem should be rebuilt, with the walls, and at the end of which an atonement should be made for sin by the death of Messiah; and after that the city and sanctuary should be destroyed, and remain desolate until the consummation or completion of the time, and that which was determined should be poured upon the desolate. Now, as this was evidently an explanation of the vision of the 2300 days, and as the seventy weeks were *cut off from*, or *out of, it;* and as the instruction of Gabriel reached beyond the termination of those weeks, to the destruction of Jerusalem by the Romans, and onward, during a long period of desolation, to the consummation or completion; the inference seems irresistible that the seventy weeks are not only a part of the 2300 days, but the first part of them. This being so, the commencement of the two periods must be the same. But I will here allude to authorities for thus rendering the word. It will not be too much for me to say, that this is nearly or quite a settled point among the best scholars. In an old work, entitled, "A six-fold commentary on Daniel," published in London, A. D. 1608, I observe it is rendered *cut out.*

Dr. Gill, a distinguished divine and scholar, thus renders the word, and quotes many of the first critics, who agree with him.

Hengstenberg, who enters into a critical examination of the original text, says,—"But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands, from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) *as a period cut off from subsequent duration, and accurately limited.*" *Christology of the Old Test., vol.* 2, *p.* 301. Washington, 1839.

Gesenius, in his Hebrew Lexicon, gives *cut off* as the definition of the word; and many others of the first standing, as to learning and research. And, besides, several versions have thus rendered the word.* And we might add, that this is admitted to be the true rendering of the word, by our best Hebrew contemporaries, such as Bush and Seixas, though opposed to our views.

We also have the direct testimony of Prof. Bush, the learned Joseph Wolfe, and others of our day, that the seventy weeks are a part, and the first part, of the two thousand three hundred days. Dr. Wilson, of Cincinnati, who is the highest authority in the Presbyterian church, in a recent discourse "On cleansing the Sanctuary," says, —"I undertake to show—that Daniel's 'seventy weeks' is the beginning, or first part of the 'two thousand three hundred days,' allotted for the cleansing of the sanctuary: that Daniel's 'time, times, and a half' is the last or concluding part of the two thousand three hundred days." This may be deemed sufficient on this point.

7. *The rise of the little horn of Daniel seventh.* We believe that Papacy, symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or any other ruler, or power. This decree, though issued A. D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, we are sustained by Croly, (see his work on Apoc., pp. 113—117;) G. T. Noel, (see Prospects of Ch., p. 100;) Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p. 28;) Keith, Vol 1, p. 93; Encyclopedia of Rel. Knowl., art Antichrist; Edward King, Esq., and others.

It is thus we are sustained, in the views we cherish, by the plain teaching of the prophetic pages, and by the highest authorities of the religious world. In all the points that are disputed, we have the sure word of prophecy to guide us, and the best of human authority to sustain us. This fact will put to blush the accuser, who charges us with holding *novel, fanatical,* and *heretical* views. Let him thus charge the high authorities quoted above—men of the most distinguished talent and extensive learning, the brightest ornaments of the church, and the best standard expositors. With them, in the path of truth, we feel we shall not suffer.

In the light of what has been shown, to what conclusion are we necessarily brought? If we are right in the points considered, the conclusion is not to be resisted that the *end is at hand.* If we are not mistaken as to the *extent* of the prophetic field, the *length* of prophetic time, and the *dates* from which to reckon such time, all must concede that the present period is that which is to witness the grand termination of all earthly things. And the Christian world assure us, that, in the main points, we cannot be mistaken. As to particular dates, we have such high authority, such light from the prophetic pages, such confirmation from the events of Providence and the characteristics of the present times, as to give foundation and strength to our faith. We must, in all honesty, believe, in view of the accumulating evidences around us, and the prophetic declarations before us, that the reign of Christ, long looked for and desired, is near at hand.

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—The verb *chathak* (in the Niphal form, passive, nechtak) is found *only* in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, or CUTTING OFF. In the Chaldeo-Rabbinic Dictionary of Stockius, the word "*chathak*" is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut,* to cut away, to cut in pieces, to cut or engrave, *to cut off.*

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase châthikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "præcisa est"—WAS CUT OFF.

In the literal version of Arias Montanus, it is translated "decisa est,"—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisae sunt"—*were cut off.*

In the Latin version of Junius and Tremellius, nechtak is rendered "decisae sunt"—*were cut off.*

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμήθησαν, "*were cut off,*" and in the Venetian copy by τετμήνται, "*have been cut.*" The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinical authority,* and *that of the earliest versions, the Septuagint and Vulgate, give the* SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

THE MIDNIGHT CRY.

THURSDAY, JULY 20, 1843.

PERPLEXITY OF NATIONS.

Most of the nations of Europe have been running in debt, and compelling the working portion of their people to pay enormous taxes, which, in the shape of interest pass into the hands of the rich. In England, a laborer, besides feeding and clothing his family, is compelled to pay, in the shape of rent, tithes, and imposts, nearly two-thirds of his earnings, to support other families in idleness and luxury.

Hunt's Merchant's Magazine, lately gave a view of the indebtedness of nations. Holland is deepest in debt.

"The population is only 3,000,000,—500,000 greater than that of the State of New York, and the debt has reached the enormous sum of 950,000,000—that is $240 of indebtedness for each man, woman and child in that kingdom. Holland has no alternative but repudiation or bankruptcy. It is out of the question to pay. New debts are annually incurred to pay arrearages of interest. This state of things defies even hope."

Here is perplexity, and men's hearts failing them for fear.

"The debt of Great Britain is $3,700,000,000. Population 25,000,000. About $200 of indebtedness to each man, woman and child in that kingdom. England yet pays her interest promptly by annual taxation."

The burdens of this tax are almost unendurable, yet Government still manifests the same wasteful extravagance, in pampering its favorites. After referring to some of these facts, the editor of the Albany Argus says :—

"Cross the ocean to Europe—traverse that land in every direction—witness her half-clad peasantry—her mud hovels for her people, and her palaces for her rulers: go to her manufactories, the famed seats of her greatness and her power, and there witness her half-starved, blear-eyed, and deformed laborers—not overlooking the moral blindness and ignorance of even her medium classes,—and then on the contrary, mark the officers and menials of government pampered, amid this vast lazar-house of human woe."

Surely, we may now expect, that "for the oppression of the poor, and the sighing of the needy," the Lord will arise—that the FOURTH BEAST, dreadful and terrible, which devours, breaks in pieces, and stamps the residue with its feet, will soon be destroyed, and the sanctuary cleansed.

THE LAND FILLED WITH VIOLENCE.

When the Lord gave the land of Canaan to his people, he charged them, saying: "Ye shall take no satisfaction for the life of a murderer that is guilty of death. Blood defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not the land, for I the Lord dwell among the children of Israel." Numbers 35 : 30—34.

If a slain person were found in the field, the people were required to sacrifice a heifer, over whose bleeding body the their elders were to wash their hands, and say: "our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel." Thus were they to express their horror of murder; and their sense of the pollution that the country was supposed to contract by the blood that was spilt in it.

In six months from the first of January last the newspapers have reported in the United States, TWO HUNDRED AND FIFTEEN murders, by guns, pistols, bowie knives, &c., besides 950 accidental deaths, and 86 suicides.

If such are the published facts in this boasted republic, what must be the amount of guilt, in the whole world accumulating under the all-seeing eye, and what a revelation will be made, when the earth shall cast out her dead, and no more cover her slain Soon,—too soon for the earth-loving multitude—will that disclosure be made.

HOLINESS OF HEART.

"Who shall stand when he appeareth? Who shall abide the day of his coming?"

In these days of scepticism, there is so much barren, speculative faith, that floats on the surface of popular opinion and superstition, that the simple, childlike faith of the scriptures, the whole-souled trust, that lays hold like an anchor on the substance and evidence of things not seen, is rarely understood by the term, FAITH,—yet this alone is the saving faith of the gospel;—faith, in God's word, in *every* word which he hath spoken. Here the believers in the second advent REST, and rejoice that God is true, that heaven and earth may pass away, but that his word can never fail. The Lord Jesus has promised to come again, and we believe that promise. He has also said that when we see certain things come to pass, we may know that our redemption draweth nigh. These things are now daily fulfilling before our eyes—we therefore know that he is near, even at the doors.—Having this glorious assurance and hope within us, we rejoice with joy unspeakable and full of glory, and our constant desire is to purify ourselves, even as he is pure, that when he appeareth, we may be like him. The apostle exhorts us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If the humble followers of Jesus ever needed the cleansing and holiness here enjoined, surely the despised band, who are now waiting for his appearing more imperatively need its fullest power. Infinite mercy has opened our hearts to understand His sure word of prophecy, and inclined us to receive the truth of its teachings, that "the end of all things is at hand." Seeing these things are so, we anxiously ask what manner of persons we should be in all holy conversation and godliness. We dare not measure ourselves among ourselves, nor look back to the standard of piety in the church, in this or past centuries, but refer alone to the law and the testimony. We see our calling, that not many wise, or mighty, or noble are called, and we rejoice that though we are foolish, and weak, and despised, yet God hath chosen us, in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption. Here we perceive that we may not glory or trust in flesh, but in the Lord, by whom alone we are cleansed and perfected in holiness. It is through faith in Jesus' name that we are fully saved from our sins. According to our faith, it will be done unto us. If we reckon ourselves dead indeed unto sin, (and continue to believe,) from that hour we are alive unto God, and free indeed. Faithful is he who hath called us, who also will do it. This is the privilege of every Christian. How earnestly then should every believer in the immediate appearing of the Master, seek that entire consecration and holiness, without which no man shall see the Lord. C. S. M.

WESTERN NEW-YORK.—Bro. Marsh, writing from Union Mills, July 12, says:

"I have recently visited Western New York.—West of Rochester the entire field seems ripe for a glorious harvest;—at Rochester our worthy brethren, Himes, Barry, Fleming, and others were sowing the good seed: and a deep interest was apparent in the minds or many in that city and surrounding community, on the speedy coming of Christ. I left my good brethren, Peavy, Teall, Johnson, Coburn, and others, engaged in a camp-meeting at Sennett, near Auburn. The powers of darkness were against them, but the Lord was with them, and I hope to hear of glorious results from that meeting.

"I shall now be measurably freed from the cares of the Palladium office, and hope soon to be in the field with my dear brethren, proclaiming the coming of the Lord."

SCHOOLS IN NEW YORK.

THE LITTLE HORN PREVAILING.

That the Public School system in New York City has been changed by a disgraceful trick of legislation is a well-known fact. When the interests of the children in a community of three hundred thousand were concerned, the laws regulating the schools for their instruction should have been changed only by the most careful hands, guided by cool heads, watchful eyes, and honest hearts. The necessity should have been manifest, and ascertained by the thorough investigation of able and disinterested committees. The parents and friends of the children should have been heard in a deliberate answer to the question, "Shall we make this proposed change in our schools?" Even then, prudence would have taught honest legislators to wait awhile, and see if the grievances complained of could not be remedied without hazarding the evils which must attend a revolution. The course pursued was the reverse of all this. We might search in vain to find so large a community so amply provided for as were the children and youth of this city. Commodious buildings, thoroughly furnished with desks, maps, and other apparatus, faithful teachers, excellent books, and even paper, ink, quills, slates, pencils, sewing thread and needles for the girls, &c., &c., were all provided, free of expense to the scholar, and at a cost to the city astonishingly small, which was paid from the taxes on property. By this wise plan, the wealthy, without feeling it, were giving a free education to the children around them, whose intellectual and moral character must greatly affect the value of their wealth.

Immense numbers of Papists as well as Protestants were availing themselves of these precious privileges. But a few Romish priests, seeing that their craft was endangered by this free discussion of knowledge, begun to make their absurd complaints. To these the managers of the schools yielded with a complaisance in which servility too largely mingled. They withdrew the libraries, though nobody, of course, was compelled to read the books, and subjected them to a keen-eyed censorship, that they might erase sentences, pages, or chapters, or suppress whole volumes, which contained truths offensive to intolerant Romanists.

We have in our hands, a reading book, called Murray's Sequel, one of the most faultless in its style and principles, in which the beast that goeth to perdition has left his hateful tracks. The "Character of Martin Luther," and the "Execution of Cranmer," are blotted over with ink, so that those sections *cannot* be read. Two lines, containing one of the most accurate touches in Goldsmith's Traveller, are also erased, because they describe Italians thus:

> "Though grave, yet trifling—zealous, yet untrue,
> And o'en in penance planning sins anew."

Shame on the managers who did this servile work. They rightly judged that Popery could not bear to have our children taught to admire the character of Martin Luther, or remember that any body ever had the constancy to die for the truth. Those who killed the body must murder the memory of the martyrs.

All these concessions only heightened the arrogance of the papists. They organized a party in our city election, and threatened to withdraw their support from certain candidates for mayor and aldermen, unless certain legislators at Albany would trample on the well-known wishes of the people, by overturning our school system. The election was to come on Tuesday, and the law had not been passed on Friday at dark. Another day's delay would defeat the object of buying votes for partizan candidates in New York, by obstructing the education of her future citizens. It was well known that the Senate, when full, would not pass the bill: but when it was nearly midnight,—fit hour—advantage was taken of the absence of several mem

bers, and the bill passed. Then, in that dark hour, to guard against the possibility of wiser counsels prevailing by fairer measures, next morning,—one man moved a reconsideration: but voted against his own motion. Could meanness descend lower!

By such measures the education of 70,000 children was trifled with, that the votes of a few hundred papists might be secured for the party. The base offering was accepted. The priests who had been at Albany dictating the terms of the bargain, met their people on Sunday. Next day their candidate was withdrawn, and the day following their votes contributed to the triumph of the party which had thus disgraced itself. The Judge of all the earth knows we are not partizans. We rejoice that all corrupt parties shall soon cease to triumph when he whose right it is shall come to reign.

Meanwhile, the beast is being consumed in papal countries, but is making war and prevailing over the legislation of a state where four-fifths of the people profess to hate popery.

As the result of the change, the Bible has already been excluded from the schools in one ward. But the law did not favor Catholics exclusively. The principle being settled, that nothing must be taught which any sect objects to, we can have nothing in our schools but a soulless literature, which will just fit our children to become practical infidels.

The newspapers have just published a report of the Trustees of the Fourth Ward Common Schools, to the Board of Education, concerning the progress they have made in travelling back to the darkness of heathenism. Here is a portion of it.

Gentlemen.—The undersigned, Trustees of Common Schools in the 4th Ward, would respectfully represent, that since their induction into office they have entered upon the performance of their duties, and in accordance with the act of the Legislature, passed April 11th, 1842, they have visited the schools in the said ward which receive a portion of the public moneys, for the purpose of examining the books used in said schools, in order to ascertain whether said books contain anything of a sectarian character contrary to the religious opinions entertained by any one desirous of sending their children to said schools; or contrary to the said act of the Legislature, prohibiting the teaching, inculcating or practicing any religious doctrine or tenet in any school participating in the public moneys.

Previous to the examination of the undersigned, complaints had been made by the several sects known as Jews, Catholics and Universalists, and partially at their request we did, on the 27th ult. visit Public School No. 1, and primary Schools Nos. 27 and 28, and obtained and examined some of the books as used in said Schools.—We have carefully, and we think impartially, examined as many of said books as time would admit, and beg leave to lay before your honorable body the following, as the results of our investigation:

The first book to which we wish to call your attention is entitled 'American Popular Lessons.' The portion objected to by the Jews may be found on page 138, lesson, 'Reward of Goodness;' page 143, lesson, 'The Son of God;' page 144, lesson, 'Heaven;' pages 145 and 146, lesson, 'Scripture Lessons and Jesus Christ;' pages 148, 149, 150, and 151, lesson, 'Thou shalt love thy neighbor as thyself;' pages 151, 152, 153, 154, and 155, lessons, 'The Bible,' 'The Ten Virgins.' There are also some other passages.

They (the Jews) also object to the last conversation in the book, entitled, 'Conversations on Common Things;' 'The Lessons for Schools, taken from Holy Ssriptures;' the use of the 'New Testament Scriptures,' and many of the lessons in 'Murray's Reader.'

We found the Protestant version of the Bible used in said schools, of which the Catholics complain, and by them deemed injurious to their peculiar faith, and calculated to advance the views of opposing sects. ☞ They also object to the use of the "Lessons taken from the Holy Scriptures"

The portion of the different books used in said schools, objected to by the denomination of Universalists, and by them deemed calculated to teach sectarian views different from their own, may be found in the aforesaid "American Popular Lessons;' page 133, last verse of the lesson 'God always sees me,' page 136, lesson 'On Duties' eighth verse; page 141, lesson, 'Punishment of Sin,' last two verses; page 146, lesson 'Scripture Lesson,' last clause; page 154, lesson 'Ten Virgins,' last section. The selections from the Holy Scriptures are objected to on account of the heading of many of the lessons, particularly those on pages 136 and 164, the 'Punishment of the Wicked,' and the 'Last Judgment.' They also called our attention to the section headed 'Altamont,' pages 139, 140 and 141, Murray's English Reader, as well as some other books which we have not here enumerated.

If the religious opinions entertained by the Jews, are to be regarded with the same favor as those of the various denominations of Christians, (and we can see no good reason why they should not,) then we consider it the duty of your honorable body to either exclude all books from use in the schools participating in the public moneys, or withhold the money from such schools as persist in using books contrary to their peculiar belief. The reasons are obvious, for they pay their portion of the taxes necessary to support our common schools, and do not ask or receive any favor on account of their religious opinions, but are obliged by law to pay their portion of the public expense.

With the fullest assurance that the subject will receive that attention its importance seems to demand, and the whole matter amicably and satisfactorily settled, and justice be done to all the parties concerned,

We are gentlemen,
With great respect, your obedient servants,
[SIGNED] SIMEON ABRAHAMS,
DENNIS MULLINS,
THOMAS WALLACE,
WM. C. COLYER,
EDWARD B. FELLOWS,
Trustees of Common Schools in the 4th ward.

New York, July 11, 1843.

On this report, a Universalist editor comments thus:

"If any man requires more than the above to satisfy him of the absurdity and impracticability of our new School System, he must be obstinate indeed. On the principles laid down, it is impossible that *any* books inculcating reverence toward God or beneficence to man should be used in Schools, since there is scarcely an incentive to duty urged to which *somebody* might not take exception."

In this process we can stop nowhere short of atheism. The atheist has as good a right to be a censor of the press as any body else. What, then, must be the result? All reference to God, eternal life, and a coming judgment, must be kept away from the forming minds of our children the chief part of six days in the week, while positively evil influences are actively at work upon many of them, the remainder of the time. A tide of moral pollution is rolling over the land, as fatal to the soul as carbonic acid gas to the body. Sabbath Schools, and parental instruction act like vital air poured into deadly gas,—but while the last traces of Christianity are excluded from the schools, the hope of their triumph dies within us.

If these facts had been foretold to our English and Dutch ancestors, who found here a refuge from Popery, they would have considered the prediction more fanatical than that for which we are now ridiculed. How wonderful is the fulfilment of all the prophecies of the last days! The Laodicean church is boasting, "I am rich and increased with goods—I am just going to convert the world"—while the "little horn" is speaking great words and prevailing, and living faith is hardly found, on earth.

AN ILLUSTRATION.

A heedless man sees his watchful neighbor busily at work, making all snug in the roof of his house. He remembers that his own house has no roof, and feels condemned.

"What are you doing that for?" he inquires.

Watchful.—I perceive by the signs of the times, and I know from the termination of the Summer months, that Winter is close at hand, and I wish to have a comfortable home amidst its driving storms.

Heedless.—O, it is well enough to be ready all the time; these storms may come any time, but I don't believe you can ever tell when Winter is coming till it does come. My father used to tell us if we were careless, it would come when we didn't expect it. He told us to look for the signs, and be sure to have all things in readiness when they come.

Watchful.—I have seen the signs, and you see what I am doing.

Heedless.—I don't see any signs. All things continue as they have been all Summer.

Sinner, you see your likeness. Fly for shelter NOW. To-morrow it may be too late.

THE TENT MEETING AT ROCHESTER.

The design of this meeting was to awake an interest in that section of the country on the speedy advent of our Lord. Thus far, the object has been accomplished. We pitched our tent in the city of Rochester on the 23d of June, and continued our meetings in it, with some interruptions, till the 7th of July. Twenty-one lectures were given in the encampment, besides our meetings of prayer, and Bible classes.

The attendance from the city and country was large, and a deep interest on the subject of the advent was manifested by all classes. Though we found many of the same difficulties to contend with as we had elsewhere, from prejudice, and false rumors, yet the honest-hearted and candid people of that vicinity gave us a fair hearing, which resulted in a deep conviction of the truth of our views on many minds.—Very favorable reports have been made to us from ministers and laymen, some of whom have already embraced the doctrine, and design to proclaim it to the extent of their means. Some few have been converted, others have been quickened; one noted unbeliever in God and his word, has been converted to God and the truth.

We have established a depository of the Advent publications, at No. 17 Arcade, in Buffalo street, which is visited by many strangers who are enquiring on the subject; some sales have been made, but by far the greater amount has been given away. It is not expected that the receipts will meet the expenditures. But it is necessary to the work, and should be sustained, for the present. "The Glad Tidings" is published weekly, and scattered gratuitously in the city and vicinity: also on board the canal-boats going east and west; they have also been sent to Canada West. The paper contains mostly important articles before published in the "Signs of the Times" and "Midnight Cry," with such new matter as is called for, by the wants of the enterprise.—Thirteen numbers will be published, and, if needed, more; otherwise a transfer will be made to the Midnight Cry.

Having closed our tent-meeting, Brn. Fitch and Barry are now lecturing in Talman's Hall, in Buffalo street, and will continue the meetings for ten days, or more. The *lake winds* in that vicinity are quite unfavorable to the tent enterprise. We shall not pitch it again in that part of the country. Conferences and Camp-meetings, however, will be held, as a substitute for the tent-meetings.

The heavy squall which struck the tent, parted fifteen of the guy chains, and several inch ropes. It was done in an instant. The windward side of the tent was pressed in toward the audience, and by the pressure of the wind the leeward side was raised up so that the audience passed out, without an exception, unharmed; the tent itself was but little injured, and is now in good repair as ever, and ready to be pitched again when a place is decided upon. We intend, if time continues, to pitch it once more in N. E. some time in September, in the vicinity of Portsmouth, N. H., when we shall expect to see a cloud of witnesses for the truth from among the *tried* and the *faithful*.

One word in relation to the Western enterprise. It is regarded by all as a most important field of labor. Thus far I have sustained it with my only remaining available means. I have not only done *what*, but *all* I could. Our other missions have been aided;—this needs it. Shall I have help. I leave it with God to direct; and the stewards of his goods to do their duty.

We shall visit Rochester again soon. We doubt not all will be done in that vicinity which can be; but some help must be afforded from abroad to carry out the benevolent design. JOSHUA V. HIMES.

Boston, July 10, 1843.

LETTER FROM WILLIAM MILLER.

Dear Bro. Himes,—This is the first time I have wrote for six weeks or more. The time past for sixteen weeks seems to me like a dream, and a painful one too. I do not complain, God is good, and although he afflicts us by pain, disease and prostration of both physical and mental powers, yet he has the power to cause all these things to operate as means to help us on to glory. Blessed be his name, I find my present affliction has been not entirely lost. I hope it has and will prove a blessing.

Before I was taken sick last winter, at times I was very much unreconciled to my lot, as I would call it, often thinking God had laid on me more than I was able to bear. I often murmured and complained, and often prayed that I might be permitted to retire from the turmoil and bustle of the world at least for a few weeks. God granted my request, and I have been confined to my room four months, but how different from what I expected. I anticipated rest, but experienced pain : I expected to enjoy the society of my family and friends, and have been much of my time a burden to myself and them. Yet during the whole time of my sickness, my faith in the glorious appearing of Jesus Christ this year, has been stronger than I ever experienced for such a length of time before. It seemed to me so plain, so clear, that to doubt would be as wicked as to doubt the existence of a Supreme Being. And, although my pain in body was very severe, yet it was made quite tolerable by the strength I obtained through my faith in the blessed book of God's word, and the promises therein of the glorious inheritance of the saints. It appeared to me at times, that the whole plan of salvation lay before me like a landscape, and I was enraptured with the sight. I have a number of times during my sickness, felt as did Paul, "to depart and be with Christ," &c., but God has seen fit to continue me here as yet. My health is on the gain, and I think in a few days I shall be able to labor again in the vineyard, if a door should open. Perhaps none may want me now,—no matter, I will leave that with my heavenly Father and the people. The opposition in this quarter are gaining in confidence and violence, since the 23d of April is past. But they begin to rejoice too quick. We have not yet passed 1843. I want to hear from you. Not one word since brother Fleming wrote—do write. God will try our faith more than ever, depend on it, and although trials deep and sore may assail us, let us not waver, for the Lord will come, and will not tarry.

Yours as ever,

WM. MILLER.

Low Hampton, July 5, 1843.

LETTER FROM A BROTHER AT THE SOUTH WEST.

Bro. Southard,—Enclosed is an extract of a letter I was permitted to read during my stay in Philadelphia, from brother Jacob Marshall, addressed through his sister to his father's family, with whom I had the happiness to stop during the two weeks I spent in that city. It will be interesting to those who are anxious to spread abroad the midnight cry.

L. B. COLES.

NATCHITOCHES, LA., June 20th, 1843.

Dear Sister,—As a cup of cold water to a thirsty traveller, so was your epistle cheering to my soul. Yes, my beloved sister, the world think we are beside ourselves, but we speak words of truth and soberness when we declare our belief according to the unerring word of inspiration, that our Lord himself is at the door. For this they are willingly and wilfully ignorant of; and while they cry peace and safety, then sudden destruction cometh upon them as a thief in the night, and they shall not escape. But we, my beloved sister, I trust, are not in darkness, (ignorance of this matter) but I rejoice to believe we shall, as a family, be numbered among the wise who shall understand, and be ready to go in with our Lord to the marriage. I was much gratified with the account you gave of the manner in which you became interested in this (to use your own language) momentous and delightful subject. It is good and profitable neither to receive nor reject a matter of such moment without a due examination, Credulity differs from faith in this that there can be no true faith without facts, or something done or to be done, and valid testimony or evidence of these facts. The coming of Christ is a fact and a truth. It is well attested. It is confirmed by as good testimony as any other doctrine of the Bible. The time also is revealed. It is understood by some, and may be by all sincere enquirers. If any man would be wise, let him become a fool that he may be wise. If any man lack wisdom, let him ask of God who giveth to all men liberally. Christ is our wisdom. He will reveal to his true disciples all truth concerning the present state and future happiness. I believe with all my heart in the Lord Jesus, and in his glorious appearing at hand.

I preached on this subject in this place, to crowded audiences in the Court House. Captain V— and his wife are looking for this blessed hope. Others are inquiring. On last Lord's day, I baptized four precious disciples of our Lord, in the Red River, which is now, like Jordan, consecrated to God. We afterwards remembered our Lord's death by the breaking of bread. The population of Nachitoches is mostly Catholic. Like Corinth, the citizens are wholly given up to sensual pleasures. But as Christ said to Paul, "Speak, and hold not thy peace, for I have much people in this place," so is it here. There is a great inquiry among the people, what this new dootrine may be? Our Savior once said to his disciples, "O fools, and slow of heart to believe what the prophets have spoken;" so is it now. How slow of heart are the most part of professed Christians, to credit the things spoken by Daniel and confirmed by Christ and his apostles. When the Son of man cometh shall he find faith on the earth? The manner of the interrogation implies that there will be great scarcity. But thanks, praise, and glory to God, we, my sister, as a family, have obtained like precious faith with Enoch, Daniel, Isaiah, Paul, Peter and John. Let us then give diligence to add to our faith, virtue, fortitude to bear reproaches and shame, for the truth as it is in Jesus, courage to possess what we surely believe, and grow in grace and knowledge; and deny ourselves daily, taking up our cross and following our Lord wheresoever he goeth: and patiently waiting for his coming, and praising God, and laboring for the good of men: having our souls filled with the pure love of God; for if we do these things, we shall never fall, but shall receive a crown of life that fadeth not away.

EUROPEAN NEWS.

Since we last glanced at the angry nations, there have been two arrivals, with the news arising in 18 days.

We begin with the affairs in the little principality of Wales. That secluded region is not exempt from its share of distress and perplexity

"The southern portion more especially, has been the scene of a series of *emeutes*, ["outbreaks," "strikes," or "turnouts,"] which show an unhealthy tone of feeling amongst the peasantry. Hitherto their depredations have been confined to midnight crusades against toll-bars and toll-keepers, by bands of confederated laborers yclept 'Rebecca and her daughters;' but recently their boldness has become more audacious, and the magistrates have in contemplation to place the disturbed districts under military *surveilance*."

The latest papers say:

"The trouble with 'Rebecca and her Daughters" still continues: Further warrants of distress were recently issued against the persons fined for defrauding Water street gate, and the constables proceed to execute them early in the morning. They reached Brynchwith about 7 o'clock, where they were informed that the offenders had disappeared. They then went towards Talog, and on the way heard the sound of a horn, and immediately between two and three hundred persons assembled, with their faces blackened, some dressed in women's caps and others with their coats turned, so as to be completely disguised, armed with scythes, crowbars, and all manner of destructive weapons which they could lay their hands upon, and after cheering the constables defied them to do their duty. The constables then had no other alternative but to return to town without executing the warrants.

The women were seen running in all directions in alarm to their neighbors, and it is supposed that some hundreds more were concealing themselves behind the hedges, and did not intend to make their appearance unless their services were required. The whole country appeared to be aroused about Talog.

Carmarthen, June 27, 1843,—The town throughout the week has been qui t and peaceable; but on Sunday last, orders were given for the immediate departure of the dragoons for Newcastle Emlyn, where the rioters had assembled, with their numbers augmented to 15,000 or 20,000. The mob were so well armed and ready for action, that the dragoons could not enter the town until Monday morning, and the conflict that took place on Newcastle Bridge was terrible beyond description.

The soldiers were thrown off their horses, their arms taken from them, and were afterwards thrown into the River Tivy, when one of the men named Kearns, the rough rider, met a watery grave, and the others are so bruised from having fallen on the rocks below the bridge pool, that they are no more fit for service. The Union workhouse has also been entirely destroyed by fire, and it is feared that a great many gentlemen's houses will be destroyed in the course of the night. The mob, at the present moment, are in possession of the town, but a detachment of the 73d infantry, under the command of Col. Love, is expected to arrive this evening. They may retake the town, but it is generally believed that a great number must be slain on both sides before the termination of the conflict."

In Ireland, the throngs which crowd around O'Connell, are larger and larger. The numbers present at Ennis, in the county of Clare, are stated at 700,000. At his meeting in Dragheda he made a coarse attack upon the Lord Chancellor, "A man of the name of Sugden," and said: "There is not a man in the crowd, who, if he had an honest pig, would call it by such a name." By such low arts, the agitator fans the flame.

"On the same occasion, Mr. Barrett, a distiuguished repealer, talked of war, in a highly exciting speech, in the course of which he inquired—'Was there ever a country so circumstanced as Ireland for repelling aggression? With a numerous, brave, sober, and multitudinous people—every mountain a citadel—every hill a fort—every ditch a breast-work—every valley a ravine—a country in which cannon or cavalry could not act, and where all warfare must inevitably be irregular—with nothing to lose and every thing to gain by a struggle—are they not mad who would wantonly provoke it!'"

The European Times, summing up the action of Parliament, says:

"Attention is now chiefly directed to tracing the complicated social maladies under which the country labors, and various are the remedies proposed. The Government, it is clear, propose to do nothing, either in the way of coercion or amelioration. All they seem to have provided for, is the suppression, should it occur—of which there seems at present little probability—of a revolt. Mr. O'Connell still preaches peace and subjection to the laws, coupled with the assurance that if the constitution is stretched to crush the agitation, he will oppose it by force."

The convulsions in Spain have not yet subsided. The papers received July 3d stated:

"The embarrassments of the Regent are increasing. Nearly the whole of Catalonia is in arms against him, and a considerable portion of the troops sent to quell the revolt have abandoned his cause and sided with the movement. The whole of the garrison of Barcelona has declared against Espartero, and the same may be said of the garrison of Tatragona. In Valencia, the Governor was killed in an affray, and his body dragged through the streets; and the constituted authorities are put to flight."

The intelligence received July 17, is less exciting. There remain symptoms of a rebellious feeling towards the regent in the neighborhood of Barcelona.

"BAYONNE, June 28.

"Seville declared itself on the 19th. The political chief and part of the troops joined the movement. The Captain General has quitted the town. Corunna declared itself on the 18th. The Captain General and the political chief have quitted the town. The movement has extended itself in Galicia. The towns of Santiago, Lugo, Oreuse, Vigo, and Petanzos, have declared themselves. The Regent arrived on the 23d at Quintenar, and continued his march on Valencia."

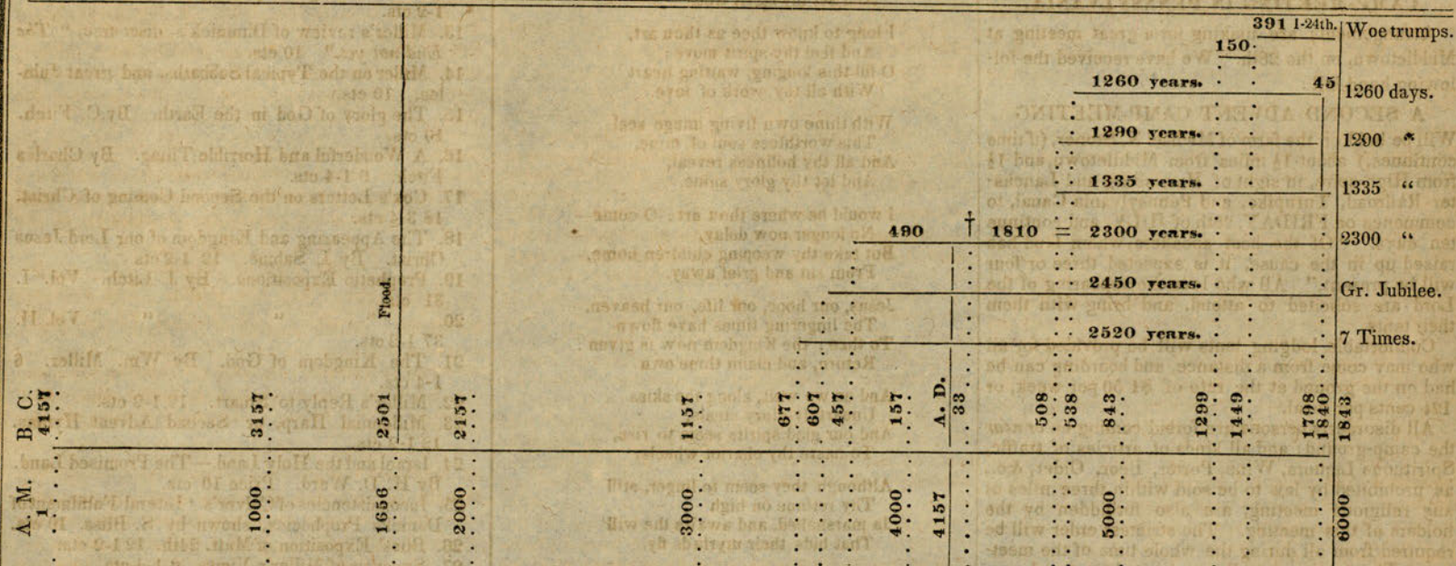
The news from the East is thus stated in the Times:

"Our Constantinople advices speak of the continuance of hostile demonstrations on all sides, but of no decided acts. Expectation, as to the future, is centred in the approaching arrival of Baron Lieven.

"From Alexandria the news is important, inasmuch as the Pacha has publicly expressed his intention of associating in the government his grandson Abbas, in consequence of his own age and infirmities, and Ibrahim's being an invalid. Unfortunately, between Ibrahim and Abbas there is a deadly feud, which, at the old man's death, may lead to civil war."

PLAN OF CALCULATING THE PROPHETIC PERIODS.

SCALE OF TIME FROM CREATION.



THE TWO THOUSAND THREE HUNDRED DAYS. Dan. viii. 14.

2300
Begun B. C. —457 Ezra vii. 12—26.

Ends A. D. 1843

2300
Take 70 weeks—490 Dan. ix. 24, 25.

1810
Add A. D. 33

1843

THE SEVENTY WEEKS. Dan. ix. 25.

7 weeks × 7 = 49 days
62 " × 7 = 434 "
1 " × 7 = 7 "

70 " = 490 "
Began B. C.—457 Ezra vii. 12–26

A. D. 33
1810

A. D. 1843

THE FIFTH AND SIXTH TRUMPETS. Rev. ix. 5, 15.

Fifth Trumpet began, A. D. 1299, July 27.
5 months = 150 days = 150 years.

Sixth Trumpet began, A. D. 1449, July 27.
1 year = 360 days
1 month = 30 "
1 day 1 "
1 hour 1-24th "

391 1-24th " = 391 years 15 days.

Sixth trumpet ended A. D. 1840, Aug. 11.

THE TIME, TIMES AND A HALF. Dan. vii. 25.

3 1-2 times.
12

42 months.
30

1260 days.
A. D. 538 Papacy estalished in Rome.

A. D. 1798 Papacy lost civil power.
45 time of the end.

A. D. 1843

THE SEVEN TIMES. Levit. xxvi.

7 times.
12

84 months.
30

2520 days.
B. C. —677 begun. 2 Chron. xxxiii. 11

A. D. 1843

THE 1290 AND 1335 DAYS. Dan. xii. 11, 12.

Begun A. D. 508
1290

Ended A. D. 1798
Time of the end 45

1843

Begun A. D. 508
1335

Ends 1843

ISRAEL'S CAPTIVITY.

Under Babylon	140
Media and Persia	205
Grecia	174
Pagan Rome	666
Kings	30
Papacy	1260
Time of the end	45
	2520
Begun B. C.	—677
	1843

NOTE. The design of the above chart and tables is to present at a glance the methods of computing the various prophetic periods, for a full explanation of which reference must be had to "Miller's Lectures," "Life and Views," &c.

The chart at the head of the page gives a scale of time for 6000 years from creation, with the average length of the prophetic periods, the dates of their commencement, termination, &c. For proof of the age of the world being 6000 years, see Miller's Life and Views, p. 36.

The *seven times* of Levit. xxvi. give us the 2520 years that the people of God are to be trodden down by their enemies till the times of the Gentiles are fulfilled, and which began when Manasseh was taken captive and carried to Babylon, B. C. 677. The various periods that the Church have been subject to different powers, is shown under the head of Israel's Captivity. See Sec. Adv. Library, No. 14.

The 2300 days of Daniel viii. extend from the going forth of the decree of Artaxerxes Longimanus, B. C. 457, to the consummation of all things; and denote the length of the vision in that chapter. These days are proved to be years, by the fulfilment of the 70 weeks in 490 years, A. D. 33—in just as many years as there are days in 70 weeks. And the 490 years terminating in 33, the 2300 must terminate in 1843, or 1810 years from the end of the 490. See Miller's Lectures, p. 39.

The 1290 and 1335 days of Daniel xii., began with the abolishing of Paganism in A. D. 508, when also the abomination of desolation was set up; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the *supremacy* till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538. The 1290 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and ever. See Miller's Lectures, p. 100.

The time, times and a half, began with the supremacy of Papacy, in A. D. 538, when the Pope first had power over the lives of Christians to put them to death for heresy, and terminated with the overthrow of the Pope when taken prisoner by Berthier, a general of Napoleon's, in 1798, at which time the inquisition was abolished, and since which the Papists have had no legal power over the lives of Christians; or have not dared to execute it. See Sec. Adv. Library, No. 6, p. 45.

The Fifth and Sixth Trumpets are two of the three woe trumpets of Rev. ix. The Fifth Trumpet began to sound on the 27th of July, 1299, when the Turks made their first attack upon the Greek empire; and continued five prophetic months, or 150 years, to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks, but continued on the throne by permission till 1453, when Constantinople was besieged and taken. The Sixth Trumpet began to sound when Decaozes asked the consent of Amureth to reign, in 1449, and continued "an hour, a day, a month, and a year," in prophetic time, or 391 years and 15 days from the end of the 150 years, and terminated on the 11th of Aug. 1840, when the Sultan made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch when this trumpet began to sound in 1449 See Sec. Adv. Library. No. 20, p. 151.

FULNESS OF BREAD.—It is estimated that the amount of bread stuffs raised in the United States last year, would give to every man, woman and child in the United States *thirty nine bushels !*

CAMP-MEETING IN PENNSYLVANIA.

Arrangements are making for a great meeting at Middletown, on the 28th. We have received the following hand-bill :

A SECOND ADVENT CAMP-MEETING

Will be held on the farm of Michael N. Stoner, (if time continues,) about 1½ miles from Middletown, and 1½ from High-spire, in sight of Harrisburg and Lancaster Railroad, Turnpike, and Pennsylvania Canal, to commence on FRIDAY, 28th of JULY, and continue ten days. "Of the best speakers whom God has raised up in the cause, it is expected three or four will be present." All who love the appearing of the Lord are solicited to attend, and bring with them their tents.

Comfortable lodging tents will be provided for all who may come from a distance, and boarding can be had on the ground at the rate of $1 50 per week, or 12½ cents per meal.

All disorderly persons are forbid coming *on or near* the camp-ground; and all kinds of articles of traffic, Spirituous Liquors, Wine, Porter, Beer, Cider, &c., as prohibited by law to be sold within three miles of any religious meeting, are also forbidden by the holders of this meeting. The strictest order will be required from all during the whole time of the meeting. The public generally are invited to attend.

These regulations are excellent. Similar rules will be enforced at the camp-meeting in New Jersey, which commences to-day.

A SECOND ADVENT GROVE-MEETING, IN NEW JERSEY,

Commences at Port Washington, (formerly called Rumson) between the Ocean House and Red Bank, on THURSDAY, JULY 20th, at 3 P. M., to continue four or five days. The steamer Orus, from Fulton Market, lands passengers daily, near the ground, touching at the lower wharf, near the Quarantine, for Staten Island passengers. The liberal owner of the boat furnishes tickets at twenty-five cents—half the usual price. For sale at the Midnight Cry office, 9 Spruce Street, New York. Several lecturers are engaged. Board and tent room on moderate terms. Arrangements made for the convenience of all who may attend.

The steamer Orus runs as follows :—Leaves New York, Thursday, at 8 A. M.; Friday, 8 A. M.; Saturday, 12 M.; Monday, 5 A. M. and 4 P. M.: Tuesday, 3 P. M. Leaves Red Bank, Thursday, 1 P. M.; Friday, 2 P. M.; Saturday, 3½ P. M.; Monday, 12 M.; Tuesday, 7 A. M.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

LETTERS RECEIVED DURING THE WEEK ENDING JULY 18.

POSTMASTERS.—Walpole, N. H.—50 cts.; Cummington, Mass.—62 cts.; Chinnabee, Ala.; Marysville, O.; Sandy Hill, N. Y.; Elberton, Geo.; Williamstown, Vt.; Youngston, N. Y.; Ballston, N. Y.; Panton, Vt.; Canton, O.; Albion, Mich.; New Canaan, Conn.; Cedar Hill, N. C.; Clifton Park, N. Y.; Cabot, Vt.; Bennington, Vt.; Essex, Conn.; Cicero, N. Y.; Newark, N.Y.; Whiting, Vt.; New Britain, Ct.; Uniontown, Md.—each $1. Union Mills, N. Y.; Hampton, Ill.; Pontocoe, Miss.; Montrose, Pa.; Middletown, Conn.—each $2. Wallingford, Ct.—$3. Topsham, Me.—$4. Warrior Bridge, Ala.—left half $5 bill. Akron, O.—$6. Coburg, Canada W.; Cincinnati, O.; Willoughby, O.; Auburn, N.Y.; Carmel, Ia.; Ballston, N. Y.

INDIVIDUALS.—J. G. W., Laura Darbee, Wm. R. Perry, —each $1. John Vreeland, $1 25. A. H., $2. G. S. Miles, $2 50. Andrew Benedict, $3. R. P. Cooley, $5. Daniel H. Vail, La., (sent packages by mail,) $10. Josiah Litch, $22. John Francis, Samuel Young, J. V. Himes, John Kilton, L. B. Coles, E. Jacobs, L. D. Fleming, E. C. Galusha, H. Heyes, B. Matthias, L. D. Fleming, (draft,) M. J. Tullock, J. E. Sebring, John Walborn, A. D. Williams, N. Curtius, Isaiah Peckham, Charles Friend, S. Bliss, Thos. L. Saltonstall.

For the Midnight Cry.

LOOKING FOR CHRIST.

Another weary day is past,
I'm waiting still for thee;
O keep me, Savior, till the last,
And set my spirit free.

I long to know thee as thou art,
And feel thy spirit move;
O fill this longing, waiting heart
With all thy work of love.

With thine own living image seal
This worthless soul of mine,
And all thy holiness reveal,
And let thy glory shine.

I would be where thou art: O come—
No longer now delay,
But take thy weeping children home,
From sin and grief away.

Jesus, our hope, our life, our heaven,
The lingering times have flown
To thee; the Kingdom now is given:
Return, and claim thine own.

And as we wait, along the skies
Unearthly glory steals,
And our glad spirits seem to rise,
To haste thy chariot-wheels.

Although they seem to linger, still
Thy retinue on high
Is marshalled, and awaits the will
That bids their myriads fly.

Then we will wait, nor deem too long
The closing hours of grace,
But trim our lamps with cheerful song,
Till we shall see thy face. C. S. M.

For the Midnight Cry.

"WHOLLY THE LORD'S."

'Tis love that hath taken possession of me,
I feel every power from sin is set free,
Though powerfully tempted, a refuge I have,
In Jesus, my Savior, who's mighty to save.

O, I am the Lord's; I feel he is mine,
A branch, drawing sap from the true living vine,
While nothing obstructs, every avenue free,
I feel virtue flowing from Christ into me.

His voice I have heard, and opened the door,
My Jesus hath entered, what can I ask more,
The feast is prepared, the table is spread,
And lo! I am supping, with Christ at the head.

How perfect the love, my Lord doth impart,
How sweet is the peace springing up in my heart;
Thy Maker's thy husband, he whispers within,
I rest on his bosom, I'm saved from sin.

L. N. C.

Williamsburgh, L. I.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cts.
3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent. 18 3-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John. 12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The present Crisis, by Rev. John Hooper of England. 10 cts.
9. Miller on the cleansing of the sanctuary. 6 cts.
10. Letter to every body, by an English author, "Behold I come quickly." 6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
13. Miller's review of Dimmick's discourse, "*The End not yet.*" 10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch. 10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ. 18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.
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29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18 3-4 cts.
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31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12 1-2 cts.
33. Bible Examiner, by George Storrs. 18 3-4 cts.
34. The Second Advent Doctrine Vindicated,—a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches,—sepecially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18 3-4.

Review of Dr. Pond, by A. Hale. 12 1-2 cts.
Review of Morris' 'Modern Chiliasm,' by S. Bliss. 20 cts
Bible Student's Manual. 31 1-4 cts.
Review of Rev. O. E. Daggett's Sermon, by S. Bliss. 12 1-2 cts.
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Exposition of Zechariah 14, by S. Bliss. 4 cts.
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Report of the General Conference held in Boston, Oct., 1840. 25 cts.
Report of ditto, held in Lowell, June, 1841. 25 cts.
Skinner's Synopsis. 15 cts.
Scripture References, by H. Jones. 6 1-4 cts.
Modern Phenomena of the Heavens, by H. Jones. 12 1-2 cts.
Miller's Works bound, 3 vols. for $1 50.
Miller's Life and Views. 50 cts.
Miller's Lectures. 50 cts.
Spaulding's Lectures. 50 cts.
Prophetic Expositions, by J. Litch, bound, 2 vols. 80 cts.
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Second Advent Tracts, 12 numbers, 37 1-2 cts.
Bibles, Charts, Tracts for distribution, &c. &c.

This Library will be enlarged from time to time, by the addition of new works.

DEPOTS OF SECOND ADVENT BOOKS.

9 Spruce-street, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
67 Greene-st. Albany. G. S. Miles.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, JULY 27, 1843. No. 23.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

GROVE MEETING IN PORT WASHINGTON.

This meeting was appointed at the request of Br. Wm. S. Taylor, who resides several miles from the landing, on the Middletown side. Arrangements were partly made for a spot in his neighborhood. About a week before the time of meeting, the place at Port Washington was selected, as being most easy of access from the steamboat.

It was necessary to hold it about the 20th of July, or defer it till the 12th of August. The earliest date was decided on, though it was in the busiest season, and left but a short notice. The attendance from the neighborhood was as large as could be expected, in these circumstances. Brn. Curry, Storrs, Chandler and Brewer, were among the speakers. On the Sabbath a deep interest was manifested, and it was evident that the Spirit was striving with many hearts. Bro. Storrs lectured twice on the prophecies of Daniel, closing about 3 o'clock. A meeting for the relating of personal experience followed, in which many precious testimonies were given, all breathing a spirit of deep devotion and unwavering faith. Monday at 12 o'clock was the time set for our departure from the place. The meeting that forenoon was a melting time. One sister stated that she heard a few lectures on the subject last winter, when the whole subject seemed plain as A. B. C. to her. This belief had a happy effect, in leading her to watchfulness, prayer, humility, and deadness to the world. She was not ashamed to be called a "Millerite," "I have been the sole Millerite on this Neck," said she, "until this meeting." She mentioned some who were under deep convictions at the meeting the day before, but something seemed to hold them back from confessing Christ.

We left the grove with an assurance that the good seed did not all fall on the wayside, nor among thorns, nor on rocks.

In returning from the meeting, Bro. Jacobs addressed a large and attentive audience in the steamboat.

The meetings, throughout, were enlivened by the sweet voices of Br. and sister Brewer.

Great interest was excited by the testimony of Sister Ludlow, who was the liberal hostess, of so many of us at Hempstead. She has been led along step by step, in the midst of many temptations, till she is now a firm believer. She has been seeking for perfect consecration, evidently supposing that she ought to expect an experience like that which she pictured to her own fancy. She left the ground in great despondency, because she did not receive such a blessing. The next morning we were delighted by a visit from her at the office, when she told us how wonderfully the Lord had been pleased to strengthen her. She seemed to have come forth like gold from the furnace. She does not shrink from professing her faith in the near coming of Christ, in presence of the 'rich' and the 'noble,' by whom she is surrounded. May the Lord continue to strengthen her.

A few minutes after she left us a brother returned from the camp ground with the glorious news that the Lord had poured out his Spirit in the crowded school-house meeting which was held in the neighborhood on Monday evening, and six or seven souls were converted. The brethren decided to continue the meetings.

Yesterday morning a brother called on us, who had come by the way of Middletown. He said salvation had come to one house at least. Two souls were brought out of bondage to the spirit of worldliness, and he left them rejoicing in the Lord. We hope to hear that more seed is springing up and bearing fruit to eternal life.

We are happy to acknowledge the great kindness of Mr. Hunt, who freely gave us the use of the ground, made a donation to help pay the expenses and ministered to the wants of many of our company.

The owner and captain of the boat were also very kind to us.

TO OUR CORRESPONDENT, "ANTI-ALL-THE-POPES."—Please accept our thanks for your hints. Would that all who complain of our paper, could say as you do—"For many months, I have not failed to peruse it." You complain of the articles describing the "great sights." Did you notice that we were not the original publishers of any which you complain of? We copied them as specimens of what our exchange papers were weekly laying before their readers, with the testimony which had appeared to satisfy them. You say these things are "utterly unworthy of the intervention of the miraculous power, and utterly incredible without it." If you had lived in the days of Gideon, and heard him tell his story about the fleece of wool, would you not have used the same language respecting it? The Lord never said all these signs should be seen by every body at once, nor did he describe exactly what they would be. It is not for us to dictate to Him. You say, "Any body to believe such a story, is fit for the monkish tom-fooleries of the dark age before the day of Luther and the reformation. At least, so I think."

In return for your kind suggestions, please receive a hint. Was that sentence dictated by the humility which receives the kingdom of God *as a little child?*

Your complaints of our publishing the experience of individuals, and of the *spirit* of our controversial articles, are received as expressions of interest, but we must still exercise the judgment God has given us, with the single purpose of pleasing HIM.

From the Signs of the Times.

WHICH SHALL WE BELIEVE?

There is at the present time a vast difference between the sayings of God and the sayings of the church; it is, therefore, no small question, "Which shall we believe?" For if the Lord has uttered the truth, we should believe him; but if the church is in the right, we should believe her. If the church contradict the words of the Lord, then both cannot be right. Let us hear them.

Thus saith the Lord, Ps. 2: 8, 9, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

The church saith, Not so. When the heathen are given to Christ they will not be dashed in pieces, but will be all converted and saved.—The earth, instead of then becoming a possession of Christ, will only be occupied by him spiritually for a time, and then is to be annihilated, and to be no longer his.

Thus saith the Lord, Ps. 37: 3, 9, 11, 18. 29. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land, and dwell therein for ever."

The church saith, Those who trust in the Lord will dwell, not in the land, but in some imaginary region somewhere above the clouds.—That will be their inheritance, and not the earth. The earth is to end at the day of judgment, after which, the righteous will never dwell there.

Thus saith the Lord, Ps. 89: 3, 4, 28, 29, 34—37, "I have made a covenant with my chosen—I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations. Selah. My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."

The church saith, These promises are not to continue forever; but after the final judgment, *if* there ever is one, they will be of no longer effect.

Thus saith the Lord, Isa. 33: 20, 24, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not

one of the stakes thereof shall ever be removed neither shall any of the cords thereof be broken. And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

The church saith, There will be no *eternal* existence in Jerusalem; and this language only denotes the great prosperity of the church during the millennium.

Thus saith the Lord, Isa. 51: 3, 55: 12, 13, 60: 18—22, "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shalt the moon give light unto thee; but the Lord shall be unto thee an EVERLASTING light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine EVERLASTING light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land FOREVER, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."

The church saith, That this language is poetry and highly figurative, and that instead of its being an eternal state, it will continue for only one thousand, or three hundred and sixty thousand years.

Thus saith the Lord, Isa. 65: 17—20, "For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days."

The church saith, That it will be neither a new heaven or a new earth, but that the millennial state is here described, during which there will be sickness and death, and consequently weeping and crying. It is also said by the church that there will be both infants of days and old men, for there will be births through the whole of that period, and men will grow old and die.

But the Lord explains why there will be no infants of days and old men who have not filled their days, in the new earth. As such multitudes have died in infancy, if no infants of days are to be there, the enquiry would very naturally arise, if all who have died in infancy have perished, and are not to come up in the new earth in the morning of the resurrection?—Therefore the Lord explains, that although while this world stands, multitudes of infants will die and will be raised at the first resurrection, yet they will not be infants of days in the new earth. "For," (because,) saith the Lord, "the child shall die an hundred years old"—not in age or stature, but in the possession of all the Christian graces; so that they, in the resurrection, with all the saints, will have come up into the new earth "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine." Eph. 4: 13, 14.

It will also be the same with old men. They will be no longer decrepid with age. The lame man shall leap as an hart, the tongue of the dumb shall sing, the eyes of the blind shall see out of obscurity, they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint; the inhabitant shall not say, I am sick.

This will not be the case with the sinner. "But the sinner being an hundred years old shall be accursed." He shall die in his sins, even if he is an old man, and shall never enter there.

Thus saith the Lord, Isa. 65: 21—25, "And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain, saith the Lord."

The church saith, That this can have no reference to the eternal home of the righteous; for the heaven to which she points the hopes of believers is an airy, ethereal, imaginary something, situated at an infinite distance from us, where it will be all sky above, and all sky above; and the inhabitants of which will be ethereal intelligences, floating like shadows on a moonbeam or bubbles in the air.

Thus saith the Lord, Jer. 23: 16—18, "Hearken not unto the words of the prophets that prophesy unto you: they make you vain, they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said ye shall have peace, and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. *For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?*"

The church saith, There are days of peace in store, and not evil.

Thus saith the Lord, Ezek. 12: 22—25, "Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged, and every vision faileth? Tell them, therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

The church saith, Not so. The days will be prolonged a long time yet, for the visions have all failed, and will fail. They will not be fulfilled."

Thus saith the Lord, Ezek. 12: 27, 28, "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God."

The church saith, Those words have no reference to these times, but extend far into the future.

Thus saith the Lord, Dan. 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The church saith, That this kingdom was set up 400 years before any of these kings had an existence, and that it will be given to Satan for a time, at the end of the millennium, and that these kingdoms, instead of being all destroyed, will be all converted.

Thus saith the Lord, Dan. 7: 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The church saith, That the judgment will not then set, but that only a great moral change in the condition of this world is denoted.

Thus saith the Lord, Dan. 7: 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The church saith, That the One like the Son of man will not come for more than a thousand years after this period; and that his kingdom, instead of being an eternal, will be only a temporal kingdom.

Thus saith the Lord, Dan. 7: 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The church saith, That the saints will possess the kingdom only during the millennium.

Thus saith the Lord, Dan. 7: 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

The church saith, That the warfare of this horn will cease, and that he will not prevail against the saints for more than one thousand years before judgment is given to the saints of the Most High.

Thus saith the Lord, Dan. 7: 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The church saith, That this is only a tempora-

ry state in this world, and to continue for only a limited time.

Thus saith the Lord, Dan. 12: 1—3, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The church saith, That this only has reference to the death of Antiochus Epiphanes, or to the ushering in of a temporal millennium.

Thus saith the Lord, Dan. 12: 9, 10, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The church saith, That the wise will not understand.

Thus saith the Lord, Dan. 12: 12, 13, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The church saith, That Daniel will not stand in his lot till long after those days end; while many claim that they ended long since.

Thus saith the Lord, Matt. 5: 5, "Blessed are the meek, for they shall inherit the earth.

The church saith, That those only will inherit it who inherit it in this life.

Thus saith the Lord, Matt. 13: 30, 38, 39, "Let both (tares and wheat) grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels."

The church saith, That for a long indefinite period before the end of the world, there will be no tares to grow with the wheat.

Thus saith the Lord, Matt. 24: 29, 32, 33, "Immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

The church saith, That there will be no signs by which we may know of the Lord's coming, and that no man or angel will ever know any thing respecting it, neither the Son, until the event.

Thus saith the Lord, Matt. 24: 48—51, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The church saith, That it is not only right to say in our hearts, My Lord delayeth his coming, but it is right to preach it in high places and low places, and that those ought to be dealt with who intimate that the Lord is at the door.

Thus saith the Lord, Matt. 25: 1, 6, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him."

The church saith, It will not be thus likened, and that no cry will be given previous to the Lord's coming.

Thus saith the Lord, Matt. 24: 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

The church saith, That the gospel of this kingdom must not only be preached in all the world as a witness to all nations, but all nations must be converted; and the end will not then come for more than one thousand years certain, and probably not for three hundred and sixty-five thousand.

Thus saith the Lord, Luke 21: 34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

The church saith, That day will come upon us unawares if we do take heed.

Thus saith the Lord, Acts 3: 20; 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

The church saith, That Christ will come in the destruction of all things, but that the earth will never be restored to its Eden state as Isaiah and the other prophets have spoken of.

Thus saith the Lord, 1 Thess. 4: 16, 18, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Wherefore, comfort one another with these words."

The church saith. There is no comfort in such contemplations, but rather "*terror*."

Thus saith the Lord, 1 Thess. 5: 4, 6, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober."

The church saith, That the brethren will be in darkness, so that they also will be overtaken as a thief.

Thus saith the Lord, 2 Thess. 2: 3, 7, 8, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition; For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

The church saith, That the Man of Sin will be destroyed one thousand years before the coming of Christ.

Thus saith the Lord, Heb. 11: 8, 12, 39, 40, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

The church saith, That when these worthies died they received the promise immediately.

Thus saith the Lord, James 5: 8, "Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

The church saith, The coming of the Lord draweth not nigh; and there is no lack of patience—she can wait.

Thus saith the Lord, 1 Pet. 5: 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The church saith, We shall receive this crown when we die.

Thus saith the Lord, 2 Tim. 4: 1, 8, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The church saith, That to receive this, we need take no thought respecting his appearing.

Thus saith the Lord, Rev. 11: 15—19, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The church saith, When the seventh angel sounds, the dead will not be raised, nor those destroyed who have destroyed the earth, but all will then be converted and saved.

Thus saith the Lord, Rev. 20: 4—6, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

The church saith, That there is no resurrection here described, and nothing that appertains to one.

Thus saith the Lord, Rev. 22: 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The church saith, That it will lead us into error if we allow the words of the book of this prophecy, and that the only safety is in taking her interpretation of these words.

Thus saith the Lord, Rev. 22: 20, "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

The church saith. That there is no danger of the Lord's coming quickly, and that his coming is yet a long distance in the future.

The above are a few of the many instances in which the belief of the church and the assertions of the word of God are in opposition to each other. The question then arises, whom shall we believe? Both cannot be true, and one must be wrong. It is therefore important that we know which to believe. If we take the opinions of men, and at last are found arrayed against the truth, we shall have no covert to flee to, but if we trust in the plain letter of the word of God, and are then found in the wrong, we know that God will not discard us because we staggered not at his promises, but were strong in the faith; and fully persuaded that what he had promised, he was also able to perform, but on the contrary, if we believe God, it will be accounted unto us for righteousness.

SOMETHING CORRECT ON THE PROPHECIES IN THE N. Y. EVANGELIST.

Do not be too much elated, dear reader. It is three years since the Evangelist published this article.—That paper is now engaged in a very different work. We find the article in the Christian Secretary of July 24, 1840.

THE FOUR VISIONS OF DANIEL.

An article in the Literalist entitled a "Brief Inquiry into the Prospect of the Church of Christ," written by Hon. Gerard T. Noel, A. M., contains the following fervent eulogy on the nature of the prophecy:

"These visions bear the bright impression of a divine original. They unfold in a few words the whole outline of the political and moral history of the human race within the confines of the Roman world, from the time of Daniel to the second advent of Christ. The *first* vision, under the emblem of an image, foretells a succession of monarchies, the last of which, when broken into *ten* parts, is smitten to shivers by a *stone* cut out of the mountain. The *second* vision foretells the same succession of *four* monarchies, the division of the last into ten monarchies under the emblem of ten horns, and the existence of an eleventh power arising after the former division of ten. The eleventh power subdues three of the ten, and directs his special enmity against the saints of God, until at length these persecuted saints themselves receive the kingdom, and reign with Him to whom the Ancient of Days hath assigned an everlasting dominion. These prophecies no human hand could have traced, because no human mind could have thus pierced through the dark and interfolded veil of futurity. The Omniscient and the Almighty alone could have thrown back those folds and have exhibited the successive events which they concealed. Let any man compare these visions with the history of the world during the last 2300 years, and let him stand astonished before the wisdom of a captive of Judah, a youthful stranger in a foreign land. A ray from the eternal Throne illuminated his mind; the visions of the Omniscient made him wise. The record still lives upon the mysterious page, and while two thousand years of conflict and crime have rolled their destructive waves over the deep-wrought characters, they remain imperishable; to the eye of faith, brilliant as the burning flame."

How impressively do these remarks enforce the propriety and importance of the study of prophecy. It gives the best and most available arrangement of history, enables us to classify the mass of events, and illustrates, as no other can, the presence of the supreme Omniscience in controlling the whole. "Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou king of saints.'—*N. Y. Evangelist.*

THE MIDNIGHT CRY.

THURSDAY, JULY 27, 1843.

A MAP OF BUSY LIFE.

While many are looking for "signs," which the Lord has never promised, they are scorning to notice those which abound. The distress and perplexity of the last days will not prevent the world from going on in sensuality, as they did before the flood, when the world was filled with violence, yet they were eating and drinking, planting and building, UNTIL THE DAY that Noah entered into the ark. Thus it is now. The world was never more madly bent on believing that "the end is not yet," than it is when all things are just in the state concerning which Christ said, "Then shall the end come." Whoever will survey the files of our paper for the last eight months, though he may not find all that he fancied would precede the Lord's coming, will see that there is nothing lacking which He promised. It is sometimes instructive to look at the news of a single day as a specimen. We stated last week that there had been more than one murder daily in the United States this year. But a few particular cases must more affect the mind than this mass of facts. On accidentally taking up the Philadelphia Daily Inquirer, of July 18, we read as follows:

A DREADFUL TRAGEDY.—"The Bowling Green, Ky. Gazette of the 8th, says:

"Jacob G. Drake, of this county, who for several days previously was seen to be deeply despondent and distressed on account of his family, his debts, and his destitution, on Sunday last, in a fit of derangement, killed his little child, and with a piece of plank, bruised, mangled, and, for a time killed his wife. Her skull was broke, and many severe wounds inflicted upon her head; and then he attempted to kill himself with an old case knife, cutting his throat from ear to ear. He is still living, and his wife may perhaps recover."

A MURDER.—"The Galena Intelligencer of the 1st says: 'We are informed by Mr. S. W. Charles that a gentleman named Moss was shot down in his field, while at work, on Saturday morning last about sunrise. Several persons are suspected.'

A NEST OF VILLAINS.—"The Boston Times says that there exists in the vicinity of Albany, in the Patroon's woods, on the Shaker road, a regularly organized band of miscreants, who are linked together in a secret society by the most fearful and binding oaths. The day-time is passed by these ruffians in playing cards, dicing, and drinking, and they do not emerge from their covert until long after night-fall, when they sally forth to rob the unprotected traveller, and thus procure means to maintain the expense of their shameless and debauched existence. The police, it appears, are afraid to interfere."

Another paragraph is headed, "Trouble on the Western Borders, Bands of Robbers." It mentions a band of 200 regularly organized on the frontiers of Arkansas, who avowed their purpose to rob the traders who pass between St. Louis and Santa Fe. They had been twice engaged in the plunder of hunters and traders. The editor proceeds:

"There are other sources of trouble in the West. Outcasts of all kinds are said to gather on the borders, and there to form themselves into regular bands of assassins. It will be remembered that but a short time has elapsed since a leading trader named Charvis was murdered; and the Cincinnati Gazette of a late date says:

"There is no lack of material among the whites to constitute a formidable band of robbers. But the most serious cause of apprehension arises from the Indians. They have been cruelly wronged by the whites; they know it, and feel it; and it would be easy enough, now that their strength is concentrated, and their revengeful feelings strong, to engage them in a sort of border warfare which would bring distress and desolation all along our frontiers. It is important that a stop should be put at once to this robber spirit which is becoming so rife beyond the civilized borders of the West. If not done, we feel certain that worse scenes than occurred in Florida will happen in the far West."

While such is the terrible state of things on the borders, it is not much better in some places called civilized. Alluding to the Mormons, the editor says, "it is quite probable that the Mormon humbug would have exploded long since, but for the rash and unjustifiable PERSECUTION and SLAUGHTER of the Mormons in Missouri."

Other paragraphs mention one case of lynching, five murders,—one "mysterious disappearance," three or four fatal accidents,—"A gang of counterfeiters," extending operations through Pennsylvania,—A company of coiners in New York;—state the number of "committals to the New York City Prison during the last week, 263," &c. &c. All this is appropriately accompanied by an account of a game of chess, which occupied two merchants in Cincinnati 1380 hours, being kept up from the 2d of January, to the 14th of last month, every night except Sundays, from 10 in the evening till 8 in the morning. An article is copied from a London paper, describing artificial ice for skating, produced by chemistry, which is a favorite place of amusement, and says it is not improbable that a frozen lake will become as general to the mansions of the affluent, as an orchard or a fish pond. Prince Albert is said, has given orders for one.

We might stop to contrast the rage for amusement among the wealthy, with the distress of the poor, but we must pass on. Another article describes the "Trouble in Spain," in which it is said:

"That country has suffered frightfully. A civil war of the most sanguinary character, and marked by features of the most revolting kind, recently raged there for months. Thousands of victims perished, property to an immense amount was sacrificed, and deeds of ruthless barbarity were perpetrated, unequalled in modern history. The Queen mother, Christiana, was finally compelled to fly, and Espartero became Regent, with the approbation, as was believed, of a large majority of the people. For a brief period, comparative repose was restored to unhappy Spain; but the country is cursed with intriguers and ambitious men, and at the last accounts, all was trouble, excitement and apprehension."

The facts abundantly justify the editor's concluding remark.

"Unhappy Spain! The people appear to be playthings in the hands of the profligate and the designing."

There is a striking likeness in the present state of the world, to the condition of those cities and communities which have been most signally punished by the sudden and signal judgments of God. So much for the intelligence brought in one day, by one paper.

The following touching picture of distress is copied from the London Morning Chronicle on the cover of the Family Christian Almanac for 1843, published by the American Tract Society.

"THE LABORING CLASSES IN ENGLAND.—The misery which at the present exists and is increasing in the manufacturing districts, is beyond what the power of the sword can eradicate and cure. There are thousands on the brink of famine, starvation—ay, tens of thousands who know not in the morning how they are to get through the day. There are men maddening in their misery, and reckless of what may come or what may happen. There are women and children, and babes in arms, all pining together, under the gnawing and craving pressure of hunger. There are infants vainly striving to draw their nourishment from the

breasts of their exhausted mothers. And disease is busy, and death is busy with them also. And why is all this? Why are the millions of this country condemned to a state worse than slavery? Why? Simply that pomp, and pride, and vanity may be pampered as they add luxury to luxury, pleasure to pleasure, and gratification to gratification, while those who so indulge them, it is to be hoped for the sake of human nature, never count the cost, never dream of the price of calamity, grief, and wo, at which their enjoyments are purchased, and their appetite for splendor and their passion for display ministered to and fed."

EXPLANATION.—We have learned with surprise, that a sentence in the Declaration of Principles made at Boston Anniversary week, has been, as we think, mistakenly applied. The Declaration begins thus:

"We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come. We believe that '*all* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' We believe it is the duty of all men to *search the Scriptures*,—that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place; and that the things which are revealed belong unto us and to our children forever."

A summary of the second advent faith founded on the Scriptures, is then given, and it proceeds:

"We have no confidence whatever, in any visions, dreams, or private revelations."

The connection shows conclusively that we did not mean to reject the "visions," of Daniel, but, as second advent believers, WE DO NOT REST OUR FAITH IN THE GLORIOUS TRUTHS WE ARE UNITED TO PROCLAIM ON ANY VISIONS, DREAMS, OR PRIVATE REVELATIONS SINCE THE CANON OF SCRIPTURE WAS CLOSED.

AN OLD BIBLE.

We have on our desk, the second edition of Coverdale's Bible, printed in the year 1549. The New Testament is the translation of William Tyndal, who was burnt in Flanders. at the instigation of the royal butcher, Henry VIII., for the heretical act of translating the Greek Testament into English. Several of the historical books of the Old Testament in this edition were also translated by Tyndal. The residue is the result of the joint labors of Coverdale and Tyndal. The book is printed in the folio form. The text is not divided into verses. As a substitute, the letters of the alphabet are placed in the margin, thus marking each page off into about six sections. The division of the chapters, does not differ materially from that which is found in any present English version. Most of the large books are preceded by a prologue. Among these, we find the curious and rare one, written by Tyndal as an introduction to the book of Jonah. Neither the name of the printer, nor the place of his residence, are found on the title page. The type is the old English black letter. When it is considered how few the helps for translation from the Hebrew and Chaldaic, were at this early period, the correctness of the version is surprising. Coverdale's Bible may be regarded as the parent of the Geneva version, as the latter is of that of James, now in common use. For the gratification of our readers we reprint the eleventh Psalm. N. N. W.

PSALME XI.

To the chaunter, of Dauid.

IN ye Lord put I my trust: how will ye then saye too my soule: that she shoulde fle as a byrde vpon your hyll?

For lo the vngodly haue bent their bowe, and made ready their arrowes in the quyuer, that they maye priuely shute at them, which are true of hert.

The very foundacion haue they caste doune, what can the righteous then do with all?

But the Lord is in hys holy temple, the Lordes seat is in heaven: He considereth it with hys eyes, hys eye lyddes beholde the chyldren of men.

The Lorde seith both the righteous and the vngodly, but who so delyteth in wickedness, hym hys soul abhorreth.

Vpon the vngodly he shall rayne snares, fyre, brymstone, storme and tempest: thys rewarde shall they have to drynke.

For the Lorde is righteous, and he loueth righteousness: his countenaunce beholdeth the thnige that is just.

For the Midnight Cry.

BRO. F. G. BROWN'S EXPERIENCE.

Dear Brother Southard,—Among the many valuable works found in the "Second Advent" Library, there are probably none more interesting and profitable than the experience of our very dear brother F. G. Brown. I think we have good reason to believe that many, in "the great day" when God maketh up his jewels, will own it as the means, by God's blessing, of their sanctification.

It ought to be in the hands of every Second Advent believer, and by them carefully and prayerfully read. The reason more particularly of my troubling you at this time, is to guard some of your conscientious readers against the suggestions of Satan relative to this, as well as other valuable works of the kind.

It is well known that the present is a time of general interest on the subject of sanctification among all who "love the appearing of our blessed Lord;" and many, in searching for that blessing, have read with the deepest interest, the above named work; and have said within themselves, "that is the very thing"—"that brings clearly to view the real, genuine work of sanctification, or entire consecration to God, and I *must* have that blessing." Now, in drawing their conclusions Satan comes in with his suggestions, for be it remembered that the plainer truth is made, and the more forcibly it is illustrated, the deeper will be the plans of the devil to hedge up its influence. The misguided conclusions of some have been—"I must feel what that brother felt, and be able to express what he has expressed, or I am not sanctified." You see the error—Satan has prevailed upon the honest soul, that has wept and prayed perhaps for weeks, to place the *experience* of a good brother *before* God's own written word. Still, the honest enquirer reasons, "he took God's word, and I must take his." Very well! so do; yet you cannot take his experience—it will not answer your purpose—you must have one of your own, and never, till you can find a person that has committed just such, and just as many sins as yourself, and that has practiced just such, and just as much unbelief as you—never till then will you find a person whose experience on the subject of sanctification will in all respects harmonize with your own. Perfect submission to God in all things, and a perfect cessation of hostility in thoughts, feeling, and action, to any and every part of his truth, and government, has in all ages been attended with different effects upon different individuals, yet in all cases where a living active faith in his word has been brought into exercise, it has produced in the believer's soul *perfect love to God*, and active efforts for the salvation of our fellow men.

Saul "fell to the earth," and, trembling, cried, "Lord, what wilt thou have me to do?" Lydia also *worshipped God*, but in her case grace operated differently. The Lord *opened* her heart so that she *attended* to the things that were spoken by Paul.

Pardon this intrusion; as its only design is to lead the sincere soul to the *word of God* as the *only* guide into the enjoyment of the *perfect love of God*, which is a perfect preparation for the soon expected coming and kingdom of our Lord and Saviour Jesus Christ. E. J.

New York, July 24, 1843.

[We are truly grateful for the above suggestions, and have no doubt that our readers unite in this expression of thanks, and a desire to hear more on this great subject.]—ED.

CAUSE IN VERMONT---NATURE OF THE OPPOSITION.

"Let us hold fast the profession of our faith without *wavering*, for he is FAITHFUL that promised."

Brother Southard,—The apostle Paul, while on his way to Jerusalem, stopped at Miletus, and called from Ephesus and other parts, the elders and brethren together, to bid them farewell. And after giving them charge to take heed to themselves, and to feed the church of God, he says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, also *of your own selves*, (or among yourselves) shall men arise, speaking *perverse things* to draw away disciples after them."

I have just received a letter from a worthy brother in Jamaica, Vt., where I lectured, and where the Lord graciously blessed the word to many souls. The writer states, that since I left, a Baptist preacher came there, and aimed directly to weaken the confidence and destroy the faith of those that were looking for their blessed Lord's immediate appearing. The manner in which he attempted to overthrow the "Miller delusion," as he called it, plainly shows the extremity to which our opponents are driven. As usual, he resorted not to the Scriptures, but to the common method of ridicule and falsehood. He compared the adventists to the Mormons and Mahomedans, and exhorted his brethren to use every exertion to put them down immediately, as it might be more easily done now than when it was deeper rooted. Poor man! I pity him, if he thinks to move the faith of the second advent believers by any efforts aside from a direct appeal to the law and testimony, for we have learnt that if those that teach in religion speak not according to *that*, it is because there is no light in them. Comparing us with, or calling us by any reproachful name or sect, will not alter our faith in the Bible, and the interpretation of those prophecies and texts that bring the coming of Christ at the door. It is one thing to call our Master and those of his household Beelzebub, and quite another thing to *prove* them to be such. Just look at it for a moment: our opponents, ministers of the gospel, talk and urge their brethren to "put us down!" What do they mean by this? If we are not to believe in Christ's personal appearance, as the angels declared in the first chapter of Acts—if we are not to believe in two resurrections, as our Saviour and the apostle declare, viz: that of the just and the unjust—if we are not to believe that the day of the Lord will come as a thief in the night upon those that cry, "peace and safety," "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up"—if we are not, "according to his promise," to "look for new heavens and a new earth, wherein dwelleth righteousness"—in short, if we are not to believe that "the saints *will take the kingdom*, and possess it *forever, even forever and ever*," at the end of the prophetic periods given to Daniel and John, which periods terminate this year, according to the best interpretation and history, I would seriously ask, *what we shall believe?* To what more sure word of prophecy *shall* "we do well to take heed as unto a light that shineth in a dark place?" Shall we take the smitings of the evil servant who says in, and from his heart, my Lord delayeth his coming, for *proof* that *he is not coming?* No! No! If we are "put down" and the progress of our faith is stopped, it will be by giving us a better, and more *consistent* interpretation of the Scriptures. I hope my brethren in Vermont, and all other places, seeing they know these things before, will beware, lest they, "being led away with the error of the wicked, fall from their own steadfastness." But remember what the Lord answered Habakkuk, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, *wait for it*." Why wait for it, why don't you give it up? say our opponents, since the time is gone by that you expected it. Mark! hear the next sentence, "Because it will surely come; it will not tarry. Behold, his soul, which is *lifted up* is not upright in him, but the just shall live by *his faith*." Now we know that this has reference to the second advent of Christ, for the apostle quotes it in the tenth chapter of Heb. 36th verse and onward, "for ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet," now mark it, "a little while, and *he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any* man draw back, my soul shall have no pleasure in him." This is an awful time to begin to draw back *now*, just as

the *great battle* is about to be commenced, and the scenes of the judgment about to be opened. But thanks be to God, "we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. I never was more sure than I am this moment, that this is the last year of time, and that the seventh trump is about to sound, in which the mystery of God shall be finished as he hath declared to his servants the prophets. Therefore, lift up your heads, brethren, and rejoice, for your redemption draweth nigh.

S. C. Chandler.

BRO. MARSH.

In the last Palladium, (organ of the denomination called Christians) of which he is still one of the editors, Bro. Marsh says:

"For several weeks past various duties have called me from home much of the time. I am now at home again, happy in the enjoyment of the blessings of the domestic circle, in reviewing the past, and in contemplating the future, especially the glorious appearing of Christ, which I have not a lingering doubt I shall soon witness.

"In New York, (the anniversary week) I met in conference, many of the believers in the near advent of Christ: some of the most efficient lecturers were in attendance. The conference was apostolic: a more perfect knowledge of the Scriptures being the chief object of nearly all their deliberations. Their meetings were orderly, spiritual, and highly instructing. The cheering intelligence of the unparalleled success of the cause in every quarter of our country, and the world, was strengthening and reviving, and imparted a new assurance that the cause is God's own cause, and will therefore gloriously and speedily triumph. Truly the conference and meeting were an holy convocation, owned and blessed of the Lord.

"But I regret to say, that with the exception of the Western conference I found, to no small degree, the *Christians*, who professedly are the most liberal and Bible people of the age, apparently, and in some instances decidedly opposed to the investigation of the near coming of *Him* in whose *name* we have gloried!—who has been the theme of our songs, the life of our prayers, the burthen of our preaching, and the dearest object of all our hopes! Can it be possible? I would that it were different. And I am happy to say, that with some of the ministry, and not a few of the members of our churches, no subject is read with deeper interest than the coming of Christ. The light has gone out—the cry, 'Behold, the Bridegroom cometh,' has been faithfully sounded, and many have embraced the light, and heeded the cry, and doubtless will be found ready to meet their Lord at his coming.

"The 'Tent meeting,' and the 'Glad Tidings,' a paper published in Rochester, by Bro. J. V. Himes, have done much in arousing and enlightening the slumbering virgins in that city and surrounding country; eternity can only unfold the good that has been done.

"In this place [Union Mills,] the believers in the speedy coming of Chrlst are rooted and grounded in the faith. Our meetings are well attended and highly interesting. We are looking for the appearing of our Lord every moment. In this we think we are fully justifiable from the startling facts that wicked men are waxing worse and worse—the nations are perplexed, distressed, and convulsed—the little horn is prevailing—the Protestant churches are split up into wrangling parties, are full of internal rents, pride, corruption, and dead formality—scoffers are bold and reckless—the priesthood loudly join with infidels in the cry of peace and safety—the signs are all being fulfilled—and every prophetic chain can be traced down to the last and most glorious link; all, all have been but the one that connects time with eternity; the coming of the Lord. Prepare, prepare to meet him. M."

PRES. WEETHEE.

Our readers cannot have forgotten the letter from this brother, which appeared in the Midnight Cry of March 24. He has not been idle since, as we learn from a letter to Bro. Fitch, in the "Second Advent."

Dear Brother Fitch,—Since the time of my communication, which appeared in one of the March numbers of the 'Midnight Cry," I have been mostly occupied in preaching the doctrine of the second advent near. Including the last Sabbath in March, I delivered a course of lectures at Lowell, in the Baptist church; a multitude attended, the meetings increased in interest, and at the conclusion of our remarks, between 40 and 50 persons requested an interest in the prayers of the church. Since that time nearly 30 individuals have been hopefully converted, among whom are the names of some Universalists. The second field of my labors was Millfield, Athens county, Ohio. At that village, and in the neighborhood, I delivered eight lecturers to large and attentive assemblies. Many persons embraced the views of the speedy coming of Christ, and a small number resolved to make their peace with God. Leaving that town, I proceeded to Athens, Athens county, Ohio, where I continued nearly a week, lecturing to an interesting and attentive audience. Before leaving, I called upon those who were desirous of seeking salvation, to signify the same by kneeling, when the request was complied with by a large number of *anxious* souls. The fourth place of my labors was at Nelsonville, Hocking county, Ohio. In that town I delivered six lectures. The assemblies on the Sabbath were large, and much interest seemed to be awakened on that subject through the entire community. On my return to Beverly I lectured in the Presbyterian church at Amesville. The doctrines were favorably received by many, and I trust some good done. I had delivered a course of twelve lectures at Beverly. What fruits may flow from these protracted exercises I am not yet able to judge. The seed sown through this region is beginning to spring up. On Friday evening last (June 9th) I commenced a series of lectures in McConnellsville, my time was limited and I was obliged to leave the place on Monday. In the last named town I was received with marked attention by the citizens, and treated, by all the denominations, with that courtesy peculiar to the christian character. The assembly on the Sabbath was very large and attentive. Bro. Hamlin can give you any further information you may desire. My principal object in writing, is, to request help in this important field. The field is the valley of the Muskingum river, embracing some large towns, favorably located for the spread of information. I am yet alone (so far as I know) in a region of nearly 100 miles in diameter. It is true some ministers have in part embraced the doctrines, but they do not make it their only business to proclaim the midnight cry. There are, however, among the private members of the different denominations, a number of believers. Can you not come, or send some aid? I know you will if possible. We are anxious to have a protracted advent meeting so soon as help can be had. The people want information. Yours in Christ, J. P. Weethee.

LETTER FROM C. R. HAMLIN.

Hudson, June 27, 1844.

Dear Brother Fitch,—While on a tour south, I met with Bro. Weethee at McConnellsville, and, although a stranger to me personally, you may be assured that, after having read the article from his pen in the Midnight Cry, I could hail him as a brother. President Weethee's labors at McConnellsville will do much good; he succeeded in sweeping away the mist which had gathered before the minds of the good brethren in that place, as well as elsewhere, on the subject of a temporal millennium and the return of the Jews. Said a good Bro. in that place: "I will give it up, for I am satisfied that there is no foundation for such theories in the word of God." I learned from many others that their views had undergone a change also. I am rejoiced to see those props falling out, for I find that just as fast as a little light is thrown across the paths of *Christians*, they (almost without exception) cast away those false theories and begin to enquire, "where are we now," and, blessed be God, they begin to look for the second appearing of the blessed Saviour, and are ready to say, "come Lord Jesus, come quickly." Dear Brother, cannot you visit the valley of the Muskingum, *speedily?* truly in that region the "fields are white to the harvest," and, as Bro. Weethee says, the laborers are indeed very few. C. R. Hamlin.

BRO. JACOBS' VISIT TO CHERRY VALLEY.

My tour to Cherry Valley, I trust, was not unprofitable. On my way there, I talked for the brethren in Albany on Friday evening. They are a warm-hearted company. They hold meetings at the "House of Prayer" every *morning* and *evening*. I lectured at Cherry Valley three times on the Sabbath, and held a Bible Class in the evening. I found a number that love the appearing of Jesus, and some that are expecting to see him this year. I also lectured for them on Monday, Tuesday, and Wednesday evenings. The meetings were well attended, much more than a usual interest being excited. The last evening was a solemn time. I addressed them upon the signs of the times, and at the close gave them what I deeply felt to be my last words of *comfort* and *warning*. I felt an awfully solemn yet sweet assurance from the word of God that we were now in the midst of the last year of probation.

On Thursday evening, I lectured at the Dutch Reformed Church at Boman's Creek, in the south part of the town of Canajoharie—the first second advent lecture that was ever delivered in that place. The congregation was large, although but little time was had in giving the notice. A favorable impression was left upon many minds, and many erroneous objections were removed. I was urged to lecture at the village of Canajoharie, where a Lutheran chapel would be opened for me. I felt anxious to comply with the request, as there never had been a lecture of the kind delivered in that village; but some things requiring my presence at home, I did not stay.

Yours in the blessed hope,

E. Jacobs.

PHILADELPHIA.

Bro. Litch, in a letter to the Signs of the Times, says:

"I am yet in Philadelphia and vicinity, and am not likely for the present to get to the West.

"But we have most encouraging accounts from there of the progress of the second advent cause, especially in Kentucky. Our beloved brother Mellish, from this city, writes us from Kentucky that himself, in company with brother W. Scott, have commenced a mission in that state, and that the door is wide open before them in every direction, and the people anxious to hear. Brethren Cook, Porter, Rogers, Stevens, &c., are in Ohio, and the cry is going abroad there.

"Brn. Allen and Oster, from this city, have gone into the lower part of Delaware, and are meeting with wonderful success. The Lord opens their way, and revivals follow.

"Bro. Brown has returned from the South, after having visited Washington, Richmond, and Norfolk, Va. He succeeded in giving a course of lectures in the last named place, and considerable interest exists there.

"The way is opening in the vicinity of this city for lectures more than ever before, and the people in the country are exceedingly anxious to hear. The believers in the second advent in this city wax stronger and stronger. There has never been a time when they have manifested a more settled faith in the coming of the Lord in 1843. We do not fear to trust God's holy word, and risk all our interests on it.

"The enemies of the cause, I perceive, are now and then endeavoring to make out that the whole second advent cause is dead. But let them rest assured that it is not dead yet. Nay, more; that it never will die. It lives now, it will live until the Lord comes, and then it will live forever. For in that day it shall be said, "Lo, this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad, and rejoice in his salvation." My own faith was never more firm than now, and the longing desire of my heart is, "Come, Lord Jesus, come quickly."

"Yours in the hope of the gospel,

"J. Litch.

"*Philadelphia, July* 10, 1843"

DR. WEEKS, vs. DR. WEEKS.

OR THE MISTAKES OF WEEKISM.

In No. 6 of his mistakes of Millerism he begins as follows:

"In my last number I pointed out some of the mistakes of Mr. Miller, in relation to the downfall of Paganism in the Roman empire. To make his prophetic periods end in 1843, it is necessary that paganism should fall in 508. But I showed by extracts from historians of undisputed authority, that *paganism fell in the Roman empire, long before that time*, there being

no pagan emperor after Julian, who died in 363, and all the emperors who followed him being professed christians. After the governing power of the empire ceased to support paganism, and used its influence to support christianity, the Roman empire was no longer pagan."

In the same article he has given it as Mr. Miller's 140th mistake that paganism did not cease till long after 508. He says:

"But the *greatest mistake* in relation to this matter is, to affirm that paganism ceased in 508. The Saxons in Britain, whom all reckon one of the *ten* kingdoms, had the gospel first introduced among them in the year 597, and did not cease to have pagan kings till about 666. The Lombards in Italy were pagans till the year 585, and the gospel did not prevail in Hungary before 989."

1st. Paganism could not have ceased in 508 because it ceased long *before* that.

2d. Another mistake, paganism did not cease in 508 because it existed long *after* that. Such is the *logic* that grave and reverend doctors of divinity are obliged to use, to disprove that the coming of the Lord draweth nigh.—*Signs of the Times.*

PERSON OF OUR LORD.

We dare not say that the following is authentic, though it is interesting to think it *may* be so.

A description of the person of Jesus Christ as it was found in an ancient manuscript sent by Publius Lentulus, President of Judea, to the Senate of Rome.

"There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows into those beauteous shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head like the head dress of the Sect of Nazarines; his forehead is smooth and large; his cheeks without either spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty—counsels with mildness—and invites with the most tender and persuasive language; his whole address, whether in word or deed, being elegantly grave, and strictly characteristic of so exalted a being. No man has seen him laugh; but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and wise; in short, whatever this phenomenon may turn out in the end, he seems at present, a man of excellent beauty, and divine perfections, every way surpassing the children of men."

Note.—At the conclusion of Bro. Chandler's article in the Cry of July 6th, we added a few "remarks" which have been by mistake attributed to him. The tenor of them was that no private revelation can now be of public authority.

Bro. G. F. Cox, we are glad to learn, is now free from all connection with the Maine Conference.

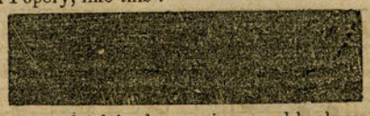
Vain Religion.—'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is *vain*,' James 1: 26. That is, if any man makes a profession, puts on a long face, and assumes a sanctimonious appearance; and prays long and loud, as well as speaks much of his religious feelings and experience; and at the same time uses his tongue to defame and speak evil of his neighbors, to misrepresent and slander those who differ from him; and to circulate evil reports and defamatory rumors concerning his fellow beings; such a man's religion is *vain.*

And if such a man thinks he is truly religious, James says, he 'deceiveth his own heart.'—*Xenia Reformer.*

In the whole of Europe, without any exception, no priest can exercise any of his functions without permission of the local government.

RAVAGES OF POPERY.

The outrage upon our school books excites the surprise and indignation of all who have seen how they must be prepared to suit the taste of the nineteenth century. The following extract from history, written by Hume, is blotted out of Murray's Sequel, and in place of these instructive facts, impartially recorded, we have a page of *blackness*, which suits well to the genius of Popery, like this:



Thus our school books are improved backwards, as one of a series of steps towards the *dark* ages. Is it not time for the Lord to come and take the kingdom?

EXECUTION OF CRANMER, ARCHBISHOP OF CANTERBURY.

Queen Mary determined to bring Cranmer whom she had long detained in prison, to punishment; and in order more fully to satiate her vengeance, she resolved to punish him for heresy rather than for treason. He was cited by the Pope to stand his trial at Rome; and though he was known to be kept in close custody at Oxford, he was, upon his not appearing, condemned as contumacious. Bonner, bishop of London, and Thirleby, bishop of Ely, were sent to degrade him; and the former executed the melancholy ceremony with all the joy and exultation which suited his savage nature.—The implacable spirit of the Queen, not satisfied with the future misery of Cranmer, which she believed inevitable, and with the execution of that dreadful sentence to which he was condemned, prompted her also to seek the ruin of his honor and the infamy of his name. Persons were employed to attack him, not in the way of disputation, against which he was sufficiently armed, but by flattery, insinuation, and address—by representing the dignities to which his character still entitled him, if he would merit them by a recantation—by giving him hopes of long enjoying those powerful friends, whom his beneficent disposition had attached to him during the course of his prosperity. Overcome by the fond love of life, terrified by the prospect of the tortures which awaited him, he allowed, in an unguarded moment, the sentiments of nature to prevail over his resolution, and agreed to subscribe the doctrines of the papal supremacy, and of the real presence. The court, equally perfidious and cruel, was determined that this recantation should avail him nothing; and sent orders that he should be required to acknowledge his errors in church before the whole people, and that he should thence be immediately carried to execution.

Cranmer, whether he had received a secret intimation of their design, or had repented his weakness, surprised the audience by a contrary declaration. He said that he was well apprised of the obedience which he owed to his sovereign and the laws, but that this duty extended no farther than to submit patiently to their commands, and to bear, without resistance, whatever hardships they should impose upon him; that a superior duty, the duty which he owed to his Maker, obliged him to speak truth on all occasions, and not to relinquish, by a base denial, the holy doctrine which the Supreme Being had revealed to mankind; that there was one miscarriage in his life, of which, above all others, he sincerely repented; the insincere declaration of faith to which he had the weakness to consent, and which the fear of death alone had extorted from him; that he took this opportunity of atoning for his error by a sincere and open recantation, and was ready to seal with his blood that doctrine which he firmly believed to be communicated from heaven, and that, as his hand had erred by betraying his heart, it should first be punished by a severe but just doom, and should first pay the forfeit of its offences.

He was then led to the stake amidst the insults of his enemies, and having now summoned up all the force of his mind, he bore their scorn, as well as the torture of his punishment, with singular fortitude. He stretched out his hand, and without betraying, either by his countenance or motions, the least sign of weakness, or even of feeling, he held it in the flames until it was entirely consumed. His thoughts seemed wholly occupied with reflections on his former fault, and he called aloud several times, "This hand has offended." Satisfied with that atonement, he then discovered a serenity in his countenance; and when the fire attacked his body, he seemed to be quite insensible of his outward sufferings, and by the force of hope and resolution, to have collected his mind altogether within itself, and to repel the fury of the flames. He was undoubtedly a man of merit, possessed of learning and capacity, and adorned with candor, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society.—*Hume.*

Bro. Philo Hawkes has withdrawn from the M. E. Church and joined the True Wesleyan. The slavery cherished in the bosom of the old church is his chief reason. He is now at liberty to preach the Bible doctrine of Christ's coming. We should be better pleased with the new church if they did not require belief in a human creed, superadded to a belief in God's word.

Rochester.—Bro. Barry is continuing lectures in Talman's Hall, to large and deeply interested audiences.

The Great Tent is to be pitched at Buffalo, on Saturday, August 5th. Brn. Himes, Fitch, and Storrs will probably be present.

Bro Miller's Health.—He is still at home, and suffering from a renewed attack of his painful disease, but it is hoped not dangerously.

LETTERS RECEIVED DURING THE WEEK ENDING JULY 18.

Postmasters.—Brownsville, Pa.; No. Hebron, N. Y., each 25 cts. Syracuse, N. Y.: 50. Cranberry Creek, N. Y.; Newburg, Pa.; Danville, N. Y.: Auburn, Mich.; Shippensburg, Pa.: Petersburg, Va.; Victor, N. Y.; Bennington, Vt.; Bridgeport, Conn.; Middlebury, O.; Warwasing, N. Y.; Salisbury, N. Y.; Cheshire, Conn.; Derry, N. H.; Geneseo, N. Y.; Dover, Vt.; Verona, N. Y.; Youngstown, N. Y.; Elmira, N. Y.; Binghampton, N. Y.; No. Springfield, Vt.; Union Mills, N. Y.; Pleasant Valley, N. Y.; New Bedford, Mass.; So. New Durham, N. H.; McKinstry's Mills, Md; Attica, N. Y.; Middleport, N. Y.; Carlisle, Mass.; each $1 00. No. Goshen, Conn.; Stillwater, N. Y.; Middletown, Conn.; Litchfield, Conn.; Southington, Conn.; Warsaw, N. Y.; Lockport, N. Y.; No. Springfield, Vermont, each $2 00. Cooperstown, N. Y., $3 00. Fort Ann, N. Y., $4 00. Union Mills, N. Y.; Georgia, Vt.; Bethany, N. Y.; Cambridge, Vt.; Chateaugay, N. Y.; Harrisburg, N. Y.: Big Prairie, O; Charlton, N. Y; East Hamilton, N. Y., (all right); Rushford, N. Y; Yates, N. Y.; Lincoln, Me.; East Roxbury, Vt.; Burmingham, Mich.; Monroe, Geo.; Smith's Landing, N. J.; Hartford, O.; Jamaica, Vt.

Individuals.—N. Bagley, jr. Saml. H. Ingersoll, (postage 50 cts) 50 cts. J. Collins; Julia Sage; Chas. Burrass; Asa W. Perkins, each $1 00. Dea. J. Wilson, Granville, Ohio, $5 00. We have received nothing from the P. M., and never had those names on our books. W. Thayer, Pomfret, Ct., $10 00 I. R. Gates, Salem, Pa., $5 00. H. Heyes; G. S. Miles; Alex. Coons, (the letter was not received); J. M. Barstow; H. Liebenau; J. V. Himes; John Kilton; B. Matthias; H. B. Knight; J. E. Smith; Luther Caldwell; J. Litch; S. Joslyn, 2d; J. B. Breckinridge, C. Morley; A. J. Williamson: Anon, N. Haven, Ct.; P. Tallman.

THE REST, THE HOPE, AND THE HOME OF THE CHRISTIAN LABORER.

Andante. CHORUS. Three Treble Voices.

1. See, brethren, see, how the day rolls on, Quickly will the Savior come; Hark! hear the sound he will appear, Sweetly falls upon the ear. Then haste let us work till the

2 Come, brethren, come, let us all be free, Soon we shall the Savior see—For when our toil and labor's o'er, We shall meet to part no more. Then haste, &c.

3. Lift up your heads and rejoice in God, Shout his praises all abroad; Soon shall we hear the voice 'tis done Child your Father calls come home. Then haste, &c.

4. Come, sinners, come, let us all awake, And the spirit's truths partake; Soon will appear, and oh! how bright, Prayer to praise, and faith to sight. Then haste &c.

day-light is o'er, Our hearts filled with love as we row to the shore. Our earth-ly la - bor be-ing done, How sweet the christian's welcome home. Home, home, home, the

christian's welcome home. Sweet, oh! sweet the christian's welcome home. Welcome home, Welcome home, wel - - come home.

pp f p ff

5 Hark, brethren, hark, hear the sound so clear,
Happy may you be this year—
Now has commenced, you plainly see,
Eighteen hundred forty-three.
CHORUS—Then haste, &c.

6 Hail! brethren, hail! it's the new-born year,
Gabriel's trump we soon shall hear—
Then will the saints and angels sing,
Glory be to Heaven's King.
CHORUS—Then haste, &c.

7 Come, sinners, come, and make no delay—
Soon will come the judgment day;
Get perfect love which casts out fear,
Then you 'll happy be this year.
CHORUS—Then haste, &c.

8 Hark! how the Gospel trumpet sounds,
Holiness the echo bounds;
Come, sinner, come, and holy be,
Then the Lord in peace you 'll see.
CHORUS—Then haste, &c.

9 Pray, brethren, pray, and believe in God,
In one place with one accord,
As on the day of Pentecost,
And receive the Holy Ghost.
CHORUS—Then haste, &c.

Claremont, N. H., January 1st, 1843.

A SECOND ADVENT CAMP-MEETING

Will be held on the farm of Michael N. Stoner, (if time continues,) about 1½ miles from Middletown, and 1½ from High-spire, in sight of Harrisburg and Lancaster Railroad, Turnpike, and Pennsylvania Canal, to commence on FRIDAY, 28th of JULY, and continue ten days. "Of the best speakers whom God has raised up in the cause, it is expected three or four will be present." All who love the appearing of the Lord are solicited to attend, and bring with them their tents.

Comfortable lodging tents will be provided for all who may come from a distance, and boarding can be had on the ground at the rate of $1 50 per week, or 12½ cents per meal.

All disorderly persons are forbid coming *on or near* the camp-ground; and all kinds of articles of traffic, Spirituous Liquors, Wine, Porter, Beer, Cider, &c., as prohibited by law to be sold within three miles of any religious meeting, are also forbidden by the holders of this meeting. The strictest order will be required from all during the whole time of the meeting. The public generally are invited to attend.

A CAMP-MEETING, we learn, is to commence at Plainville, in Farmington, near Hartford, Ct., on Wednesday, Aug. 9th.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

SECOND ADVENT CAMP-MEETING IN N. J.

Providence permitting, there will be a Second Advent Camp-Meeting held on the land of Joseph Hollinshead, in Chester Township, Burlington Co., to commence on Monday, the 7th of August, and continue until Saturday morning.

It is about six or seven miles from Burlington, and about the same distance from Mount Holly. Also, about one and a half miles from Centerton, or Rankocus Creek. Fare from this city, 12 1-2 cents, to within one mile of the ground. Friends in the country are invited to come, and bring their tents with them. Boarding can be had on the ground at a reasonable price.

Per the Committee of Arrangements.

Philadelphia, July 23, 1843.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, AUGUST 3, 1843. No. 24.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
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$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

TENT IN BUFFALO--GREAT MEETING IN OHIO.

Brother Himes writes from Rochester, July 28, that the tent meeting will commence in Buffalo the 5th of August. The tent is to be pitched at Cottage Garden, one of the most beautiful spots in the city. He says:

"The prospect for a good meeting is very encouraging. I intend to distribute four or five hundred dollars worth of books in that city and the surrounding country,—on canal boats, rail road cars, steamboats, vessels, &c. &c. We mean that the west shall have light if we spend the last farthing we possess.

"The meetings will be continued in this city, [Rochester,] in Talman's Hall,—and the Depot of books and papers will be kept open at 17 Arcade for the present.

"Our next general move will be in Ohio. Probably in Cincinnati or vicinity, or where the brethren may judge best. We intend to publish a paper there for a time, which will contain the *reasons of our hope*. It will be similar to the GLAD TIDINGS. We have a large lot of publications there now, and shall send more.

"We intend, if permitted to meet with our brethren in that part of the country, to distribute about $2000 worth of publications in that portion of the Union. We shall supply every town with a library, as far as practicable. We intend, also, to furnish all the ministers, *who will read on the subject*, with publications. If they cannot furnish themselves, *we will furnish them*. They shall be left without excuse. We hope and expect to see one mighty gathering in the west. Several efficient lecturers will be there, to lay before the people the strong reasons we have for our glorious hope. We hope to be able to commence our meeting in Ohio about the 10th of September. Notice will be given hereafter."

THIS PAPER goes to press in the absence of the editor, who is at the Middletown Camp-meeting, with Brn. Litch, Brown, Caldwell and Jacobs.

A TOUCHSTONE.—Reader, fancy yourself in prison, awaiting trial, with the assurance that you must stand before a righteous judge. You do not know the precise day and hour when your trial will come, but you have the means of knowing its near approach from the movements around you. Suppose, further, that if you are acquitted, you will be released from prison, restored to your friends,—with your character vindicated,—to enjoy their society in a region of everlasting peace. If you knew that such would be the result, would not your heart beat quick at every token of the approaching trial? With what intense interest would you watch and listen for the intimations that the judge was approaching! With what a thrill of delight would you hear the command, "Throw open the prison doors, and let the prisoners stand before me!" You would indeed pity your fellow-prisoners, and if offers of pardon were made them, you would entreat them to submit and be reconciled to the judge. But this would not prevent your rejoicing that your redemption drew nigh. When you heard the harsh grating of the key throwing back the rusty bolts, you would lift your head and leap for joy.

You could not be indifferent, you would not shut your eyes to all the movements around you and say, "If the judge is coming to release me, I don't know but I am willing."

Those whose hearts condemned them, might act thus, but it would be impossible for one who felt that he was acquitted. Reader, apply this touchstone to your own case. Do you hate to see any tokens that Christ is coming, or do you look for them with the eager interest with which the tired watchman waits for the first glimmering light of morning?

A NEW PLACE OF WORSHIP

Has been providentially opened for us. Messrs. Buxton and Ring, having taken the building in Chatham Square, lately occupied as "Franklin Theatre," (or "Little Drury," as it was last called,) have decided to fit up a large, neat and convenient Hall, for public worship, which has been leased by the Association. It will probably be ready about the 20th of this month, when it will be opened with appropriate services. More full notice will be given hereafter.

MORE BIBLES BURNED.—The Protestant Vindicator contains a letter from a clergyman in Mexico, N. Y., in which he states that the ladies of his charge furnished all the Roman Catholic families within their bounds with copies of the Bible, which they received with readiness; but as soon as the priest came the Bibles were all collected together and publicly burned in the streets.—*True Sun.*

BRO. JOHN HOWELL of Maine, passed through this city on Monday, on his way to Ohio.

BRO. TEALL has just returned from Central New York, where God has blessed his labors.

BRO. CHARLES MORLEY is now at Glastenbury Ct. and is ready to attend to calls for lectures.

BABYLON'S FALL---THE SANCTUARY CLEANSED.

Our readers remember a letter from Bro. Litch on this subject Here he unfolds his reasons more fully.

The crisis we have reached calls upon us to double our diligence in endeavoring to strengthen the hands and faith of the people of God, and in endeavoring to pluck sinners out of the fire. The Judge standeth before the door, and will speedily come in all his glory, to take vengeance on his foes, and to be glorified in all them that believe. That we have reached the year of the termination of the prophetic periods is clear; and it becomes us all to walk carefully before the Lord, to watch and be sober.

It is a question which we, as observers and recorders of the "signs of the times," and as expositors of prophecy, ought to be able to answer, "Where are we?" In what period of the prophetic visions of Scripture? It appears to me we may answer this question at least with a degree of satisfaction.

What then was to mark the termination of the 2300 years of Daniel 8: 14? Ans. The sanctuary shall be JUSTIFIED; for so I prefer to read it, with the margin, unless we adopt Prof. Bush's definition, then shall the sanctuary be VINDICATED. You know I have long dissented from the idea that the cleansing of the sanctuary is the purification of the earth by fire. I have no faith in that view; but I have believed it was the pardon of Jerusalem's crimes, preparatory to her restoring to glory and triumph over her foes.

However, I like the term "*vindicated*" still better. I think the true import is, that Jerusalem will be vindicated, or proved innocent, or justified, by the punishment of her destroyer. Gabriel, when sent to make Daniel understand the vision, in chapter 8th, said, "I will make thee know what shall be in the last end of the indignation." What did he tell him would come? Verse 25—"*He shall be broken without hand.*" Who? The little horn which waxed exceedingly great. What was the power which destroyed the Jews? ROME. God will *vindicate* Jerusalem by the destruction of *Rome.*

Take the type of the long desolation of the sanctuary, I mean the 70 years captivity in Babylon. God threatened, Jer. 25: 11, that those nations should serve the king of Babylon 70 years. In verse 12, he said, "And it shall come to pass when seventy years are accomplished I will punish the king of Babylon, and that nation and the land of the Chaldeans."

This threatening was executed that night in which Belshazzar was slain. See Dan. chap. 5th. So when the 2300 years run out, that persecuting power which destroyed the people of God, and Jerusalem will be broken without hand. Hear Isa. x. 12. "It shall come to pass, when the Lord shall have accomplished his whole work upon Mount Zion and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Likewise Gabriel, when in the 9th of Dan-

iel he came to give the prophet skill and understanding. He told him that after Messiah is "cut off," "the people of the Prince that shall come shall destroy the city and sanctuary," then "for the overspreading of abominations he shall make it desolate until the consummation, and that determined shall be poured upon the DESOLATOR."

The question now comes up, 1. Who is the desolator of Jerusalem? Rome. 2. What has God determined to pour on her? Daniel answers, chap. 7th, verse 11, "I saw until the beast was slain and his body destroyed and given to the burning flame." John answers, Rev. xviii. 8, "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." But who is it that shall be thus judged? Rev. xvii. 4,5,6,18. answers. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written. MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

What city reigned over the kings of the earth in John's day? or what city has done it since but Rome? Then "her plagues shall come in one day." But what are her plagues? "*Death, and mourning, and famine.*" These begin the train of evils: Finally, "she shall be utterly burned with fire."

BABYLON'S FALL PRECEDES CHRIST'S COMING.

Daniel, in the 7th chapter as already quoted, teaches us that the beast (not the horn, Popery) but the beast, Rome, the body of the beast, the city which existed before the horn with eyes came up, will be slain and destroyed and given to the burniug flame. Then he saw in the night visions, "And behold one like the son of man came with the clouds of heaven."

Thus also the Revelator, 14: 6, 7, he saw the missionary angel of our age fly, and the conclusion of his message was, "the hour of his judgment is come." He was followed, verse 8th, by another angel, saying, Babylon is fallen, is fallen." And a third angel followed them, saying, "if any man worship the beast, &c." so that probation continues after Babylon falls.

John then hears it announced that the dead who have died in the Lord are thenceforward blessed. And he looked to see why they were so; and it was found to be for the same reason that those are blessed who wait and come to the 1335 days. For it is the harvest of the earth, and he saw the Son of man on a white cloud, and he reaped the harvest. The harvest is followed by the vintage. So also when in Rev. 18th it is announced that Babylon is fallen, it is also added, come out of her my people, clearly showing that probation continues. Then in chapter 19th it is said, "The marriage of the Lamb is come." Thus Christ's coming speedily follows Babylon's fall.

BABYLON'S FALL WILL BE AT A TIME OF GREAT PRIDE AND ANTICIPATED TRIUMPH.

Daniel heard, chapter 7. "because of the voice of the great words which the horn spake," he beheld "until the beast was slain, his body destroyed and given to the burning flame."

The Revelator says, chapter 18: 7, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow." "Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire."

DOES ROME AT PRESENT BEAR THESE CHARACTERISTICS?

Let the speeches of the repeal associations answer. Let the reports of the propaganda, and its boasts of the speedy and universal triumph, answer. Do you ever get hold of a catholic paper? Every page will teem with boasts of anticipated triumph over the world.

Look at the following language, taken from an article in the Catholic Herald of June 29th; headed, ROME AND RUSSIA. After speaking of the difficulties between Rome and Russia, and the prospect of an attempt at reconciliation, the writer says,—

"And lastly, to re-establish these pacific relations, with an eye of course to this propagandism, the minister who has outwitted Metternich and Wellington, is to be despatched from Rome to try his infernal craft and subtlety upon the ministers of His Holiness, who alone have in effect, if not in words, boldly held up M. Boutenieff's master to the eyes of Europe, and the world as a perjured and dishonored ruffian. The rest of Europe quails before Nicholas. They utter lies for him. They dishonestly avow their confidence in his moderation. They wilfully cover their own despicable timidity with a veil of falsehood, to hide their own shame from the world. Wellington does so. Metternich does so. France and Prussia does so. The Pope alone, urged on by considerations which are not of this world, does *not* do so; but publishes a state document, which not only charges the Emperor with, but proves him guilty of,—individually and personally—the most unblushing impudence, and the most profligate deceit. The Pope alone speaks the truth. The Pope alone proves that the cabinet of Nicholas, including Nicholas as his own prime minister, are a gang of perfidious wretches, as destitute of even the external semblance of common honesty as the murderer who pleads "not guilty" to save his forfeited neck from the gallows; and placed out of the pale of civilized society, and common public law, by their murderous atrocities, and no less by their revolting perjuries. All this the Pope has done. And now Servia and the North of Turkey, with their catholic missions being brought by M. Boutenieff under Russian domination, it is found that the blood-stained Nicholas must be on better terms with the Pope, and must turn his attention once again to a more effectual, crafty, and unremitting prosecution of his infernal designs for "propagating the Greek schismatic religion." Accordingly M. Boutenieff, with the soil of his successes yet fresh upon him, is to be sent off from Constantinople to contaminate Rome. We trust in God he will not be received, and that there may be no intercourse between Rome and the Russian Cabinet, until the lying Nicholas has exhibited some sorrow for endeavoring to uphold his throne by the low artifices of the forger and the swindler, and has given proofs of his repentance, by allowing an interchange of ambassadors; that is, by permitting a Papal Nuncio to reside and transact business at St. Petersburg. Indeed we believe this last condition is held so indispensable, that the absence of any mention of a Nuncio confirms our doubts as to the truth of M. Boutenieff's supposed mission.

But, however this may be, it is not less true and certain that these Eastern questions in which Rome appears to have least interest, are precisely the questions in which the highest permanent interests of the Church are most clearly involved. In one third of Europe, at the present moment—and, in prospect, in other large districts of this continent, together with nearly a third of Asia, a struggle is being and is to be maintained between the powers of light and the powers of darkness—very significant and very fearful."

I ask, If Daniel heard those words, would he not be very likely to call them the voice of the great words which the horn spake? If John heard him talk thus of the tameness of the mightiest powers of Europe, in contrast with the pope's valor in copeing with that giant power, Russia, would he not be very likely to say, "she saith in her heart, I sit a queen and am no widow, and shall see no sorrow?" And yet this is but a small part of her boasts:—it is an item only.

HAVE THE FORETOLD JUDGMENTS BEGUN TO COME ON ROME?

Those judgments are, "Death, mourning and famine."

Take the following extract from an English paper of June 19.

The *Ausburg Gazette* quotes a letter from Rome, stating that swarms of grasshoppers had *suddenly* made their appearance in the country adjoining Palo, and on the western coast, and laid the fields completely waste. Thence they extended their ravages to the plains of Campania. The means adopted for their destruction having proved unavailable, the pope ordered processions and prayers in all the churches to implore Divine protection against the scourge."

How much like what Joel prophecied as the effect of the locusts. Joel 1st chapter, "sanctify a fast, call a solemn assembly, gather the elders," &c. Prayers and processions in all the churches, ordered by the pope! And for what? Why "an army is come up upon his land strong and without number." The locusts cannot be destroyed, and prayers and processions are the last resort.

The following from the Catholic Herald of June 29th, shows a state of great distress in the pope's dominions.

ROME.

"Intelligence from Rome, dated the 28th ult, (May) states that his Holiness intended shortly to visit in person several portions of his dominions, in order to ascertain their MOST PRESSING WANTS. He will be accompanied by some Cardinals and his Treasurer."

Must not that be great distress which would render it necessary for the pope, his Cardinals and Treasurer, to go through his dominions, to ascertain their *most pressing wants?*

THIS CAME SUDDENLY UPON THEM.

All was prosperity, "the land, like the garden of Eden," all bidding fair to reward the toil of the husbandman, when suddenly, in one province, on the western side of Italy, a swarm of locusts appear, spreading desolation in all their train. "Behind them is a desolate wilderness." They spread through the land, and all efforts to destroy them are vain. Death, mourning and famine, are the result.

How could these effects be produced more suddenly then by these very means? Were such a scourge sent on this land of plenty, the same effects must immediately follow: but how much more in Italy, where they depend entirely on vegetation for a subsistence, as soon as it comes forward. That cut off, an immediate famine ensues. And it is there already.

One judgment more is to come. "She shall be utterly burned with fire." How soon that will be time will tell. I believe it will be this year, however, and that Daniel will stand in his lot at the end of the 1335 days. But I do not believe that will be in the new earth; but in the resurrection of the just.

That there will be a time of trouble when Babylon falls, such as never was, is clear; persecution may rage; but it is added "at that time thy people shall be delivered, every one which shall be found written in the book." ALLELUJAH FOR THE LORD GOD OMNIPOTENT REIGNETH."—Have the 2300 days expired? Have we a new message, "the hour of judgment is come?" "Or Babylon is fallen?" The cause progresses here; sinners are seeking mercy, and God's children looking for that blessed hope.

Yours affectionately, J. LITCH.

Philadelphia, July 17th, 1843.

TO THE EDITOR OF THE BAPTIST ADVOCATE.

We have often noticed the lack of fairness on the part of this editor. One of his subscribers addressed him a note on the subject, which he refused to insert. Here are extracts. He first commends the course of the editor in the controversy in baptism, in challenging opponents to reply in his own columns and proceeds:

But upon the glorious subject of the second appearing of our King and Saviour Jesus Christ, have you pursued the same manly course? If by your fruits we are to speak, we should be constrained to say, *nay*,—for we find no evidence that we could charitably believe you "searched the Scriptures daily to see if these things are so."

Now, my brother, if you have any light to reflect upon us that you seem to think are in such gross darkness, will you not please give it to us, that all your readers may profit by it—or throw open your columns that all who choose may occupy a small space weekly, and prove your paper to be a true republican Baptist Advocate of freedom of speech on all points laid down in God's holy word. Why not show your courage on the second advent of Christ—or, as you call it, the "Millennium"—and give us the *Thus saith the Lord*, and not put yourself in the position of which Jude speaks: "These speak evil of many things they know not," &c.! Please read Jude, verses 10 to 20.

Now, while I am writing, your paper of June 22d has come to hand, and I find, in the editorial type, the following:

"MILLERISM.—Who hears of it, or who speaks of it? We allude to it merely to express astonishment at its sudden decease among us. We knew, of course, that it would die within the year, and we saw in its features marks of rapid decay, but really we did not expect that already it would have expired. What next? Surely another year will not be permitted to pass without some attempt to impose another absurdity upon the public."

1st. You ask, "who hears it?" Large congregations of those who love our Lord's appearing, in this city and elsewhere hear of it daily. The multitudes who attend the 10 or 12 camp-meetings recently held or soon to commence, and the readers of the fifteen or twenty thousand papers, issued weekly, and many others whose attention is called to this subject in various ways, though they would gladly forget it.

2d. "Who speaks of it?" All those brethren that are lecturing day and night, east, north, west and south, and among those are some of our most pious and devoted brethren in the ministry, and they are "speaking of it," not for the sake of filthy lucre, but because they "love the appearing." They are speaking of our King Jesus' coming soon, even *this year*, as the Scriptures plainly show by Daniel, Matthew, Mark, Luke, John, Paul and others. We are gratified to inform you, if you inquire you will find hundreds of brethren and sisters that not only "hear" and "speak of it," but are watching and praying and expecting to meet the Bridegroom very soon. I trust they all can give a reason from God's word for their hope with meekness and fear. Should you wish any farther information on the *speaking* and *hearing* of this most glorious subject, I would invite you to call in for a few Lord's days to come at 410 Broadway, at the Apollo, morning, afternoon or evening. In a few weeks we hope to invite you to one of the best halls in the city, now being finished in the building known as Franklin Theatre.

You say: "We KNEW it would *die* within the year." You knew, then, that Christ would not come and prove the doctrine true. You knew that my Lord would delay his coming. We are taught to "look" for his appearing, but you knew we should look in vain, in 1843! Are you the man to talk about the presumption of "Millerites?"

I do not ask you to be so honest as to say you misinformed your readeas, when you said, "Millerism is dead." When you wrote that paragraph, you placed yourself in a position whence a return to honesty, fairness and Christian courtesy must require an exertion of moral courage which Christ represents as extremely difficult, if not impossible, when he asks: "How can ye believe, who receive honor one of another, and seek not that honor which cometh from God only?"

You next ask, "What next?" Our Lord, as well as the prophets and apostles assure us, Then shall they SEE the Son of Man coming in the clouds of heaven, with power and great glory. He comes to judge the quick and the dead,—to destroy them that destroy the earth. He shows plainly that MANY who have "appeared beautiful outwardly unto men," will be among those who will stand without, saying, Lord, Lord, open unto us. Surely we all need the awful warning this fact conveys.

May you and I be ready for this next event. May God by his holy Spirit give us grace to get out of the seat of the worldling, the scoffer, and scornful, and be found as little children at the feet of Jesus, ready to be taught even from an humble farmer, when he produces a "THUS SAITH THE LORD."

LETTER FROM BRO. LINUS WILCOX.

ORWELL, VT., July 14, 1843.

Dear Bro. Southard,—Although a stranger to you, yet not a stranger to the persecutions, scoffs, and false repute which is heaped upon all those who honestly believe, and fearlessly contend, that the Bible seems plainly to reveal that the great God and Savior, the Lord Jesus Christ, is about to make his advent the second time into this world, in the clouds of heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel; I can sympathize with you (and the whole Israel of God, who are doing their duty,) in this persecution, for no one can be doing his duty without being persecuted. I thank you for sending me your paper, also for sending me your bill;* I readily comply, by enclosing one dollar. I am taking the "Signs of the Times," and did not order the Midnight Cry, but am glad to receive it. It refreshes my soul to spend money in a cause like this. I take the New York Express, and several other political papers, and some two or three religious papers, and could I have only one, it should be the Midnight Cry.

I have resided from a child, within about 12 miles of brother Miller, am 44 years old, and have known him many years by sight and reputation. I always believed him to be a consistent Christian, yet I never have heard him lecture upon the second advent doctrine. I have heard him preach but once, at a funeral. He has lectured on either side of me, within six miles, and the great tent has been here with brother Himes and many others, yet I did not attend. Why? you may ask. I will tell you, (but in farmer's style.) My parents were both professors of religion, consistent members of the Congregational Church, and consistent living Christians, I believe no one can doubt. I was brought up under strict Christian discipline, I was taught to read the Bible daily by course, till it became a familiar book. I was well acquainted with its language of all parts. I could repeat all the Westminster Assembly's Catechism before I was eight years old, as easy as the Lord's prayer. When eleven, I thought I loved my Savior above my chief joy, and united with the Congregational Church. I have endeavored to be honest with myself since, and consistent with my profession, but when I look back, I am led to exclaim, "My leanness, my leanness." I was always taught to respect ministers of the gospel. My father's house was their home. I had nine brothers, three went to college; my eldest brother, Carlos, studied Theology at Andover—was afterwards settled over the North Church in Hartford, Conn. and there he was buried. I have never sinned, I think, in want of respect to the learned clergy. This respect for them, is why I did not go to hear Bro. Miller when lecturing some eight or ten years ago. I was always taught by the learned clergy, to believe that a spiritual or temporal millennium—the conversion of the whole world—was a Bible doctrine, as much as a judgment to come. I never could reconcile Scripture with our learned clergy's millennium, but they said it was so in the original, and so I had faith to believe it without evidence. The Rev. Henry Morris was my minister at the time brother Miller lectured here, and I did not go to hear him because it was compared to Mormonism and all other vagaries. But I cannot cast my sin on brother Morris, for I had my Bible, and could read it, and might have known better than that we were to have a thousand years of peace and safety, previous to the coming of Christ. Last September, brother Morris's book in refutation of Mr. Miller came to hand, and I eagerly sought it, to know the the truth. I had slightly perused a synopsis of Mr. Miller's views, and it seemed to look reasonable, with my knowledge of Scripture. I had a desire to arrive at the truth, and to believe in the conversion of the world if there was evidence to support such a belief, having just built a splendid dwelling, costing about ten thousand dollars. But in perusing Mr. Morris, I soon found, as I thought, a disposition to lead the reader astray, (I say this in friendship to Mr. Morris, in whom I then had all confidence; he had left, and gone to Hartford, Conn.) I cannot think Mr. Morris would designedly lead one astray, though he seemed determined to prove his theory true at all hazards. I found, in reading, he did not quote Scripture right, but left out verses, and words, in order to carry a different meaning, as I thought. I will mention only a few places, although I might many. Page 73, he says, "in the days of the voice of the seventh angel when he shall sound, the mystery of God shall be perfected, as he has declared in his prophets." Now I could not recollect any such declaration of any of the prophets, that when the seventh angel sounded, the mystery of God should then become a *perfect* mystery. But I did know that he did not quote that Scripture right, for it says, as you well know, "in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God shall be *finished*." By quoting in this way, he could prove a long sounding during the prosperity of the Church. He contradicts himself on page 77, when contending that all great and important future events, as to their accomplishment, have been concealed, and the time of Christ's first coming was never revealed, so that any could calculate the time, but it rested under a cloud. But on page 100, when he wishes to prove that if any could know the time, the learned could, he says, "the Jewish Rabbis did not err, respecting the *time* of the first advent, they mistook the character of the person, not the *time*; in the time they were correct." So we see that he contradicts himself, and destroys his own argument. Again, on page 49, he says, "The power of Christianity has never yet achieved the conquest of the earth, and if Christ comes to reign personally in the new dispensation, all opportunities to give its mighty resources a full development, will be taken away." On page 54, he says, "The Christian religion once conquered the civilized world, and shall she not make that conquest again, when *Satan* is bound, and can deceive the nations no more?" So here is another plain contradiction. On page 14 and 19, there is a similar contradiction in regard to the out-pouring of the Spirit on the day of Pentecost; and so I found the whole book, as if written by one whose case was desperate.

After all his labor to refute Mr. Miller, he comes on the ground as to time brother Miller has. He says, on page 55, "Who does not see that all things are now ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ?" So Mr. Morris and Mr. Miller do not disagree as to the present time, both say the seventh angel is ready to sound.

Here I took my Bible, to satisfy myself whether the seventh angel sounded in a glorious millennium, or the judgment. I found, Rev. 10: 6, 7, the angel swears that time should be no longer, "And in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished as he hath declared to his servants the prophets." Where? I find, 1 Cor. 15: 51, "Behold, I show you a mystery." We shall not all sleep, but we shall all be changed in a mo-

* It was sent by mistake.—ED.

ment, in the twinkling of an eye, at the last trump, for "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."† My eyes seemed at once to be opened to the truth. My supplication by prayer, was to "know the truth of all this," and I felt as though God by his Spirit, had shown me the truth. The Bible is a new book. What was sealed, is now made plain; yes, so plain that it seemed to me I could convince any believer in God's word, of the truth of all this. I spent the winter in studying my Bible and History, and 'tis so plain to me that I could not but go out and warn my fellow-beings to be prepared to escape all these things, and to stand before the *Son of Man*. Some were brought to believe, and none could successfully contend against it. I soon found thorns among the roses. My brethren soon became jealous of me; they soon called me a Millerite, a fanatic, and united with the world to say all manner of evil against me. Two or three clergymen, with whom I had labored the past winter, seemed now to shun me, as a heretic. One in particular, who had called on me as often as once in two weeks, before I believed the kingdom of God nigh at hand, but has not been into my house since. What a sin I have committed against those my brethren, for looking for that which we have professed to be fellow heirs to. Thank God, I hope some few are now rejoicing through my feeble effort. I think I now know the right Source to go to.

I have been to man, to know the deep things of God, but now I believe the Spirit of God has revealed them unto me. I have never heard a course of lectures on this subject. Bible and History have convinced me, and I cannot imagine anything but ignorance that does prevent any *Christian* from believing. I have not embraced this suddenly, without investigation. I have read all the writers against this doctrine, that have come in my reach, carefully; some I will mention:—Dowling, Demick, Morris, Stuart's Hints, second edition, Colver, Wilson, Bishop Hopkins, and many other writers, in papers and pamphlets, and I am astonished at human nature in professors of religion. These men disagree in their views and interpretation, as much in many points, as they do with brother Miller, and yet all agree to put down Mr. Miller and his associates. To see such men as Moses Stuart explain the Bible as he does Daniel and Revelations, is enough to teach any one not to put trust in man, but in the living God.

Be valiant for the faith, for it appears to me, there can be no doubt but that we shall soon see the promised Savior. LINUS WILCOX.

† This is an interesting parallel to the words which follow the sounding of the seventh trumpet in Rev. 11: 17, where the four and twenty elders worship God, saying: "We give thee thanks, O Lord God the Almighty, because thou hast taken to thee thy great power, and hast reigned, and the nations were enraged, but thy wrath is come, and THE TIME OF THE DEAD TO BE JUDGED," &c.—*Scarlett's Trans.*

From the Commercial Advertiser.

THE BIBLE UNDER THE NEW SCHOOL LAW.—The work of banishing the Bible and other books is going on more extensively than the community is aware of. Not only the Bible, but Tytler's Historical Compend—the best of its class—has been banished from the district schools of the fourteenth ward. Tytler, we suppose, is under censure because it is a true history; probably of some matters connected with the dark ages and the reformation.

Nor is this all. A public school, of three large departments, was opened in the Eleventh ward, on the 22d of May. *In neither of the departments of the school has the Bible been allowed to enter.* And the superintendent was almost rudely treated for remonstrating against this exclusion—which is contrary to the express recommendation of the Board of Education. In the emphatic language of Cheever, "Who enters that school leaves the Word of God behind!"

Nor yet is this all. On visiting recently one of the schools receiving its support, in part, from the public funds, the teacher exhibited the following order from his trustees, in compliance with which he has abolished the use of the Bible in the opening of the school.

"Mr—— Sir, By a unanimous Vote of the trustees Last Meeting, all secterian Books is Requisted to Bee Removed from the School as it is thought the Bible one it is Requisted to Bee Removed."

Bro. Kent, of Conn. who has been lecturing for several months past in Central New York, is now in this city, giving the reasons why we are looking for "that blessed hope and glorious appearing" as *especially* nigh at hand.

THE MIDNIGHT CRY.

THURSDAY, AUGUST 3, 1843.

DOES THE BIBLE FORETELL AN EARTHLY MILLENNIUM?

LETTERS TO J. H. MARTYN, PASTOR OF THE SECOND CONGREGATIONAL CHURCH, NEW YORK.

NO. I.

Dear Brother,—The love I have long felt for you, and the assurance I have received of your kind regard, emboldens me to address you thus. Believing as I do, that we are now living in the "last days," and that the Bible foretells the coming of Christ to judgment while the world is filled with abounding wickedness, I feel impelled to show my dissent from the doctrine of your sermon on the millennium, yesterday afternoon.

I was happy to hear you say, in conclusion, that the Bible is "one great whole." You will not, therefore, object to my taking with me, the clearer light of the New Testament, when seeking to know the mind of the Spirit in the "exceeding precious promises" of the Old. It seems plain to me that the Lord has not acted on *opposite* principles in his dealings with the human race. He has dealt with us, as a judicious parent deals with his child. In the infancy of mankind, he veiled those glorious promises in a garb borrowed from the objects which were then familiar to their thoughts, gradually removing the veil, as the race advanced to manhood, bringing life and IMMORTALITY TO LIGHT in the gospel.

The Old Testament, as well as the New, foretells a glorious kingdom. It would seem reasonable to understand both parts of the "one great whole," as referring to the same kingdom, if there was not clear proof to the contrary. But so far from finding such proof, we find abundant assurances that the Spirit of Christ in the prophets signified beforehand the sufferings of Christ and the GLORY which should follow. Into this GLORY Christ entered, after his resurrection, "opening the kingdom of heaven to all believers," as our Episcopalian brethren most Scripturally express it. Before he left the world, he said: "I go to prepare a place for you, and if I go to prepare a place for you, I will come again to receive you to myself."—When the apostle wrote to the Hebrews, Jesus was already "crowned with GLORY and honor."—It was that he might bring many sons to share in this GLORY, that the Captain of our salvation became perfect through sufferings. The apostle proceeds to say that Jesus has entered into that glory as our "Forerunner."

But Peter seems to me to settle this question, beyond dispute. In his exhortation to the multitude of the "men of Israel" who crowded to the temple when the lame man was healed, he said: "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall SEND JESUS CHRIST, which before was preached unto you, whom the heavens must receive UNTIL THE TIMES OF RESTITUTION of all things which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began."—Here we are assured that the heavens should receive Jesus until those times of restitution which all the prophets had foretold. Can any testimony make it clearer that all the prophets testified beforehand of the glory which is to follow Christ's second coming and the resurrection of the just.

The word rendered refreshing, in this text has puzzled our modern commentators exceedingly. See Barnes' Notes. It is Αναψυξεως [Anapsûxeōs,] formed of *ana*, which signifies retrogradation or repetition, and ψυχη [*Psūchē*,] which means life. The noun occurs nowhere else in the New Testament, but it seems evident from the composition of the word, that Martin Luther was right in rendering it by the German word, *Erquickung*, which means *resurrection*. When we remember how much the apostles preached "Jesus and the resurrection," it seems to me our modern translators would have been wiser if they had given its natural meaning, as Luther did. The word rendered *restitution*, says Scott, signifies "A restoration to the condition from which any one has fallen."

I think we shall get a correct idea of Peter's exortation if we render it into modern phraseology, thus: Repent ye therefore, that your sins may be blotted out like a cancelled account, and you may stand acquitted in the resurrection at the presence, or second coming of Christ, whom the heavens must receive till he comes to establish his glorified kingdom so often foretold, in the prophets, when all who are his, "at his coming," (see 1 Cor. 15: 23,) rising from the dead, or changed into his glorious image, will share in the glories of paradise restored. There seems to be point and power in this address to the men of Israel, who were familiar with the prophets, and believed in the resurrection, but, to borrow your own confident language, "it is a perfect absurdity" to suppose he exhorted them to repent *then*, that posterity in some far distant age might enjoy a temporal millennium.

The view I have taken of Peter's language makes the Bible one great whole, in its motives, its promises, and the glorious hopes it inspires. Peter was one of those, who, for a long time, knew not the Scripture; that Christ must rise from the dead, but Christ opened his understanding that he might understand the Scriptures, and a few days afterwards the Holy Ghost came upon him, bringing all things to remembrance which he had said to him. It was while the Holy Ghost was upon him that he made this application of the prophecies to the glories that should follow Christ's second coming. With the Holy Ghost for our guide, then, we need not fear to go back into the prophecies, and find the predictions referred to.

Following your track, we will commence with your text, though the reader must remember that I thus *give you the advantage* of selecting those prophecies which can be most easily applied to your theory, instead of *taking* the advantage of first presenting that bright array of prophecies which can only be fairly applied to the glory, honor, and immortality which are the hope set before us, in both parts of the "one great whole."

Your text was the last part of Isaiah 11: 9. The whole verse reads: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." You truly say, "It would be difficult to find language more clearly expressing the universal prevalence of true religion. As there is no place in the vast ocean, where there is no water, so there will be no spot in the wide world which will not be full of the knowledge of the Lord." We might understand at once, from this single verse, that the prophet was not foretelling a state in which the righteous are pilgrims and strangers, as they are in this present world, in which the tares and the wheat grow together, and those are blessed who are persecuted. We are assured that the blasphemous and cruel horn shall make war and prevail till the judgment is set, the books opened, and the kingdom given to the saints. This is interpreted by Paul, to be the time when the Man of Sin is destroyed by the brightness of Christ's coming—in flaming fire, taking vengeance on them that know not God, and obey not the gospel. That this is the coming referred to, is evident from a comparison of the first and second chapters of Paul's second epistle to the Thessalonians. The Holy

Ghost, by the mouth of Daniel and Paul, having assured us that an anti-christian power shall prevail against the saints till the judgment, do we need any further proof that this text cannot be fulfilled before?

But the very connection of the text reveals the same fact. The fourth verse of the chapter evidently refers to Christ's SECOND coming, and introduces "the glory which is to follow," "And he shall SMITE THE EARTH with the rod of his mouth, and with the breath of his lips shall he slay the wicked." This will not be fulfilled till Christ comes as a Judge at the seventh trumpet, to destroy them that destroy the earth. This is the time to which you so frequently referred in your sermon, when the kingdoms of this world shall become the kingdoms of our Lord. You cannot blame me, then, for consulting the connection in both cases, and copying your example in applying the eleventh of Isaiah and the eleventh of Revelations to the same great events. In connection with your favorite millennial quotation in Revelations, we read: "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints and them that fear thy name, small and great, and shouldst DESTROY THEM which destroy, or corrupt the earth."

Since you have been drawn, by your eagerness to support a favorite theory, to such a misapplication of this text, you could not blame me if I applied your own principle on which you judged brother Miller, viz; "*If he is wrong in one thing, he is probably wrong in every thing*"—that is, where he differs from the common standards. But I choose to judge you by a more righteous principle.

I must here close for to-day, by laying down two propositions:

1. In every instance, in which the glorious predictions which you apply to the millennium are found, they are connected with the destruction of the wicked, or descriptions of the judgment, or the resurrection, or they include promises of eternal glory and freedom from sickness, sorrow and pain, which can never apply to this earth while anti-Christ prevails, or the curse lasts.

2. Though they are intermingled with descriptions which seem to apply to an earthly state, yet many of them are quoted, almost word for word, in the New Testament, and applied to the eternal blessedness of the righteous; and as the Rible is "one great whole," the use of a passage in the New Testament is better authority as to its meaning than any uninspired application of it.

Leaving you to verify or disprove these propositions, I must defer a more careful review of your sermon till next week.

With fraternal regard, I am
your fellow disciple of our coming Lord,
N. SOUTHARD.

July 31, 1843.

MEN'S HEARTS FAILING.—A political editor in this city speaks of the distracted state of his party, and says: "Unless we exercise all due charity, our party will be broken into fragments." An editor of the opposite party says: "We have little hope of the wise, efficient, economical Government of our city by either or any party." He then describes the abuses which no pains are taken to remedy, and says: "This cannot be endured much longer. Our city is largely involved in debt; her annual expenditures are enormous, and visibly increasing; her Police system is notoriously corrupt and inefficient; her Pauperism is an appalling evil, and lies with dead weight on her tax-payers, nothing being done to modify or reform it. Three thousand persons are supported in the Alms-House and Prisons at the expense of the city—most of them abundantly able to do some work—yet they do virtually nothing, and their whole support is drawn from the vitals of the city. Yet we have not a doubt that the introduction of Systematic Industry among them would reduce their number one-third and the cost of keeping them almost to nothing. Then why is it shuffled off from year to year? Who will answer?"

He describes other equally monstrous abuses, relating to the filth of our vile city, and says: "There must be an end to all this. How it is to be reached we do not well see."

Then study the Bible. You speak well and truly of the corruption which exists, but the Bible will tell you of a great cleansing time at hand,—at the end of twenty-three hundred days. When things are, as they were in Sodom, characterised by "pride, fulness of bread, and abundance of idleness," when men are "traitors," so that you do not know whom to trust, when men's heart's are failing, so that you cannot see any ground of hope for a reform in abuses which are unendurable,—then the Lord will come to set up his righteous government. Every lover of righteousness must rejoice in the prospect of this blessed "change of administration." Indeed, this is our duty. In the midst of this foretold perplexity, we are told to rejoice and lift up our heads for our redemption draweth nigh.

THE PRESS---A SIGN OF THE LAST DAYS.

This grand instrument for good or evil, is daily becoming more mighty, and more corrupt. Our knowledge on this point is extensive, and it is painful.—Where is the press which is kept in motion simply to please God? The question, "Will this publication promote holiness?" is seldom asked.

Is there any hope for improvement? Hear N. P. Willis, who himself writes for money and fame, and tells the truth about his brethren of the craft. He says:

"Whatever else may be left unfinished at the end of the world, we are quite sure there has been *enough written!* The 'bow of promise' was no security against a *deluge of books*—and it has come!

"Oh, for a perch on Ararat with Noah"—

the waves of this great flood receding, and nothing visible but the 'unwritten' mud!

"And, by the way, it is a marvel where all these books go to. We do not mean, of course, the type and paper. We mean the spirit that on this bridge of print passes from the author's heart into the reader's, and there abides—more difficult to cast out than the devils exiled into swine. Fifteen millions of people, all ductile, imitative and plastic—all, at some moment or other, waiting for a type upon which to mould their characters—and all supplied, helter skelter, at a shilling the pair, with heroes and heroines made to sell—the creatures God has first created in his own image taken soft from His hand, and shaped, moulded and finished by De Kock and Bulwer! Who is there, high or low, that is not reached by these possessing and enchanting spirits? We are sure we do not overrate their power. In our own case, a novel of Bulwer's read in a day, possesses us exclusively and irresistibly for a week, and lingers in our brain for many a day after. Like or dislike the character he draws—we cannot resist the fascination. Yet you would think the reading of a book by an editor, would be like sweeping out the water from a brook. What must it be to the farmer who reads it by his pine-knot fire in the country, and thinks of it all day over his plough—to the apprentice who reads it on Sunday and ponders on in for a week over his bench?"

The possession of the press lays the world under an awful weight of responsibility. Nowhere is the proof so manifest that the devil is the prince and god of this world, as in the issues of the press. If all the drug stores in the world were sending forth deadly mixtures to be taken in every family, how soon would the human race disappear! The press is killing the soul with almost equal certainty. We must entreat all who love the Lord to be on their guard against the influence of that literature, which embodies the spirit of the world,—which speaks of the world, and therefore the world heareth it. Its authors are rebels against the government of our King. Most of our popular publications, if read at all by the Christian, should be read as the hot politician reads his opponent's papers,—with a guarded heart;—or rather as the true patriot would read the circulars issued from a camp of traitors,—with pain and detestation. If our hearts beat high with true loyalty to our King, we must look with indignation, at these works which defend unholy practices, sneer at solemn truths, and deride the expectation of Christ's soon coming to take the kingdom. Reader, have you a reason which will stand good at the swift-approaching judgment, for paying for and reading, publications of that character?

CONTINUANCE OF THE CRY.

The Lord's name be praised, for all the favor shown our little sheet. We have great reason to believe we shall be enabled to continue it as long as human labors are needed, in this sin-cursed earth. We feel that the great drama of this "present world," in which so many unworthy parts have been acted, will soon close, when the coming of Christ will change the scene for all who have faithfully confessed Him on earth from suffering to glory. Till that time we should rejoice in continuing our present past labor.

We shall commence a new volume, (Providence permitting,) after two numbers more have been published. Those who wish their papers discontinued, will please inform us, by returning a paper, with their name and post office, and the word "stop" marked on it.

The following is one among many letters we have received, which encourage us to go on.

PHILADELPHIA, July 24, 1843.

Dear Bro. Southard,—Since seeing you, I have felt great anxiety for the continuance of the Midnight Cry in New York, and sympathize with you in your arduous work of love. I have spoken freely to the second advent believers who feel with me, that the Midnight Cry in its present location and character, accomplishes more than many lecturers, and reaches classes of mind that can be moved in no other way. The title means something; and its trumpet tongue is heard and known in the length and breadth of Christendom, to the comfort and encouragement of the weak, and the perplexity and terror of opposers. New York is the great throbbing, agitating HEART of our country, possessing central advantages of influence, with which no other position can compare.—

With us, the Midnight Cry is the great organ and radiating point of light, as to the immediate appearing of the Lord Jesus. It was some months after I enjoyed its teachings, and received this doctrine to my heart, before I heard of the "Signs of the Times," and this is the fact with many at the South and West. Now we feel that while there is "faith on the earth," respecting the Saviour's immediate coming, until the glorious moment of of his revelation, the Midnight Cry MUST continue.

ENCOURAGEMENT.—Our friends will have patience while we insert so many letters like the following. They come in from all quarters, and as the question is soon to be settled, whether the Cry shall be sounded till Christ comes, we must be permitted to occupy a little space in recording the notes received. A Bro. in Iberia, O. writes:—

"I would humbly desire you to continue the cheering Midnight Cry, as long as time may last, and by way of encouragement do promise to send the subscription price for volume V. as soon as I can obtain more subscribers, or the convenient money. One powerful lecture, and the blessing of our heavenly Father on it, would convert many, and lead them hopefully to look for the consummation of all things, as nigh, even at the doors."

A Postmaster writing from Richwood, Union Co. O., says:—

"Bro. Prior is still true to his post, in giving the Midnight Cry—although the opposition is very great. In speaking on the subject of Christ's second coming, there was a learned Rev. gentleman said, in this place a short time since, that He (Christ) would not come for 1151 years, and yet he would not let the Millerites, as he called them, prophecy. We don't pretend to do so, but take the Bible for what we say."

LETTERS.

LETTER FROM BRO. A. BENEDICT.

The writer of the following is a deacon in the Congregational Church.

"LITCHFILD, JULY 15th, 1843.

"*Dear Bro. Southard*,—I have just read in your last paper, the report of your committee, respecting your financial accounts, and of your need of funds to carry forward the benevolent operations of your valuable paper, and to meet the growing demands for information on the great and glorious subject of the speedy coming of the Lord Jesus Christ, to set up his kingdom which shall stand forever; and dear brother, I never longed for money so much as at the present time, that I might have the happiness of consecrating it to the Lord, and helping to spread the Midnight Cry; and had I the world, it should all be devoted to this glorious object. Accept the sum inclosed to aid you in proclaiming the solemn truth—"Behold the bridegroom cometh." Oh that christians would awake to the call of heaven, and consecrate their property, influence, and all they possess to the Lord Jesus Christ, to prepare the way for his glorious coming in the clouds of heaven.

My faith respecting the closing up of the drama of this world, the present year, is firm and unshaken, because it rests on the sure word of God.

The signs of the times, the prophetic periods, and symbolic prophecy, all point to the present time, and clearly proclaim that the coming of the Lord is nigh, even at the door. I wonder sometimes that so clear a subject as this, is not seen by all, and then I remember that all have not eyes to see. "These things are hid from the wise and prudent, and revealed unto babes." And while I bless God for what he has done for me, in opening my eyes to see these blessed truths, and giving me a right and clear understanding of the prophecies, "unto which we do well at all times to take heed, as unto a light shining in a dark place, till the day dawn, and the day star arise in our hearts."

I pray that I may stand ready for the coming of the Bridegroom, with my loins girded, my lamp trimmed and burning, the love of Christ in my heart, "watching and praying always, that I may be accounted worthy to escape all those things that shall come to pass, and to stand before the son of man," taking heed lest at any time my heart be overcharged with the cares of this life." Looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ, who will come as a thief in the night, when the world and a great portion of the nominal church are crying, peace and safety; "their sudden destruction cometh upon them, and they shall not escape." Yours in the belief that Christ will soon come in the clouds of heaven,

ANDREW BENEDICT."

LETTER FROM MICHIGAN.

The writer of the following will excuse the liberty we take. The letter will be read with interest.

"*Dear Brother*,—I send you one dollar for that excellent paper, the Midnight Cry. Myself and family are the only ones in this place who believe in the second advent this year, and we have to contend against the powers of darkness and spiritual wickedness in high places; but having that heavenly messenger, the Midnight Cry, always at hand I have not found any who can stand before the Bible truth contained in it.—I have tried hard to get our circuit preachers to read it, but they refuse to read it, and choose darkness rather than light. I have asked some of my Christian friends what Christ meant by certain expressions, for example, 'I shall no more drink of the fruits of the vine till I drink it anew in my Father's kingdom.' The answer is generally, 'I don't know,' '*I must consult the Doctor!*'

"I would freely do much for your paper, but I am a good deal in debt, and don't consider any money that I get mine till my debts are paid. O that I had heard and believed the glad tidings of Christ's speedy coming eighteen months ago—I should now be out of debt and able to do something for the good cause. I had then no thoughts of this world coming to an end, and thought I must do something for my children, and bought a farm, horses and wagon, &c., to go to farming. Some I paid down and some I agreed to pay in future. Now I would freely sell again and pay my debts, but thus far I have not been able to sell for such pay as will pay my debts. I consider my property as belonging to my creditors, and trust in the mercy of God, and trust that God, for Christ's sake, has forgiven me this sin of contracting debts along with all the rest of my sins.

"I have no doubt of my acceptance with God, if I prove faithful, but this I do know that it is absolutely necessary that I watch and pray to keep out of temptation; and God being my helper I will not relax, but try to double my diligence daily until He comes to reign whose right it is. My heart's desire and prayer to God is, 'Come, Lord Jesus, come quickly, even so, Amen.'

"The Bible is truly a new book to me: what has formerly been dark and obscure is now as plain as mid day, and I have thought it (for the last six months) to be my privilege to read and understand the Bible for myself, and by the assistance of God's Spirit it is made plain to my understanding without any reference to doctors and commentators.

"Go on, brethren, in your labor of love till Christ appears, that we may also appear with him in glory.

Yours in the hope of soon seeing
Christ in his kingdom, * * *."

LETTER FROM DR. COOLEY, BENSON, VT.

"*Dear Sir*,—I am indebted to some unknown friend for several copies of the Midnight Cry, sent through the post-office department *gratuitously*.

"In the last number I notice an appeal to such as have the Lord's money which they wish to devote to the spread of the truth touching the second advent of the Saviour near, to come forward with their funds and assist in sustaining the paper. To me this call seems irresistible; having had the pleasure of a personal acquaintance with Mr. Miller for more than thirty years, and living in his immediate vicinity, I have been an eye-witness to the untiring application of his giant mind to the exposition of the prophecies,—and having listened to lectures from his own lips, and enjoyed the perusal of your very interesting and ably edited paper. I have a desire to identify myself with the Second Advent cause. Notwithstanding the mighty exertions of the host that is arrayed in opposition to this theory, I am constrained to believe that this year lays hold on ETERNITY; and as my efforts have succeeded in laying up a competency of this world's goods, I hope God will bless my present endeavors to lay up a treasure in heaven, that I may have part in the first resurrection.

"Accompanying this I send you five dollars, designed to aid in spreading the truth on the great and interesting subject of a God coming to judgment, and a world on fire, in 1843."

LETTER FROM JULIA SAGE.

"SALISBURY, CONN., July 18, 1843.

"*Brother Himes*,—I send you (enclosed) one dollar. We should be glad to send you something gratis, were not our means limited. We circulate your valuable paper among all those who will accept of it. It meets with some friends, and a great deal of opposition.—Myself and some of my family are believers in the second advent of our Saviour, and think there is strong reasons for believing the end is nigh, even at the doors. We wait the weekly return of your paper with the same anxiety that we would for a dear friend who was absent. I find it a luxury; much of it seems as if written out of my own heart, and believe that I have been tought by the same Spirit. I think this subject throws great light on the word of God, and feel that I can say, with the Psalmist, 'How sweet are thy words unto my taste; yea, sweeter than honey to my mouth.'"

LETTER FROM BRO. CHITTENDEN.

"AURORA, OHIO, JULY 20, 1843.

"*Dear Brother Southard*,—It is now nearly four months since I left New York, to proclaim according to the ability given me, the coming judgment, and the speedy restitution of all things, as spoken of by the mouth of all the holy prophets, since the world began,—since then I have passed through Ohio,—some parts of Kentucky, Indiana and Illinois. In all places I have found warm friends of the advent cause; have seen and heard of efficient lecturers, whose names have not been seen in print at the East, who have been proclaiming for months, the glorious hope of the gospel—the kingdom of God at hand.

"No language can express, or adequate idea be formed, of the amount of good done by the publications which have been scattered so profusely through these western states. Many have been convinced of the great truths upon which the second advent cause is based, and many more led to inquire the way to Zion, with their faces thitherward, and the number who shall stand through these means, under God amid that countless throng, who have come out of much tribulation, having made their garments white in the blood of the lamb, will only be unfolded, when the assembled universe shall meet before the great white throne.

"Large, attentive and serious congregations have usually attended upon my lectures, and good has been the apparent result. The streaming eye, the swelling bosom, the stammering speech of many a saint, groaning in this house of their pilgrimage, as they have bid me farewell, and promised to meet me in that better world, have told me in a language not to be misunderstood that the news of the coming Saviour were to them words of comfort and peace.

"Brn. Cook, Porter, Stevens and myself, are holding a camp meeting at this place, twenty miles from Cincinnati. The attendance is respectable, though not large. We are all strong in the faith, and waiting and watching for the glorious appearing of the great God and our Saviour Jesus Christ. Bro. Cook has not yet "destroyed himself in consequence of his disappointment." He wishes me to say that his faith was never stronger, or his prospects brighter. If time continue, I shall be in New York about the first of August.

Yours in the blessed hope,
H. A. CHITTENDEN."

ELDER I. R. GATES.

We have received three letters from this dear brother, which we have not mentioned. The first was dated June 5th, at Philadelphia, in which he gave a little sketch of his labors in this state. At Red Mills, he lectured in the church of Br. Ballard, who is a man of deep piety, and a firm believer in Christ's coming this year. Many came out firm in the belief of our Lord's near coming.

Another letter dated July 19th, at Salona, Pa. says:

"*Dear Bro. Southard*,—I have just closed a course of lectures in this village, which was well attended, notwithstanding it was right in the midst of harvest. There are now many believers. I am the first advent lecturer that has been through this county. Thank the good Lord, the truth is taking a mighty effect. To God be the glory.

"This evening I commence a course in Lock Haven, in the Court House, the county seat of Clinton Co. It is a large village, and I expect much opposition, but I fear not the consequences—the truth of God is mighty, and must and will prevail. When I get through at Lock Haven, I go to Bradford County, Smithfield Township, where I commence a course on the 27th of July.

"I am very happy. The times are very hard—I have given a course of lectures, and have not received but 3 dollars, and have travelled 200 miles in the time. I know how to abound and to suffer want, but I am contented as a lamb. I am trying to do all that I can for your paper. It must be sustaned."

In another, dated Level Corner, July 25, he says:

"Our meeting at Lock Haven was very interesting. One congregation was very large, and many came out strong in the faith. At the close of my lectures, there were about 200 arose, to say that they would make an immediate preparation to meet the Lord of Glory, and could I have staid a little longer, I have no doubt but I should have seen the glory of God displayed in a remarkable manner. Yours in the blessed hope,

I. R. GATES."

The former letter contained $5. This contained $3 for three new subscribers. We have no words to express our gratitude for the interest our brethren manifest for the paper. We will strive by God's help, to share with them in their privations, and to cooperate with them in their labors, as "helpers of their joy."

A Bro. in Vermont, enclosing $5, writes:

"I rejoice that the Lord has given such assurance of the truth of the Second Advent doctrine. I trust He has sealed the truth of it to thousands of happy souls, with his spirit. I have felt for years to contribute a mite to the missionary cause, now I am glad the Second Advent doctrine traverses the whole field (the world) and supersedes the necessity of the former old fashioned efforts that cost $5 to put a shilling in operation. Yes, the old wine has run out, and now the best of the wine comes at the last of the feast; at the time of the latter rain, ripening all for the harvest. As Christ once had a harbinger crying in the wilderness,

'Prepare the way of the Lord,' so now a cry, 'Behold the Bridegroom cometh, go ye out to meet him.'

"I pray the Lord to give you and your fellow-laborers grace equal to your day. Oh may the Lord open the hearts of the sinful world to receive the truth and live. But oh, publicans and harlots, enter more readily into the kingdom, said our Lord, than the self-righteous Scribes and Pharisees. I fear it is so now.

"I was recently talking with an avowed infidel on the Second Advent, when a young theological graduate at New Hampton Institute, N. H., remarked: 'I have not the least confidence in the Advent in 1843, that can be imagined.' The Infidel replied, 'If it ever comes, it will come in the Jewish 1843, for,' says he, 'I never knew a theory sustained with one tenth part the Bible argument and evidences.' By reading your papers here (which when received, are common stock,) many rejoice and look up, and think their redemption draweth nigh."

A TREE IS KNOWN BY ITS FRUITS.

The following was laid aside and unintentionally delayed:

CLYDE, May 31st, 1843.

Dear Brother Southard,—While scoffing abounds in high places and low; and worldly wisdom can pronounce the expectation of Christ's speedy coming as "*nonsense*," I can testify, for myself and others, that of such an expectation God *approves*; and condescends to smile benignantly on those who are willing to lay all at the feet of Christ—and look for that "blessed hope"—and while He testifies, "surely I come quickly," can respond from their inmost hearts, "Even so, come Lord Jesus." Such a consecration, and the maintenance of such a hope, is attended with a *continuous* blessing,—and how will the soul be crowned with blessings when the sanctified shall appear in glory,—Israel be gathered in the resurrection of the dead—and "the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shall flee away." What triumphant shouts will arise from that innumerable company!—patriarchs, prophets, apostles, the glorious company of martyrs, and the saints of all ages, saying, "Blessed is he that cometh in the name of the Lord!" My confidence increases that this scene will soon be realized. The evidences brighten—blessed be his name. He

"Comes to make our joys o'erflow;
Palms of victory,
Crowns of glory to bestow."

The Baptist church at Oswego, which kindly opened their house of worship for second advent lectures, have been blessed with a revival since—and the heart of their pastor, Br. Lawton, gladdened by seeing numbers turning to the Lord—a proof that the subject of Christ's second coming in 1843 is not adapted to hinder a revival.

Over one hundred have been added to the Baptist church of this place. Elder Mitchell has preferred to lay aside modern wisdom, and preach the coming of the Lord as the apostles did—making it a prominent theme.

One Fact—'*Making Infidels*' vs. *converting Infidels*. One of our prominent citizens and business men was trying to be an infidel—neglected his Bible, desecrated the Sabbath, and was on the road to dissipation and ruin. He called and obtained Fitch's Letter on the Second Coming of Christ in 1843. He read it—conviction fastened on his mind, and he was unable to efface it. He took his Bible, commenced at the New Testament and read it through, and saw that without a hope in Christ he was lost. He remained in this state of mind for a time—improved the first favorable opportunity—asked the prayers of God's people—came out and confessed Christ before men, and has ever since rejoiced in God his Saviour.

Yours, living by faith,
EDWARD CANFIELD.

RIGHT APPLICATION OF A SERMON.—Diotrephes loved to have the pre-eminence, and he prated against some of the brethren with malicious words.

"Some years since, a devoted servant of God, preached upon the Diotrephesian spirit. In his usual faithful manner, he pointed out its sad effects upon a church, until in his application he came so close, that I was surprised, knowing as I did how delightful the harmony had always been in that church. I soon began to persuade myself, however, that there was a Diotrephes there, but I could not satisfy myself who it was. Finally I ventured to seek information, and turning to a good brother, an elder in the church, said, Mr. L———, whom does Mr. S———mean?—"*You and me*," was the quick reply. I have never asked since, *who my minister meant*, when he was delivering the message of his Master"—*Recorder*.

We have no doubt, dear reader, that you like this anecdote much, but you need not trouble yourself about applying it to any more than two persons, for whom it contains a very useful hint,—namely, YOU and ME.

POPERY.

THE HORN SPEAKING GREAT WORDS.—We cut the following from the Christian Reflector, a Baptist paper at Boston:

"PAPACY IN ENGLAND.—A Roman Catholic Magazine, published in Dublin, states triumphantly how many of the churches of the Establishment have adopted Romish customs; and adds:—'We may anticipate shortly, should liberal counsels prevail in the nation, that at least one Catholic service may be performed each Sabbath in the churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangements of the National churches."

From the Christian Repository at Philadelphia, we extract the following:

"PROGRESS OF PUSEYISM.—The Puseyites, it appears to us, are driving towards Rome with the speed of a locomotive. The gates of the great city are wide open for their reception, and the Romanists are cheering them on in their progress. The following extract from a speech made by Lord Camoys, at the late meeting of the Roman Catholic Institute, shows that their arrival is daily expected.

"Lord Camoys referred in a tone of exultation to the progress of Puseyism. What did they now see going on at Oxford? [Loud cheers.] they saw there one Regius professor condemned because he had advocated the doctrine of the real presence [cheers;] while they had at the same time another Regius professor subjected to an action for damages, because he had advanced exactly the contrary doctrine. He could not tell how the action for damages might go, but if against Dr. Hampden, the Oxford University would be in what the Americans called a 'fix,' one professor suspended for advocating the one doctrine, and the other condemned for advocating the very reverse. He had once heard in that room that they might hope to live to hear high mass in Westminster Abbey—[tremendous cheering]—he wished to express no opinion of his own how far such a circumstance might be probable or not, but at all the events they had come to this point,—they had had the doctrine of the mass preached in the Catholic Church of the University of Oxford—[loud cheers,] and the Oxford Chronicle, an opponent of the Tractarians and no bad judge of what was going on at Oxford, declared that unless Dr. Pusey's sermons were condemned, there were six or seven colleges at Oxford ready to have mass read directly—[cries of 'bravo;'] —he mentioned this to show what a slender barrier existed between the Tractarians and the Church of Rome, [loud cheers,] and to show how useful the Catholic Institute could be made in the advancement of their holy religion [cheers.]"

Since our readers hear of Puseyism so often, they may be gratified in hearing a little more of its history and prospects. The following is copied in the Boston Transcript, apparently from an English work.

"In the year 1833, the late Rev. Dr. Rose, of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first named Rev. Gentleman, when talking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred. The celebrated 'Tracts for the Times' had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices, varying according to the quantity of matter, from twopence to sixpence. The Tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinions made rapid progress among them.—Every successive tract became bolder and bolder in its tone, and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority, and put an end to the further publication of the tracts. The last of the series, No. 90, created a deep sensation, especially as it was soon discovered that it had contributed to make several individuals go openly over to the Church of Rome. The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be any essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called apostolical succession. They also maintain, that all children, baptized by the Established clergy, are regenerated when the water is sprinkled upon them; but they refuse to recognize the baptism of the ministers of other denominations, as baptism at all. They hold that there is no hope of salvation for those who are without the pale of the Church. They denounce the Reformation and look forward with eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has an authority above that of the State; and that the Sovereign and the Senate are bound to submit to the dictum of the Church. They lay but little stress on those doctrinal matters which the evangelical clergy in the Establishment regard as essential to salvation. They attach much greater importance to the writings of the fathers than to the narratives of the inspired evangelists and the epistles of the apostles. They hold, indeed, that the Scriptures ought not at all to be read by the laity, unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer. They virtually reject the atonement, and set aside as fanaticism what is regarded by other parties as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and wine in the Sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of the atonement of Christ on the cross. It is for maintaining these two latter points in the cathedral of Oxford recently, that Dr. Pusey has been convicted of Popish heresy by a board of divines, and sentenced by the Vice Chancellor to two years' probibition from preaching within the precincts of the University."

That Puseyism has made most startling progress in Great Britain is an alarming fact, and this, too, within a short period of three years. The following statement on this point, is from a late London paper:

"It is calculated that out of 12,000 clergy in England and Wales, 9,000, or three-fourths of the whole, are deeply tainted with it. In Scotland, again, the whole of the Episcopal clergy, with the exception of three or four, are decided Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the Bench of Bishops are more or less deeply tinged with it. Those of the Prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford."

That "The Churchman," the organ of the Episcopalians in this city, is a Puseyite paper, is evident from its language. Speaking of Dr. Pusey's last sermon, it said in advance: "If it be not a production worthy of the palmiest days of the English Church, it must be very different from any thing which Dr. Pusey has ever before given to the church."

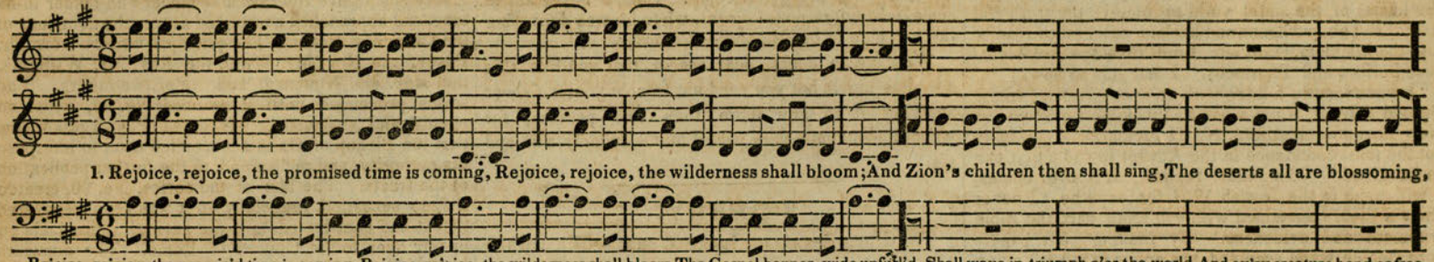
Surely, we are now in that point in the prophecy, where popery is prospering by "craft."

The Catholic Herald publishes the following with exultation:

POPERY IN THE WEST.—An individual named Rev. J. M. Clark, chaplain of the legislative assembly of Wisconsin, on the 10th March, delivered a discourse at the

MILLENNIAL GLORY.

Music for the first, second, fifth, sixth, eleventh and twelfth lines in each stanza. Music for the third and fourth lines in each stanza.



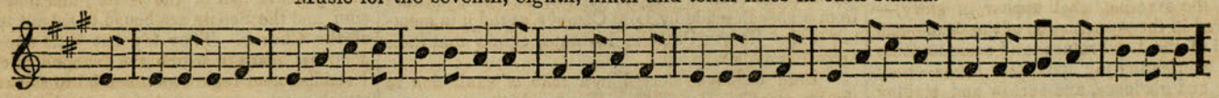
2.

Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, Jerusalem shall sing;
From Zion shall the law go forth,
And all shall hear, from south to north.
Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, Jerusalem shall sing;
And truth shall sit on ev'ry hill,
And blessings flow in ev'ry rill,
And praise shall ev'ry heart employ,
And ev'ry voice shall shout for joy.
Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, Jerusalem shall sing.

3.

Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, the "Prince of Peace" shall reign;
And lambs may with the leopard play,
For naught shall harm in Zion's way.
Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, the "Prince of Peace" shall reign;
The sword and spear of needless worth,
Shall prune the tree and plough the earth,
For peace shall smile from shore to shore,
And nations shall learn war no more.
Rejoice, rejoice, the promis'd time is coming,
Rejoice, rejoice, the "Prince of Peace" shall reign.

Music for the seventh, eighth, ninth and tenth lines in each stanza.



capitol, which has since been published. Among other admirable things he says:

Popery is here—with a sharp look-out. It is passing up all our navigable streams, surveying the borders of our lakes, travelling through the country on all our public routes, and planting its standard at every important point from Mackinaw to the Balize. It has seized upon the fairest portions of our territory; and be assured no pains will be spared and no means wanting, in the power of the Vatican, to subject this whole land to papal dominion. It is the avowed object of the church of Rome to get the ascendancy here, and to obtain possession of this country! For this purpose she is taxing all her energies, and concentrating all her powers. Her language is: 'We must make haste; the moments are precious. If the Protestants are beforehand with us, it will be difficult to destroy their influence. This is a frank avowal of their purpose, and should they succeed, the pall of death is spread over our institutions, and the requiem of our freedom is sung. Already have the Catholics in the Western states 'ten dioceses, three hundred priests, and more than fifty institutions for education, in which 3000 young persons receive instruction.'"

A COMPARISON.

"Whatsoever things were written aforetime, were written for our learning."

The following is extracted from "Kinne on the Prophecies." Published in Boston in 1814,—page 23.

"*But as the days of Noah were, so shall also the coming of the Son of Man be.*"—Matt. 24: 37.

"Noah was a preacher of righteousness, warned the world of the approaching deluge, and exhorted them to repentance, that iniquity might not prove their ruin; yet his words seemed to them as idle tales, which they ridiculed and despised; but with what mighty consternation were they filled when they saw the flood coming and taking them all away. So Christ, by his word and ministers, admonishes sinners that the end of all things is at hand, and warns them to flee from the wrath to come; while disbelievers, willingly ignorant of the destruction of the old world, say, *Where is the promise of his coming?* But what mighty consternation and despair will seize their souls when they perceive all his threatenings about to be verified, and themselves destroyed in floods of vengeance for ever and ever! When Noah and his family, secure in the ark, were floating on the surface of the mighty deep, what an admirable spectacle did they exhibit to the astonished universe? But a spectacle, how much more admirable and wonderful, amidst the dissolution of the heavens and the earth, and those displays of the divine wrath which will destroy the wicked, will be the eternal salvation of the righteous, in Christ, to astonished spectators in heaven and hell?"

Singular Phenomenon in the Heavens.—The present year has certainly been distinguished by strange sights in the heavens. On Wednesday evening last, at a quarter to nine o'clock, we witnessed ourself, a strange and most beautiful celestial light. The Editor of this paper, sitting in company with two other persons in his porch, fronting the western horizon, and having his face averted at the moment from the sky, was startled simultaneously with those in company, by the reflection of a brilliant light on the wall of the house, and instantly turning beheld nearly in a due western direction, and apparently about ten degrees above the horizon, a falling body, of globular form and flaming redness, descending with great velocity to the earth, and emitting in its progress *the most brilliant sparks*. The size of the body was much larger than any meteor we ever beheld. It seemed to be of the size of the largest cannon ball. The light was glowing and brilliant beyond that emitted by any meteor we ever saw—and the effect of the sparkling scintillation was sublime and beautiful. It more resembled a Congreve rocket, of immense size, though it greatly exceeded it in the power of the light, and the brilliancy of the coruscation.

The evening was exceedingly sultry, with almost a cloudless sky, and much electricity in the atmosphere, which occasioned frequent but very distant flashes of lightning.

This phenomenon was witnessd by several of our citizens.—*Virginia Advocate* (*Charlottesville,*) *July* 1.

LETTERS RECEIVED DURING THE WEEK ENDING AUG. 2.

Postmasters.—Richwood, O.; Danville, N.Y.; Wales, Me.; New Haven, Ct.; East Plainfield, N. H.; West Topsham, Vt.; Bangor, Me.; New Britain, Ct.; Seneca Falls, N. Y.; Perry's Mills, N. Y.; Monroe, Ct.; Bush, N. Y.; Waterville, N. Y.; Morning Sun, Tenn.; Eaton Rapids, Mich.; Piqua, O.; Monroe, Ga.; Middlebury, O.; Lowville, N. Y.; Root, N. Y.; New Haven, Conn., each $1. Sardinia, N. Y.; Brunswick, Me.; Franklin, Pa., each $2. Akron, O., $3. New York Mills, N. Y., 5$. Cook's Law Office, Ga., (the letter of June 16th has not been received.) East Winthtop, Me.: Marion, Ark.; Verona, N. Y.; Rushville, N. Y.; Warsaw, N. Y.; Plymouth, N. Y. Guilford, O.; Meyer's Mills, Pa.; New Canaan, Conn.; Cedar Hill, N. C.; Rensselaerville, N. Y.; Union Mills, N. Y.

Individuals.—F. Spenseller, (postage 19 cts.) 25 cts. L. Wilcox, Wm. Dargitz, (postage 50cts.;) J. Felton, B. F. Kingsland, each $1. J. Morrison, H. E. Hurlburt, $2. J. R. Gates, $3. E. H. Ballard, $4. Elon Everts, Mrs. L. each $5. Philadelphia, Pa. $10. Bradford Lisk, J. V. Himes, J. Kilton, H. A. Chittenden, David Jennings, J. Williams, W. L. Breckenridge, S. Fisk, Thos. C. Crane, Olive M. Rice, L. D. Fleming, H. Fazon.

CAMP-MEETING.

By leave of Providence, a Second Advent Camp-meeting will be held at Plainville, Conn., to commence on Wednesday, Aug. 9th, and continue one week or more. It is most earnestly hoped that the friends of the cause, as far as practicable, will generally rally to this feast of Tabernacles. Able lecturers from abroad have been invited, and are expected to attend.

Plainville is situated about thirteen miles west of Hartford in the town of Farmington. Teams are engaged to carry friends, from Hartford, on to the ground for 25 cents each. Let all that can, come with their tents and provisions for the meeting; for those who cannot, accommodations will be made.

Wm. Rogers,
Dr. D. Crary,
T. B. House,
S. Hall.
Asahel Mix,
} Com.

SECOND ADVENT CAMP-MEETING IN N. J.

Providence permitting, there will be a Second Advent Camp-Meeting held on the land of Joseph Hollinshead, in Chester Township, Burlington Co., to commence on Monday, the 7th of August, and continue until Saturday morning.

It is about six or seven miles from Burlington, and about the same distance from Mount Holly. Also, about one and a half miles from Centerton, or Rankocus Creek. Fare from this city, 12 1-2 cents, to within one mile of the ground. Friends in the country are invited to come, and bring their tents with them. Boarding can be had on the ground at a reasonable price.

Per the Committee of Arrangements.

Philadelphia, July 23, 1843.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, AUGUST 10, 1843. No. 25.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday, and Friday evenings.

MIDDLETOWN CAMP-MEETING.

Dear Readers of the Midnight Cry,—

I am now in the hospitable mansion of our kind friend, Michael N. Stoner, who so liberally offered to brother Walborn the free use of his houses and grounds for our meeting.

I arrived first at the meeting Tuesday afternoon, and found a place, which for convenience and beauty I had never seen surpassed. It is a large oak and hickory forest. We ascend a gentle slope nearly a quarter of a mile, and there find a large area, perfectly level, smooth, and free from under-brush, in the midst of tall, straight trees, with thick leafy tops. I learned that there had been a very large attendance on the Sabbath, but the violent rain broke up the meeting in the afternoon, and the numbers who came afterwards were considerably reduced. Still there were many who attended through the week. Among them were several ministers. One, who belongs to the denomination called "Church of God," showed considerable interest, but up to Friday he remained an opposer. On that afternoon and evening, brother Litch gave a most lucid exposition of the eleventh chapter of Daniel, leading his hearers step by step down to the time of the end and to the resurrection. It seemed irresistible. The minister I have named, arose, at the conclusion, and said he had been taking notes of what was said on the ground, and had selected a text to preach on the inconsistencies of Millerism. "But," he added emphatically, "that sermon I shall never preach."

Brother Jacobs will tell you the rest. I go this week with brother Caldwell, to a grove meeting at Gettysburg, to commence next Friday. Pray for us.

In the blessed hope, I remain your fellow-disciple of our coming Lord, N. SOUTHARD.

CONTENTS OF THIS PAPER.—We are happy in giving our readers this week a rich series of articles, by brother Litch. The concluding one on the 11th of Daniel,—is on a subject which we have never before fully presented in this paper.

AN INTERESTING RELIC.

While in Pennsylvania, an old paper was put into our hands, called "The Oracle of Dauphin, and Harrisburgh Advertiser," dated Jan. 18, 1798. As that year is so distinctly marked as the commencement of the time of the end, its records of the then present state of the world are worthy of notice. The paper consists of four pages, each having but four narrow columns; is mostly occupied with European affairs. One article, "from an English Paper," is entitled, "THE ENDEMICAL DISEASES OF EUROPE, discovered by feeling the Pulse of the Times." We copy a few interesting extracts:

"FRANCE, in a phrenzy fever, which it is apprehended will require more BLEEDING and purging than ever: notwithstanding she has undergone those operations already in a violent degree."

"THE POPE, struggling most totteringly against the falling sickness, but all in vain. We will not be so rude as to say the Whore of Babylon, but the poor old lady, call her by what name you please, is literally, upon her last legs, and the staggering blows she has lately had, from her own unnatural sons, will certainly lay her as flat as a flounder. And then farewell to future Bulls, Indulgences, Dispensations, Benedictions, Anathemas, and the holy commodities of the holy See, when the holy sons of the Church shall exclaim with holy sorrow, that the title of his holiness is gone forever."

From this it appears that the Pope's Dominion was not then gone, though the signs of the times portended its speedy downfall, which our readers know, took place about two weeks from the date of the paper from which we copy.

"DISTRESS IN ENGLAND."

The London correspondent of the Journal of Commerce, speaking of the state of things in that country, says:

"Trade is still stagnant, the revenue is sinking, agriculture is more depressed than ever, the Church of England cleft in twain, the Church of Scotland shivered by severance, is alienating two-thirds of the people of that country from the state. Welch discontent is on the increase, the repeal rebellion rages in Ireland with increased and increasing vigor, with enthusiasm of the wildest fervor and dogged determination, the most extraordinary and unprecedented."

After stating this poverty and distress of the country to have arisen from high rents, increased and increasing tithes, exorbitant poor and highway rates, and excessive taxation, while the depression upon agricultural products is such as to put it totally out of the power of men to meet their demands, he says:—

"I see nothing but distress in the country—the ulcer is exposed—the gangreen that is destroying the vitality of the nation, is thus to be seen at a glance. In every part of the country there is the same cause, the identical cry, the festering and putrescent sore. Scotland with her 10,000 paupers in the city of Glasgow alone; England with her increasing poor-rates eating up her vitals. Ireland, impoverished Ireland, taxed beyond physical or mental endurance—and Wales with her primitive people, groaning beneath the cruelest oppression, and rising up in all the recklessness of despair."

A NEW AND VALUABLE WORK.

"THIS WORLD TO HAVE NO OTHER AGE OR DISPENSATION. THE PRESENT ORGANIZATION OF MATTER, CALLED EARTH, TO BE DESTROYED BY FIRE. ALSO, BEFORE THE EVENT, CHRISTIANS MAY KNOW ABOUT THE TIME, WHEN IT SHALL OCCUR. IN A LETTER TO A FRIEND. BY L. C. GUNN."

This is a closely printed pamphlet, of 40 pages, published at 40 and 41 Arcade, Philadelphia, and for sale at this office. Price 12 1-2 cts. It presents a powerful array of Scripture proofs, clearly stated, and well arranged, which must convince the candid reader that all the propositions of the title page are true.

COSMOPOLITAN.—A little tract of three and a quarter pages, has been recently circulated in a certain quarter of this city. It is an extract from the writings of Dr. McKnight, and is introduced with seven and a quarter lines of editorial over the signature at the head of this article.

It professes to correct errors relative to the "Second Advent of Christ," but is really only one of those feeble efforts, calculated to throw dust in the eyes of all such as are willing to exchange the *plain word of God* for the doctrines and commandments of men.

It will probably be noticed more fully after the editor's return. E.

Bro. Teal lectured at the Apollo last Sabbath during the day. The meetings were rendered increasingly interesting by the conversion of a native of Russia, who reached this country only about two weeks since. He is all alive on the subject, and is making active preparations to return with the cheering tidings to his countrymen, of the Savior's soon approach.

Bro. Jacobs returned on Monday evening from the Camp-Meeting, at Middletown, Pa., and will renew his labors among us in the city.

THE SEVENTY WEEKS.

In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks.

The Rabbins were so hard pushed by this argument, that proved Jesus to be the Messiah, the time of his sufferings being at the end of the seventy weeks, that they broke up the discussion.

The Rabbins then held a meeting, and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this: "May his bones and his memory rot who shall attempt to number the 70 weeks."

There are plenty of such Rabbins in the Christian church at the present day. Meetings are being held in some of the sectarian organizations, to determine what course to pursue with those members who attempt to number the 2300 days. Their anathemas have gone forth, and are growing louder and louder; but Jesus rides above the storm, and will see that his word is faithfully fulfilled. E.

Bro. Hutchinson writes us that he he is doing all he can to spread the Cry in Canada and other places.

He is publishing the "Voice of Elijah" at Montreal, and scattering far and wide.

Any assistance that can be rendered him will be gladly received.

THE RESTORATION OF THE KINGDOM TO ISRAEL.

"Wilt thou at this time restore again the kingdom to Israel?" said the disciples to the Saviour, as he stood in their midst about to go to heaven, thereby clearly implying that they had once possessed a kingdom which was then subverted, but would some time be restored. The identity of that kingdom will be found in the four following points:

1. The territorial dominion, over which it extended, was the land promised to Abraham and his seed. 2. The heirs and subjects of it were an elect people of Abraham's family, through Jacob. 3. The royal family was the family of David, to endless ages. 4. The capitol of the kingdom is Jerusalem. Under these four heads we will contemplate "*the kingdom of Israel.*"

1. *The land promised to Abraham was "from the river of Egypt to the great river, the river Euphrates.*" Gen. 15:18. 1 Kings, 4:21, 24. All this territory was under the jurisdiction of David and Solomon his son.

2. *The heirs and subjects of the kingdom were an elect people of the Abrahamic family, through Jacob.* The promise of the land for an inheritance to Abraham and his seed was first made to Abraham "when he had no child." It would, as a matter of course, be understood to belong to all his descendants. Yet *Ishmael*, his first born son, was rejected from heirship, and Isaac chosen. The same promise was renewed to Isaac; but yet, before his sons were born, another election was made; Esau was rejected and Jacob chosen. The twelve sons of Jacob became, under the law, the occupants of the soil, but only temporarily, as husbandmen, until "*the seed* should come to whom the promise was made." For that seed of Abraham to whom the promise was made, "*was Christ.*" Gal. 3:16. Gen. 17:8. The twelve tribes of Jacob were the heirs of the kingdom under David. 2 Sam. 5:1, 3, 5.

3. *The royalty of that kingdom was established in David's house forever.* 2 Sam. 7:8, 16. Ps. 89. The covenant to David of a seed to sit forever on his throne was unconditional, immutable. It did not in any way depend on the faithfulness or unfaithfulness of David's family, but on God's immutable promise. There was a conditional covenant made, that if his children forsook God's law, he would "visit him with the rod of men, and the stripes of the children of men; but my mercy shall not depart away from him, as I took it away from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee." 2 Sam. 7:14—16. The *temporal succession* might and did fail; but the *everlasting succession* could not fail.

4. *The capitol of the kingdom was Jerusalem.* "The Lord hath chosen Zion; he hath desired it for his habitation; this is my rest *forever*; here will I dwell, for I have desired it." "There will I make the horn of David to bud." Ps. 132:13, 14, 17. 2 Chron. 6:5, 6. 2 Sam. 5:6—9.

HOW AND WHEN THE KINGDOM WAS SUBVERTED.

When the people forgot God and rebelled against him, he fulfilled his threatened judgments by sending them into bondage before their enemies. 2 Chron. 36:11—20. This was done in the 11th year of the reign of Zedekiah king of Judah, who was the last *king* of David's family, who ever reigned in Jerusalem. And God, by Ezekiel, (21st chap.) said, "I will *overturn*," &c. "And it shall be no more until he come whose right it is, and I will give it him." That right is *Christ's*. It cannot be restored till he comes. Acts 1:6, is proof that it was not done at his first advent.

THE IDENTITY OF THE RESTORED KINGDOM.

The identity of the kingdom of Israel, when restored, will be found in the same points which characterized it before its subversion. 1. *The territory will be the land promised to Abraham and his seed.* Not Palestine merely, but "THE WORLD." Rom. 4:13. This inheritance was renewedly promised to Christ for his possession. Ps. 2:8, 9. "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Also the 72d Psalm. "His dominion shall be from sea to sea, and from the river to the ends of the earth."

But Abraham did not look for the earth in its present sin-cursed state; for he sojourned in the land of promise as a stranger, "died in the faith, not having received the promises, but having seen them afar off." *They looked for a heavenly country.* Heb. 11th. *The new earth* wherein dwelleth righteousness, which he that sitteth on the throne will make. It is that earth where there is no more curse, sorrow, crying, pain or death. Rev. 21. 2 Pet. 3d chapter.

2. The heirs and subjects of the kingdom will be an elect people of Abraham's family, through Jacob and *Christ*. They will be the children of CHRIST, the seed of Abraham, Isaac, and Jacob. They are not natural born children, partaking of Abraham's blood; but spiritual born children, partaking of the spirit of Christ, by which he was raised from the dead. "The children of the flesh, these are not the children of God. But the children of promise are counted for the seed." Rom. 9:8. Ishmael was as much the seed of Abraham after the flesh as Isaac; also, Esau as Jacob. But yet Ishmael and Esau were disinherited. God elected the heirs of promise from the Abrahamic family. "We, brethren, as Isaac was, are the children of promise." Gall. 4:28.

"And if YE be Christ's, then are YE Abraham's seed and heirs according to the promise." Gall. 3:29. God's promise to Abraham, Gen. 17:8, was "not to *seeds* as of many, but as of one, '*thy seed*,' which is Christ." And having given the promised inheritance to Christ, he could not afterward make a law by which he could take it from Christ and give it to the Jews. Christ will hold it. Gall. 3:15. The Jews, under the law, could be, and were, the temporary occupants, "until the seed should come to whom the promise was made." He came, and they slew the heir, and Christ pronounced their doom, in the parable of the householder and his vineyard. Matth. 21:33. "Therefore I say unto you (Jews) the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." That nation is, "*the saints of the Most High.*" Dan. 7:18, 27. "*Ye blessed of my Father.*" Matth. 25:34. Luke 12:32. "*Little flock.*" "Poor in spirit." "Persecuted for righteousness' sake." Matth. 5:3, 10.

"Israel," the natural Jews, "hath not obtained that which he seeketh for, but the election (the believers), hath obtained it, and the rest were blinded." No matter whether that election were in the days of Elijah, when only seven thousand out of millions were saved; or in the days of Isaiah, when only a very small remnant were left; or in the days of Paul, or our own day. The elect, or believers, children of Abraham's faith, obtained an heirship to the inheritance. "Blindness in part" not total and final blindness, "is happened to Israel, until the fulness of the Gentiles be come in." The Jews, as such, are blinded and will remain so until they turn to the Lord, when the veil shall be taken away. They will remain so until the cities be wasted without inhabitant and houses without man, &c. Then a tenth, or *tithe*, the Holy seed, will return and be the substance of Israel. Isa. 6:8—13. Rom. 11:24.

WHAT IS THE FALL OF THE JEWS.

The figure Paul has used in the 11th of Romans, is that of an "*olive tree*," representing Christ. The Jews were natural branches of that tree; the Gentiles engrafted branches, from a foreign, wild tree.

The natural relation of the Jews, as such, to Christ, was a blood relation. The blood of Abraham animated both Christ and the Jews. "*If the fall of them be the riches of the world.*" In whatever their fall consisted, it was the riches of the world. What has enriched the world? Not "such corruptible things as silver and gold, but the precious blood of Christ." Then the spilling of Christ's blood was the fall of the Jews. It dissolved their natural relation to Christ. That natural relation can never be restored, unless Christ again resumes his blood and ceases to be the Saviour of the world. This he will never do. Henceforth, then "we know no man after the flesh. Yea, though we have known Christ after the flesh, yet now, henceforth, know we him so no more." He was a Jew, but he never will be again. "Therefore if any man be in Christ he is a new creature." He is a child of God, by partaking of the Spirit of God, which raised up and quickened Christ, in the place of blood. And when God fulfils his promise, Ezek. 37th chapter, of bringing up the bones, flesh and sinews of the whole house of Israel from their graves, he is to animate them, not by blood as before; but "I will put my Spirit in you, and ye shall live." Their bodies will then be spiritual, not carnal or natural, because not animated by blood, but by God's incorruptible Spirit. Those spiritual bodies can inherit the kingdom of God, because they are immortal. Then God will bring them into the land of promise and make an everlasting covenant with them; David, or his son, Christ, will reign over them forever, in God's tabernacle, the new Jerusalem. They will be *multiplied* by the resurrection, to a greater number than ever before. They are to dwell in the land where their fathers have dwelt. "They" your fathers, "shall dwell therein, they and their children, and their children's children," all generations of them at once, "*forever*, and my servant David shall be their prince *forever*." There is to be no other return of the Jews than in the resurrection and new earth.

3. *The Royal family will be in the house of David.* But "David is both dead and buried, and his sepulchre is with us unto this day." He has no son on earth, who can trace his genealogy, and prove himself of David's Royal family, and entitled to the throne. But he "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to set on his throne; he seeing this before, spake of the resurrection of Christ." Acts 2:30, 31. Also, Luke 1:32, 33. The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This settles the question most distinctly as to who is the heir and successor to David's throne. It is Jesus, the same which Isaiah calls "THE MIGHTY GOD, THE EVERLASTING FATHER, AND THE PRINCE OF PEACE. Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it and establish it, with judgment and justice from henceforth and forever." Isa. 9:6, 7. The kingdom of David "shall be no more until he comes whose right it is." Now, reader, if Christ is not the heir, who is? He must come, then, when the kingdom is RESTORED. So Daniel understood it, Dan. 7:13, 14. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days," &c.: "And there was given him dominion, glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away."

4. *The capitol of the kingdom, Jerusalem, or Mount Zion.* This was the place of David's throne, and will remain such forever. "For the Lord hath chosen Zion, he hath desired it for HIS HABITATION. This is my rest FOREVER, here will I dwell for I have desired it." Ps. 132:13, 14. Also the 2d Ps. "Yet have I set my king upon my holy hill of Zion." But when the Lord dwells there, it will be in the tabernacle of God, the New Jerusalem, which shall come down from God out of heaven. Rev. 21: Isa. 54: and 65: Also Gall. 4: "Jerusalem which is above and is free, and is the mother of us all." It was this city for which the patriarchs looked; "a city which hath FOUNDATIONS, whose builder and maker is God." Heb. 11. Then "*the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients, gloriously.*" Isa. 24.

The kingdom of Israel will only be restored, then, at Christ's second advent, the resurrection of the just, and end of the times of the Gentiles, until which Jerusalem the capitol of the kingdom, is to be trodden down of the Gentiles. When those times end, we will next consider.

THE TIMES AND SEASONS CONSIDERED.

"*It is not for you to know the times and seasons, which the Father hath put in his own power.*" Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke 21:25, "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." Until then it cannot become the capitol of the kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The psalmist also speaks of the times, in Ps. 102:13, "The *time* to favor her, (Zion) yea, the *set time*, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and in BREAKING OF THE PRIDE OF HER POWER, is Levit. 26:18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. *First*, They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, "I will punish you seven times MORE for your sins." "*I will break the pride of your power.*" The *first* CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 677. 2 Chron. 23. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues,

if ye will not for all this be reformed by me, "I will bring *seven times* more plagues on you." They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehoiakim king of Judah, 2 Chron. 36. Jehoiakim was reprieved and restored to his throne, but the people did not reform, and the denunciation of *seven times* punishment was still on them, Lev. 26: 24. And accordingly in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. 36.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra 1. They continued to have a national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev. 26: 28, "I will walk contrary to you in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the *seven times* should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had, (to use a figure,) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the *latter* punishments were inflicted on the ground of the first execution, issued in the days of Manasseh, is clear from Jeremiah 15: 4. "And I will cause them to be removed into all the kingdoms of the earth, because of that which Manasseh, the son of Hezekiah, king of Judah, that which he did in Jerusalem."

This, let it be remembered, was threatened 76 years after the captivity of Manasseh, and about the time of the captivity of Jehoiakim, king of Judah. Yet the punishment was threatened to be inflicted on the old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke 21.—"These be the days of vengeance, when all things which are written shall be fulfilled." From that time Jerusalem was to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This punishment was to be inflicted by the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. 15: 8, "I will appoint over you four kinds." In the margin it reads "FAMILIES," four families. The family of Babylon, Medo-Persia, Greece, and Rome.

Half this period of punishment is to be inflicted by the kingly power, the dragon, half of it by the papal power, the beast. Rev. 12: 6, 14. A time, times and half, the woman fled before the dragon. That period is reduced to days; 1260 days. The next chapter gives the history of the beast, *popery*, who made war on the saints for 42 months. The kingly power began to oppress the church and bring it into bondage in Babylon, B. C. 677, in the captivity of Manasseh. They prevailed for 1215 years, up to A. D. 538, when the saints were put under the pope; and the 42 months ended in 1798. Then 45 years remained for the church under the secular governments.

The time, times and a half, being reduced to days by John, Rev. 12: 14 and 6, 1260 days; twice that will be seven times, or 2520 days. Substract B. C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezzar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter-of-fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; *seven times*, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but it is not yet accomplished. Hence we must either deny matter-of-fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chap., "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of "the time, times, and dividing of a time," of Daniel, 7: 25, and Rev. 13: 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in 538, and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France.

The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons, 12 moons of a little more than 29½ days, amounting to 355 days, a year. Two years of 355 days or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring-rod, and is defined to consist of 360 days.

HISTORICAL PROPHECY.

By historical prophecy is meant that part of the scriptures which present in a connected view the great leading events of time, beginning in ancient days and carrying us through all the dispensations of time, to an eternal state, and the establishment of God's universal and eternal kingdom in all the earth; or, in other words, carrying us through the subversion of the kingdom of Israel, to its restoration. Such is the DREAM OF NEBUCHADNEZZAR. Dan. 2d chapter.

The reader will turn to the passage and read the story as it is there given in detail. Nebuchadnezzar, it seems, had dreamed dreams, with which he was troubled, but when he awoke he had forgotten his dream. His wise men were called to tell him his dream and its import. None could do it, until Daniel came, who, after a season of prayer, was divinely instructed to tell the dream and its meaning. He informed the king that God had made known to the king "WHAT SHOULD BE IN THE LATTER DAYS." The dream was prophetical. The substance of the dream was—The king saw a great image (see diagram) whose brightness was excellent, and the form terrible. 1. His head of gold. 2. His breast and arms of silver. 3. His belly and thighs of brass. 4. His legs of iron; and his feet part of iron and part of clay.

The king saw until a stone cut out without hands smote the image on his feet, brake them in pieces, and ground iron, clay, brass, silver, and gold to pieces. They became like the chaff of the summer's threshing floor, and the wind carried them away, and no place was found for them. "And the stone which smote the image became a great mountain, and filled the whole earth."

After stating the dream, Daniel told its meaning.

"Thou, O king, art a king of kings. The God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field or the fowls of heaven hath he given into thy hand." Thus, by Divine appointment, or gift, not by conquest, Nebuchadnezzar was an universal monarch in the fullest sense of that term.

"*Thou art this head of gold.*" All which succeeded him were to be universal in the same sense; that is, for the time of their supremacy, by Divine appointment, they were constituted the head and representatives of all human authority and government.

"After thee, shall arise another kingdom inferior to thee."

This inferior kingdom, and successor of Chaldea, or Babylon, was the Medes and Persians. Dan. 5: 25, 31.

"And another third kingdom of brass, which shall bear rule over all the earth."

The third kingdom, and successor of Media and Persia, was Greece. Dan. 8: 21. The history will be found in the Apocrypha. 1 Macc. 1: 1.

"The fourth kingdom shall be strong as iron."

Rome was the successor of Greece and its divisions, and at the time of our Saviour's birth, was universal. Luke 2: 1.

Forasmuch as iron breaketh in pieces, and bruiseth all these, shall it break in pieces and bruise. *Rome* conquered and bruised the known and civilized world.

"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

Rome was divided among the barbarians who conquered Europe, and established their kingdoms on the ruins of the empire. But still the imperial power, when it expired in the west, in 476, was by a vote of the senate transferred to the east; and it existed there until the pope gained supremacy in Rome. So that the pure iron of Romanism existed with the clay of the barbarians. And when the consular imperial power ceased, it was to make way for the papal Roman power. This was also the pure iron of Romanism, in connection with the barbarian kingdoms of clay.

"And as the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly broken."

First, the great united Roman empire, then the empire and the kingdoms, and afterwards the papal Roman power and the European kingdoms.

"And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

Romanism, in its *papal* form, in our own age does this. There is no land or nation, civilized or savage, known, where Romanism is not found. And yet, find it where you will, it is iron still; it may mix with the seed of men, the nations of the earth, but it will not blend. Wherever it is found, it is the iron of Rome still. It is the last feature of the image. The next is its destruction.

"And in the days of these kings."

In the days of the iron and clay, brass, silver and gold, which are to be broken to pieces together and carried away.

"The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

These four kingdoms are now distinct, either from the other, for the first time since Nebuchadnezzar. Chaldea is a part of the Turkish dominion, separate from Persia. Persia is separate from Greece, and is an independent kingdom among the nations. Greece is independent of either of the four, and has been since the Greek revolution of the present century. Rome is now the popedom, independent of either of the other three. The European kingdoms also stand forth distinct and independent from the other organizations.

The God of heaven shall set up his kingdom, by gathering his saints, in the resurrection of the just. "For flesh and blood cannot inherit" it. None can enter it until possessed of immortal, spiritual, incorruptible bodies. 1 Cor. 15. But in a moment, in the twinkling of an eye, at the last trump, the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. Then, not before, the kingdom of God will be organized. "They shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send forth his angels with a great sound of a trumpet, and gather together his elect from the four winds, from the one end of heaven to the other."

One will be taken and the other left. The kingdoms of this world will be left as they are. And after Christ comes in mid-heaven, and takes his people home, the vision of ENOCH the seventh from Adam will be realized. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," &c. Jude.

The office of Christ and his saints will be to execute judgment on the ungodly, until they are destroyed. Ps. 2. Joel 3. Zach. 14. Rev. 19.

They, like Joshua and the people of Israel, must, before they possess the inheritance, dispossess their enemies. The process of destroying the image is the same as that by which Christ is to take the uttermost parts of the earth for his possession, as described Ps. 2: 8, 9. Every feature of the image has appeared, and fulfilled what is foretold; and the next thing to come is the

establishment of God's everlasting kingdom; a kingdom which shall consume all these four kingdoms; or, in other words, all human governments, and "*stand forever*," to eternity.

This historical prophecy is conclusive evidence that the end is near, and God's kingdom at the door. This image, beginning with Babylon, properly begins with the captivity of Manasseh in Babylon, and covers the whole seven times of the Gentiles, and bondage of the church. It expires, as we have seen, in 1843.

"The impatient hours already swift are hasting,
And the last sands of measured time are wasting,
And few and dark the hours that intervene,
Between this vision and the closing scene."

DANIEL'S VISION OF FOUR BEASTS.

Daniel, 7th Chapter.

Another historical prophecy, combined with a prophetic period, is given in the 7th chapter of Daniel, going over nearly the same ground as the dream of Nebuchadnezzar, with more minute detail of time and events. This vision appeared to Daniel in the first year of Belshazzer, King of Babylon.

Daniel saw four great beasts; the first like a lion (see the diagrams); the second like a bear; the third like a leopard. The fourth beast was dreadful and terrible, with ten horns: and another little horn coming up after them, before whom three of the first horns were plucked up by the roots. The Ancient of days came with power and majesty, and myriads of attendants; the judgment was set and the books opened.

The son of man came with the clouds of heaven to the Ancient of days, and there was given him an everlasting universal kingdom and glory.

This vision Daniel wished to understand; and was told, verses 17, 18, "These great beasts which are four, are four kings which shall arise out of the earth. But the saints of the Most High (not the Jews) shall take the kingdom and possess the kingdom, for ever, even for ever and ever."

Thus, he is again carried through the four great monarchies, to God's eternal kingdom, which the saints inherit.

Verse 19. "Then I would know the truth of the fourth beast, which was diverse from all others, exceeding dreadful," &c. Verse 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." The first kingdom on earth was founded by Nimrod, the great-grandson of Noah, Gen. 10: 8—10. It began at Babylon. Babylon was succeeded by Media and Persia, Dan. 5: 25—31. Persia by Greece, Dan. 8: 21. Greece by Rome. See Josephus, Rollin, Macc. &c. Luke 2: 1.

The fourth great beast then, is Rome.

Verse 20. "And of the ten horns that were in his head." Verse 24. "The ten horns out of this kingdom are ten kings that shall arise."

Marchiaval, Lloyd, Hales, and others, give the following list of kingdoms, as the ten into which Rome was divided:

"1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved."

Thus, between 356 and 483, A. D., ten distinct kingdoms arose in the empire.

Verse 20. "And of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows," &c.

Verses 24, 25. "Another shall rise after them (the ten); he shall be diverse from the first; he shall subdue three kings; he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hands until a time and times, and the dividing of a time."

THE LITTLE HORN.

The next government, of a different character from the former, after the European kingdoms, bearing all characteristics of the little horn, was the papal government of Rome. Those were civil powers; this ecclesiastico-civil.

1. *The papal government was blasphemous.*—There is no name or attribute of Deity which it has not professed to possess and exercise, even to the power of forgiving sins; and has made merchandize of indulgences for the commission of sin.

2. *The papal government has assumed supreme legislative power, and the authority to set up and put down kingdoms at will.*—The following from Pope Gregory VII., will illustrate this point:

"The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify, it never shall err."—*Croley*, p. 154.

Again, the bull of Pope Pius against Queen Elizabeth, reads, "This one he hath constituted PRINCE over *all nations*, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build."—*Ib.*

3. *The saints have been given into the hand of the pope.*—In A. D. 533, Justinian, the Greek emperor, in his efforts to put down the Arian heresy, wrote to the pope of Rome, the following letter:

"Justinian, pious, fortunate, renowned, triumphant, Emperor, consul, &c., to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honour to the apostolic chair, and to your holiness, as has been always and is our wish, and honouring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole east*.

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood, according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who are THE HEAD OF ALL THE HOLY CHURCHES, for in all things, as we have already declared, we are anxious to increase the honour and authority of your apostolic chair."

March 25th, the same year, the emperor wrote to the Archbishop of Constantinople, acknowledging the letter to the pope to be his, and maintaining that "*he is the true and effective corrector of heretics.*" In his Novelle, published 534, Justinian decreed as follows:

"We therefore decree that the most holy pope of the elder Rome, is the first of all the priesthood, and the most blessed archbishop of Constantinople, the New Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome."—131*st on Eccl. titles and privileges.*—*Croley.*

By these letters and decrees, the saints were given over into the hands of the pope.

4. *Three of the first horns or kingdoms were plucked up by the roots before him.*

1. According to Gibbon (Decline and Fall of Rome), the kingdom of the Heruli, who conquered Rome and ended the imperial government in 476, were conquered by the Ostrogoths in 493.

2. In 534, Justinian, the Greek Emperor, to establish the supremacy of the Orthodox over the Arian faith, conquered the Vandal kingdom, and made it an appendage to the Greek empire.

3. The same emperor, and for similar purposes, made war on the Ostrogoths of Rome in 536, and drove them from the city. They turned around and besieged the city for the purpose of regaining it, until March 538, when they raised the siege of the city and retired, leaving it in possession of the power who had already given the saints to the pope. Thus the way was open to carry the pope's power into effect. It could not be done while the Ostrogothic Arians had Rome in possession.

From 538, therefore, we date the Pope's supremacy.

In 538, the Pope began to exercise his law-making authority, without the intervention of a council. The use of holy water had been observed before, but in 538 Pope Vigilius, by law, enjoined the use of holy water on entering and retiring from the churches. *Rutter's Ch. Hist.* Thus the mark of the beast, as enjoined by law, began 538.

The consular power of Rome, which was a perpetuation of the old Roman power in connexion with the Ostrogoths, was recognized by Justinian, in his laws of 533; but in 540, he made a rescript of those laws, in which no recognition of the consular power exists. So that between 533 and 540 the consular power of Rome ceased, and the Pope succeeded. *Rutter's Hist.*

In 533, the dragon, imperial Rome, gave to the beast, papal Rome, his power. In 538, he gave him his seat and great authority. Rev. 13: 2.

Pope Vigilius was elected A. D. 537, by an ecclesiastical council, called for the purpose by the emperor. The next and all succeeding popes have been elected without the authority of the emperors. So that since 538, the church of Rome has acted independently of the emperor.

THE TIME, TIMES AND A HALF—WHAT IT IS.

The period is given in Rev. 12: 14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times and half a time, from the face of the serpent."

And in verse 6th of the same chapter, the period is reduced to days. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand, two hundred and threescore days." The period being thus reduced to days, we have only to ask whether they are literal or symbolical? Were they fulfilled in 1260 literal days? Clearly not. Then they must be symbolical, and mean years.

Rome given to the Pope A. D. 538
1260 added,

Papal dominion taken away in 1798

What was to take place at the end of the 1260 years?

Dan. 7: 26. "But the judgment shall sit AND THEY SHALL TAKE AWAY HIS DOMINION, to consume and destroy unto the end."

Dr. A. Clarke says, on the passage—"In 1798, the French Republican army, under General Berthier, entered Rome and entirely superseded the whole papal power."

The Revelator says, Rev. 13: 10. "He that leadeth into captivity shall be led into captivity; he that killeth with the sword must be killed with the sword."

On the 15th of Feb. 1798, the papal government was abolished. Rome declared a republic, 5 consuls, a senate and tribunate, composed the government of Rome. The Pope signed his abdication in reference to his temporal power; and was then carried to France, where he died a prisoner, on August 29th, 1799. *Rotteck's Hist. of the World.*

It is said in objection to this view, that popery still exists. True; and so the word of God said it would; and that all the world would wonder after the beast. Rev. 13: 3.

It said also, that they should "consume and destroy him unto the end." It has been done. Buonaparte restored popery. He healed the wound. But, as Dr. Clarke expresses it, it is only skinned over, a dreadful cicatrice remains. The inquisition is ineffectual—the pope has no power over kings—the bible is printed and published in nearly all languages—protestant worship is tolerated in all Catholic countries, even in Rome itself—and the only power which gives vitality to popery, is the power of Jesuitism. It has been consumed in its vital energies, since 1798; and yet the world is wondering after it.

All that is predicted in the 7th of Daniel, to precede the everlasting kingdom of the Most High and his saints, has taken place. That wicked has been revealed, "whom the Lord" has "consumed by the spirit of his mouth, and will destroy by the brightness of his coming." 2 Thess. 2.

THE VISION OF THE RAM AND HE GOAT.

The Vision.

1. Of the 8th chapter of Daniel, consists of a ram having two horns, the two horns were high, one was higher than the other, and the higher came up last. He pushed westward, northward and southward, so that no beast might stand before him. He became *great*, &c.

2. Daniel's vision continued, and he saw a he goat come from the west on the face of the whole earth, and he touched not the ground. And the goat had a notable horn between his eyes. He came to the ram, was moved with choler against him, smote the ram, broke his two horns, and there was no power in the ram to stand before him. He cast him down to the ground. Therefore the goat waxed VERY GREAT.

3. When he was strong the great horn was broken, and for it came up four *notable* ones toward the four winds of heaven. And out of one of them came forth a *little horn* which waxed EXCEEDING GREAT.

4. He waxed great toward the south, *Africa*—toward the east, *Asia*—and toward the pleasant land, *Palestine*. Thus far his territorial conquests.

5. His character which he gained:—He waxed great, even to *the host of heaven*,—The church of Christ. —He magnified himself even to the PRINCE of the host—*Christ*.

6. By him, [or according to the margin] from him, the "*daily*" (paganism) was taken away, and the place of his (paganism's) sanctuary was cast down.

7. "And an host, or army, was given him" (the little horn which waxed exceeding great) "against *the daily*," in opposition to "*the daily*," a Christian abomination; and he cast down truth to the ground; corrupted the church and destroyed the simplicity of Christian truth; and practised and prospered.

Thus far the vision. Its import follows. Verse 20. Gabriel said

1. "The ram which thou sawest having two horns are the kings of Media and Persia."

2. Verse 21. "The rough goat is the king of Grecia. The great horn between his eyes is the first king. That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Thus far all is plain and undisputed. The Grecian kingdom—Alexander the first king—and Syria, Thrace, Greece or Macedon, and Egypt, the four divisions of his empire after his death.

The disputed point is the little horn, which waxed EXCEEDING GREAT. Is it *Antiochus Epiphanes*, or *Rome*?

1. It was *small* and *waxed* EXCEEDING GREAT. The ram was *great*; Medo Persia. The goat, Grecia, VERY GREAT. The little horn waxed EXCEEDING GREAT.

The history of Antiochus is, that he lost a great part of the possessions his father left him—was much less in his end than in the beginning of his reign. This is a notorious fact in his history. He was a poor weak contemptible king.

ROME, on the contrary, began small, until at length it became the strongest and most powerful government that ever existed; it extended its conquests over the northern coast of Africa, over Asia to the Euphrates; over the Holy Land; and finally, over the civilized world. *Rome*, therefore, did wax EXCEEDING GREAT.

2. *Antiochus* did not magnify himself to the host of heaven, the church, or to the Prince of the host, Jesus Christ. But Rome did both. It became "THE CHURCH." And the head of that church, "GOD ON EARTH."

3. Antiochus was not a little horn, or kingdom, out of one of the four kingdoms of the Grecian empire, but a king of one of those four kingdoms. *Rome* was another kingdom which came out of Greece, just as the ten horns of chapter 7th came out of Rome. It conquered and set up its authority in Greece, as the Barbarian kings conquered and set up their authority and kingdoms in Rome.

4. This little horn is the same power which Moses foretold would destroy the Jews in the final overthrow of Jerusalem.

DEUTERONOMY, 28: 48—51.

Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

DANIEL, 8: 23, 24.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

5. The fierce countenanced king was to stand up against the Prince of princes; or reign in opposition to the PRINCE OF PRINCES. Antiochus died 164 years before he was born. *Rome* has been emphatically *Anti-Christ*.

6. Antiochus died of disease, a natural death. But Rome is to be broken in pieces by the stone cut out of the mountain without hand. Rome came up into notice, and became united with the people of God, by league, 161 B. C., in the *latter* time of the four kingdoms of Greece. It became great by the gifts bestowed on it by kings who died and left their kingdoms by will, to ROME

THE LENGTH OF THE VISION.

Daniel heard the question, verse 15, "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED."* So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation*." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism*, the *second*, *popery*. The one gave way to the other. But both were abominations, and crushed the Church of God.

Daniel wished to know the import of his vision, and sought for the meaning; and Gabriel was sent to make him understand the vision. He began the execution of his commission by saying, "Understand, O son of man, for at 'the time of the end' shall be the vision." That is, the vision is to be understood "at the time of the end." "But," he continued, "I will make thee know what shall be in THE LAST END OF THE INDIGNATION: for at the time appointed, (2300 days,) the end shall be." The "indignation" is the cause of Jerusalem's desolation; and it will continue desolate until the "indignation" ceases, or "her iniquity is pardoned." Isa. 10: 5. "O Assyrian, the rod of mine anger; 'the staff' in 'their' hand 'is mine' INDIGNATION." "And it shall come to pass when the Lord shall have accomplished his 'whole' work on 'Mount Zion' and 'Jerusalem,' I will punish the fruit of the proud heart of the king of Assyria, and the glory of his high looks." "For yet a very little while and I will cause the 'indignation' to cease, and mine anger in their destruction." This passage shows that the "indignation" is the cause of the desolation of Jerusalem and Mount Zion. The 2300 days reach to the LAST END of the indignation; that is, until the people of God are delivered from their dispersion, and the wicked city is pardoned. The vision begins with the ram with two horns; Media and Persia. The "indignation" has not yet ceased; for the people are yet scattered and Jerusalem is yet desolated and trodden down of the Gentiles. Then the days cannot mean literal days, but symbolical. To say they were fulfilled literally, in Antiochus Epiphanes, is to throw away a great part of the vision—the whole of the ram and goat. And then they must show that the "*last end*" of the "*indignation*" came then; which they cannot, for it yet continues.—Then the days must be symbolical and mean years.—That the sanctuary signifies Jerusalem and Mount Zion, see Exodus 15: 17. Ps. 78: 54, 67—69, &c.

The date of the 2300 *years is the next thing in order.* It begins with Media and Persia, when both horns were high and one was higher than the other, and the last that came up was the highest. It was also when no beast or government could stand before the ram, but at what point the chapter does not say. That Daniel was no more than an amanuensis, and wrote without understanding the import of the instruction, is clear from the concluding remark of Daniel, and Gabriel's closing instruction. Gabriel said, "The vision of the evening and morning which was told is true, (2300 'evening-morning,') wherefore shut thou up the vision, for it shall be for many days. And I Daniel fainted, and was sick certain days, and afterward I rose up and did the king's business; and I was 'astonished at the vision,' but none understood it."

From this confession of Daniel, we learn that he, and all else, were in the dark on the subject of its import. Daniel, of course, was left to make up his judgment on the time of the *justification of the sanctuary*, from other data. This he did, for in the first year of Darius, as he informs in the 9th chapter, he learned by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolations of Jerusalem. That 70 years, beginning in the first year of Nebuchadnezzar, ended with the death of Belshazzar. Daniel had been a captive during that period. In the first year of Darius, the Mede, he concluded that the 70 years being ended, the time for the deliverance of the city and people had arrived. Accordingly he began to pray and confess his sins and the sins of his people, on account of which they were desolate, according to what was written in the law of Moses. He prayed that God would *then* turn away his *wrath* from his city and people, and cause his face to shine on his SANCTUARY, which was desolate. The great theme which occupied Daniel's mind in this prayer, was the desolation of the sanctuary and host, or people, and their forgiveness. Reader, look at the prayer, and say what it was, if not that. But he mistook the time of justification, and Gabriel was sent again to stop him in the midst of his prayer, and give him understanding on the subject of his prayer. "He informed me and talked with me," &c. "Understand the matter and consider the vision. Seventy weeks are *determined*," literally "*cut off*." The Hebraists all admit that the word determined, in our English version does signify "CUT OFF." Not one has disputed it.

But from what are "seventy-sevens," or weeks, "cut off?" For clearly we cannot "cut off" a period from nothing, nor yet "cut off" a period without a remnant. What then is the period from which they are cut? The answer must be, some period relating to the subject of Daniel's prayer and Gabriel's conversation. That subject was the "forgiveness of the sanctuary and host, city and people. Gabriel directed him to understand the matter in hand, and to do it effectually, to consider the vision. What vision? The vision, to be sure, which gives the length of time to the cleansing of the sanctuary. Now, Daniel, seventy weeks are cut from the vision, for thy city and thy people, "sanctuary and host," to finish the transgression, and make an end of sins; or, to fill up the rebellion of the Jews and Jerusalem, that their national doom might be sealed. This they did when Christ was rejected. Then he proceeds to divide the seventy weeks. "From the commandment to restore and build Jerusalem to Messiah the Prince, there will be seven weeks, and 62 weeks. And the street shall be built again, and the wall, even in troublous times." That is, although there would be a rebuilding of the street and wall of Jerusalem before Messiah came, and the iniquity filled up, yet it would not be *the end* of "*the indignation*." But it should be built even in troublous times, while the people were yet in bondage to the Persians. So Nehemiah, 9th chapter, declares they were when it was built. They were still servants in the land God gave to their fathers, and they were so because of their sins, the sins of their fathers, kings, princes, priests, prophets, &c. The sin was not pardoned then. "After three-score and two weeks Messiah shall be 'cut off,' but not for himself; and the people of the prince that shall come," after the sin of the people and city is full, "shall destroy the city," the lower city, "and the sanctuary," the city of David, Mount Zion itself. "And the end thereof shall be with a flood; and unto the end of the war desolations are determined." Or, in the margin, unto the end of the war it shall "be cut off by desolations." The war is the one begun by the Assyrians, renewed by the Babylonians, carried on by the Medo-Persians, and Grecians, until finally the Romans came up and destroyed the city, and carried the people into captivity. It is to be cut off by DESOLATIONS to the end of the war. Christ expressed the same thing by saying, "there shall not be left one stone on another," &c., and "Jerusalem shall be trodden down"—"till the times of the Gentiles be fulfilled."

"He shall confirm the covenant with many for one week, and in the midst of the week (or half part) he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate, even to the CONSUMMATION; and that determined, shall be poured upon the desolate," or DESOLATOR.

The desolator was Rome. The desolation to be poured on it, is, it shall be broken to pieces. Dan. 2. It is to be destroyed and given to the burning flame. Dan. 7. It is to be broken without hand. Dan. 8.

Could Gabriel more distinctly go over the events of the desolation of the sanctuary, and show how long it was to be desolate? I cannot conceive how he could. This being settled, that the 9th chapter relates to the self-same subject with the 8th, only is more definite; and the seventy weeks being "*cut off*"—they must be "*cut off*" from the full period of the sanctuary's deso-

* The *Justification* of the Sanctuary is to be understood in the sense of pardon of guilt, and release from punishment; not of cleansing as of a polluted place. See Isa. 40: 1, 2.

lation, which is 2300 days, at the end of which the "*last end*" of the indignation comes, and the sanctuary will be JUSTIFIED. Will it be said, the vision from which the seventy weeks are "*cut off*," is "the seventy weeks vision?" It is replied, there is no seventy weeks vision; but an open communication made to Daniel. Besides, if it were a vision, seventy weeks could not be cut off from seventy weeks—it would be a whole without cutting. But it can be cut from the events of the 9th chapter, says one. Indeed! Can time be cut from matter? must not time be cut from time, and matter from matter? Cut seventy weeks from 2300 days. 7×70=490. 2300—490=1810.

But were those weeks fulfilled as predicted? They were. The command to restore and build Jerusalem was given by Artaxerxes, king of Persia. Seven weeks and sixty-two weeks to Messiah. He came and declared it fulfilled, when he entered his ministry. Mark 1: 14, 15, when he was about 30 years of age. Luke 3d.

If Christ was correct in declaring the "time is fulfilled," when he entered his ministry, then one week more makes up the 70 weeks.

The remaining question, then, to be settled is, did Christ continue his ministry for one week of years? Let us appeal to the chronology in the margin of our reference Bibles. In the margin opposite the 2d chapter of Matthew, where Christ's birth is recorded, we have the following chronological note: *4th year before the account commonly called Anno Domini.*" Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. This fact is demonstrated by astronomical calculation. Then such as was the last week of the 70, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death, are years. A. D. 33 Christ's death, 1810 added to it 1843. Then the times and seasons for the restoration of the kingdom to Israel expires in A. D. 1843. And I believe Christ will then come.

"It is not for you to know the times and seasons which the Father hath put in his own power." So SAID the Saviour, and he SAID it because it was true. It was not for those disciples to know. But he did not mean to contradict himself where he had said to his disciples who should live to see the signs of his coming, "THEN KNOW that it is near, even at the door." But had he meant that it would never be known, he would have contradicted both himself and Daniel, who declares that at the time of the end, "the wise shall understand." And Paul to the church, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Christ, then, cannot come till his humble watchful people know it. Reader, prepare and watch. Amen.

A PARAPHRASE ON THE 11TH CHAPTER OF DANIEL.

Instead of going into an argument on the 11th of Daniel, I shall simply give a paraphrase of it, giving my own view of its import, by substituting such words as will convey my ideas, in the place of the text. I shall give first the authorized text, and then the paraphrase.

Verse 2. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Paraphrase.—And now I will show thee the truth: Behold, there shall yet reign in Persia three kings, after Cyrus, who is now reigning. Cambyces, Smerdis, Darius Hystaspes; and Xerxes the Great, the fourth king, shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

Verse 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Paraphrase.—And Alexander the Great shall reign; that shall rule with great dominion; and do according to his will.

Verse 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

Paraphrase.—And when Alexander shall reign his kingdom shall be broken, and divided toward the four winds; into *Syria, Egypt, Macedon, and Thrace.* Not to his posterity nor according to his dominion which he ruled. His kingdom shall be plucked up for others besides those.

Verse 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

Paraphrase.—And the King of Egypt shall be strong, and one of Alexander's princes shall be strong above the King of Egypt, and have dominion: his dominion shall be a great dominion.

Verse 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Paraphrase.—And in the end of years, Egypt and Syria shall join themselves together. For Bernice, the daughter of Ptolemy Philadelphus, the King of Egypt, shall come to Antiochus Theus, the King of Syria, to make an agreement or alliance by marriage: but she shall not succeed in retaining the favour of the King of Syria, and the power of the government: neither shall he stand or retain his strength afforded by his alliance with Egypt. But she shall be given up to Leodice, the wife who was put away to make room for her at the court of Syria.

Verse 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail

Paraphrase.—Ptolemy Euergetes, the brother of Bernice, who sprang from the same root with herself, no sooner succeeded to the throne of Egypt in place of his father, than he came into Syria with a great army, to avenge the injuries and murder of his sister Bernice; he prevailed against Syria so far as to take Syria Cilicia, and the upper parts beyond the Euphrates, and almost all Asia.

Verse 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Paraphrase.—Ptolemy plundered the kingdom of Seleucus and took 40,000 talents of *silver* and *precious metals*, and images of gods 2500.

Verse 9. So the king of the south shall come into his kingdom, and shall return into his own land.

Paraphrase.—So Ptolemy, King of Egypt, came into Syria, and then returned to his own land. Seleucus Callinicus, in exile, fell from his horse and died; but Ptolemy lived about five years after his death.

Verse 10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.

Paraphrase.—But the sons of Seleucus Callinicus, were *Seleucus* and *Antiochus.* Seleucus Ceraunus, the eldest, succeeded his father, stirred up and assembled a multitude of forces, to recover his father's dominions; but being unable to keep his army in obedience, he was poisoned: and his brother Antiochus succeeded him, and came and retook Selucia, and recovered Syria from Egypt.

Verse 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Paraphrase.—Ptolemy Philopater, who succeeded to the crown of Egypt after his father Euergetes' death. He was excited against Syria for the losses Egypt had sustained, and in a great battle near Raphia, Antiochus was conquered. There were slain of the army of Antiochus, not fewer than 10,000 foot, and more than 3000 horse. And Antiochus sent to Ptolemy to solicit peace.

Verse 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Paraphrase.—Ptolemy was so lifted up with his successes, that instead of following up his victories, he gave himself up to debaucheries. Visiting his provinces, he came to Jerusalem and offered sacrifices, and was with difficulty restrained from entering the Holy of Holies. After his return to Egypt he commenced a furious war on the Jews, and slew 40,000. But he was not strengthened by it.

Verse 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Paraphrase.—After 14 years peace, a new war broke out between Egypt and Syria. Ptolemy died and left his throne to Ptolemy Epiphanes, a child of 4 or 5 years of age. Antiochus conceiving this to be a favourable opportunity to take Egypt, raised a large army for the conquest of the infant king.

Verse 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Paraphrase.—Just at that juncture Egypt itself rebelled, and Philip, King of Macedon, entered into a league with Antiochus to divide Egypt between them. (*Thus far I have followed Bishop Newton's Dissertations. The historical facts which follow, are for the most part from Rollin.*)

The Romans also at this point shall for the first time appear on the stage to take a prominent part in the affairs of the east, to establish the vision of the little horn, which waxed EXCEEDING GREAT, in Dan. 8th chapter: and which was to destroy the mighty and holy people. But Antiochus and Philip, through the interference of Rome, shall fall.

Verse 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Paraphrase.—Antiochus shall take some of the Egyptian provinces, and Egypt shall have no power to stand.

Verse 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Paraphrase.—But Rome, who shall take the part of Egypt, shall come against Macedon, Syria, and even Palestine, and finally will consume the people of God and their land, according to both Moses and Daniel.

Verse 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Paraphrase.—Rome shall, from the first time it is introduced to the affairs of Egypt, set his face, as Newton renders the text, "to enter by force, the whole kingdom" of Alexander the Great. He will attempt Egypt, as the last of the provinces, and gain possession of it by the assistance of the Jews. Egypt shall give to Julius Cæsar, the Roman consul and general who invades Egypt, the Queen of Egypt, whom he will corrupt, and by her have a son.

Verse 18. After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Paraphrase.—Then Julius Cæsar will leave Egypt, and make war on the king of the Camerion Bosphorus, where his victories will be most rapid, so that the history of them is thus recorded—"*I came, I saw, I conquered.*"

Verse 19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Paraphrase.—Then Cæsar shall turn his face to Rome, and be murdered in the senate chamber just as he is on the point of gaining imperial honors and power.

Verse 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Paraphrase.—Then shall reign in his estate Augustus Cæsar, (Luke 2: 1.) a raiser of taxes, in the height of Rome's glory, just when it gains universal dominion. He shall die peaceably.

Verse 21. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

Paraphrase.—Then shall reign in his estate Tiberius Cæsar, (Luke 3: 1.) whom Augustus would have adopted as his successor, had he not vehemently refused it. But after the death of Augustus, he succeeded by his characteristic dissimulation, peaceably, to the empire, after being repeatedly solicited by the servile senate. His character was so vile, that Seneca, the historian, remarks concerning him, that he never was drunk but once; and that was from the time he first took to drinking until his death.

Verse 22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Paraphrase.—Bishop Newton's rendering is as follows:—"And the arms of the overflower shall be overflown from before him and shall be broken.' Tiberius shall have a violent death He was suffocated with pillows on the 16th of March: and the Prince of

the covenant was broken or crucified on the 3d of April following. So that while Herod the Tetrarch of Gallilee was at Jerusalem at the passover at which Christ was crucified, when he and his men of war set Christ at nought, he heard of the death of Tiberius.—*See Josephus.*

Verse 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Paraphrase.—And after the league between Rome, the king of fierce countenance, and the people of God, the Jews, as given 1 Macc. 8, and also by Josephus' Ant. B. 12, chap. x. He shall work deceitfully with the nations, by professing the most gentle and unassuming disposition and flatter them into obedience and subjection, and from a little handful of people become the strongest monarchy on earth.

Verse 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.

Paraphrase.—Rome will have left by will, many important and strong kingdoms, and have them under her power without a blow or effort. And secure the good will of those they conquer by restoring the spoils of war and seeming to let them have their liberty, and old governments.

He shall forecast his devices or hold the seat of his empire in Rome, even for a prophetic time, or 360 years.

Verse 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Paraphrase.—The date of the TIME, is, when Rome shall stir up his power and courage against Egypt, who shall espouse the interests of Mark Antony the Roman general, and paramour of Cleopatra, Queen of Egypt. And Egypt shall be stirred up to battle with a very great and mighty army at the battle of Actium. But Egypt shall be conquered and fall into the hand of the Romans. For Cleopatra will forsake Antony in the battle, and he follow her, and the army go over to the interests of Cæsar.

Verse 26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Paraphrase.—The Egyptian army after the shameful flight both of Cleopatra and Antony, both by sea and land, shall go over and join the Romans, and many of them will be destroyed in battle.

Verse 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Paraphrase.—Both Cæsar and the Queen of Egypt shall be determined to do mischief. Cæsar will lay a snare to take Cleopatra; and profess to treat her with great kindness; and she in turn shall profess a great regard for him; but to prevent his carrying out his purposes, she shall poison herself by the bite of an asp, and thus escape his hand.

Verse 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Paraphrase.—Then Cæsar shall return to Rome conqueror of the world. And the next great exploit in which Rome will engage, will be the death of Christ, the persecution under Nero, and the destruction of Jerusalem. He shall destroy the Holy City and return again to Rome in triumph.

Verse 29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Paraphrase.—At the time appointed in the 24th verse, 360 years from the battle of Actium, which was in the autumn of 31 B.C., Rome shall return toward Jerusalem and Egypt, by a land route; and plant the seat of the empire at Constantinople. It shall not be as when Cæsar went into Egypt to conquer it, nor as when Titus went to Jerusalem and destroyed it. But it shall be Rome's ruin.

The seat of empire was founded at Constantinople in A. D. 329, Nov. 25; 360 years from the conquest of Egypt by Rome.

Verse 30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Paraphrase.—After the seat of empire is removed to Constantinople, and Rome vacated, the empire will be conquered by the barbarians. And Genseric, the Vandal king, will come against Rome with a large naval force, take the city, and for 14 days and nights give it up to the pillage of his soldiers. Therefore the Roman emperor of the east will take measures to give the church over into the hands of the papal power, for the purpose of facilitating the overthrow of the Arian governments of the west.

Verse 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Paraphrase.—The imperial government will still exist in splendour in the east; and the barbarians of the west will pollute the old capital of the empire by robbing it of its treasures and glory, carrying off all the splendid spoils of the nations who have been conquered by Rome, and stored in the pantheon. And shall take away the daily abomination, paganism, and shall place the abomination that maketh desolate, or Catholicism. Constantine first abolished paganism; it was restored under the barbarians, and continued until their conversion to Christianity. Clovis, king of France, was converted to the faith A. D. 496, and embraced the Catholic faith, and obtained the title of "Most Christian king," and "eldest son of the church." The other kings were converted soon after—some to the Catholic, some to the Arian faith. The Ostrogoths of Rome embraced the Arian faith, as also the Vandals of Africa. In connection with this Arian government, the old Roman government still retained a hold in Rome under the consular dignity and power. Clovis, from the time of his conversion, devoted his time and energies to the extension of the Catholic faith; and carried forward his wars to that end. His last great battle was fought in the conquest of the Visgoths and their subjection to the faith in 508, and on his return home, he was met at the city of Tours, by the embassadors of Anastatius, emperor of Constantinople, conferring on Clovis the insignia and titles of consul of Rome and patrician. In the same year Arthur, king of the Britons, was crowned by a Catholic bishop; so that a Catholic king of the west, for the first time, became the supreme Roman power in 508, A. D. This was the supremacy of Catholics, not of popery; the supremacy of the pope was 538.

Verse 32. And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Paraphrase.—Such as neglect God's word and put confidence in man, shall the Catholic church corrupt by flatteries. But the true believers will resist these corruptions.

Verse 33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Paraphrase.—The true people of God will be faithful in testifying the true gospel; but popery will wage a war of extermination against the saints, and persecute thousands to death.

Verse 34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Paraphrase.—During this period of darkness and persecution, the Reformation under Luther will dawn, and the persecutions in some measure subside; but the reformed church will soon be again corrupted by wicked and designing men.

Verse 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Paraphrase.—Although persecutions will abate at that time, the papal power will not be broken entirely, but persecution will be permitted to continue for the purpose of keeping designing men out of it, to the time of the end or fall of the papal government. Because the period of its fall is yet for a time appointed, viz: the time, times, and a half, which shall not end with the Reformation.

Verse 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Paraphrase.—Before the time of the end comes, and subsequently to the reformation, a government entirely different from any other which ever existed will exalt itself above all government, and above God himself. And this government shall speak marvellous things against the God of Gods, just as the Atheistical government of France, which began in 1789, did.

Verse 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Paraphrase.—He shall not regard the papal religion which his fathers embraced, but utterly abolish it. He shall abolish the marriage vow, and introduce a system of universal concubinage, and deny the existence of a supreme being.

Verse 38. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Paraphrase.—He shall honour the God of forces, or liberty and the country, and deny the existence of a supreme being. Another change will take place in his religious system, and he will worship the Goddess of Reason, and confer all the honours of the nation on a vile woman, the object of their worship.

Verse 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Paraphrase.—Thus shall he do in most of the cities of France, with a strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many and divide the land for gain.

Verse 40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Paraphrase.—And at the time of the fall of the papal government, called in verse 35th "*the time of the end,*" until which, some of them of understanding shall fall, the government of Egypt shall push at the French revolutionary government, in the person of Napoleon Buonaparte, their commander-in-chief. He sailed from France in May 1798, and landed in Egypt July 1st, and was resisted by the whole strength of Egypt, in the battle of the Pyramids. He was left master of the field. It was, on the part of Egypt, a feeble push. But Syria came against him like a whirlwind. With modern chariots, field-pieces, horsemen, a large body of which were in the mountains without the city of Acre, and a British and Turkish fleet. Buonaparte left Egypt in the spring of 1799, with an army of 10,000 men, marched through Palestine to St. Jean de Acre, in Syria, where he met resistance, and was finally defeated and driven back by the means above specified. He entered the countries overflowed and passed over.

Verse 41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Paraphrase.—Buonaparte shall stand in Palestine, take the city of Jaffa, and put several hundred to death. Edom, Moab, and the chief of the children of Ammon, by his defeat in Syria, will escape his power.

Verses 42, 43. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps.

Paraphrase.—He will retain his power in Egypt, and have all its treasures at the disposal of his army of Savans, who enriched themselves, their general, and their country, by the spoils of Egypt. He will pass the borders of Lybia and Ethiopia, but shall not conquer them.

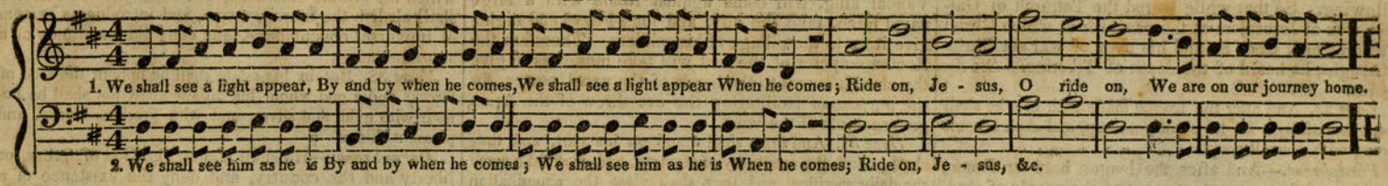
Verse 44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Paraphrase.—After his return from Syria, in his negotiation with Smith, the British admiral, he shall receive a file of newspapers, giving him the first account of French affairs on the Continent, which he shall receive after his departure from Europe. He shall be so moved that he will desert his Egyptian army, and return with two small frigates to France, where he will commence his career of conquest and blood. And millions of lives will be sacrificed at the shrine of his vain ambition. Europe was desolated by him.

Verse 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Paraphrase.—He will have a palace, but he will dwell in tabernacles or tents, and plant those *imperial tents* in every country on the continent of Europe and within the circle of the great inland seas, which surround Europe, except Turkey. "*In the Mountain of Delight of Holiness.*" The land where more martyrs have bled and died than in all other countries. Yet, after becoming the conqueror of Europe and the terror of the world; after having gained the summit of human power and glory, he shall come to his end on a lonely isle, in the midst of the Atlantic, "AND NONE SHALL HELP HIM." [*Continued on page* 10.]

ADVENT TRIUMPH.



3. We shall have a mighty shout
By and by when he comes;
We shall have a mighty shout
When he comes;
Ride on, Jesus, &c.

4. We shall all with Christ appear
By and by when he comes;
We shall all with Christ appear
When he comes;
Ride on, Jesus, &c.

5. Then the earth will be cleans'd
By and by when he comes;
Then the earth will all be cleans'd
When he comes;
Ride on, Jesus, &c.

6. We shall shout above the fire
By and by when he comes;
We shall shout above the fire
When he comes;
Ride on, Jesus, &c.

SECOND ADVENT CAMP MEETINGS.

A SECOND ADVENT MEETING

In the tent or grove, will be held, the Lord will, at Ballston Springs, N. Y., to commence Aug. 25th, and continue about ten days. Several efficient speakers are expected, and all who love the appearing of the Lord, are solicited to attend, and as many as can, to bring their tents. Conveyance can be had from Albany and Troy by railroad, directly to Ballston. Brn. Storrs, Marsh, and others are expected to attend this meeting.

CINCINNATI, OHIO.

The Cincinnati Camp Meeting will commence, by divine permission, on the 15th of Sept., at such place as the brethren there may appoint. Bro. Himes, and other lecturers from the east will probably attend.

SPRINGFIELD, SUMMIT CO., OHIO.

A Second Advent Camp Meeting will commence at Springfield, O., on Thursday, the 17th of August, providence permitting.

The following named ministers among others, are expected to attend and preach:—Brn. Fitch, Sawin, Needham, Poe, Baker, McCue, Sheldon, and Pickands.

Camp Meeting at Groton, Mass., about two miles from the village, on the main road from Groton to Keene, commencing Tuesday, Aug. 15. Able advocates of the doctrine will be present.

PLAINVILLE, CONN.

Camp Meeting commenced yesterday, Aug. 9th, and continues one week, or more.

Camp Meeting at Chester Township, Burlington Co., N. J. continues until Saturday next.

At North Springfield, Vt., will commence Tuesday, Sept. 5, in a beautiful grove, a short distance from the Post Office.

At Liberty, Me., commencing on Monday, the 14th of August—continue one week, or more.

At Malone, Franklin Co., N. Y., commencing August 23.

We insert the following from "The Glad Tidings of the Kingdom at Hand," published at Rochester, N. Y., and dated August 10th:

TO SUBSCRIBERS.

The present number closes the first volume of the Glad Tidings; and as the patronage is not sufficient to warrant a continuance of it, we propose to transfer the list of subscribers to the office of the Midnight Cry, at New York; and all who desire it will be supplied with the 5th volume of that paper, (if they do not already take it,) which is just about to commence. Any to whom the Midnight Cry may be sent, who do not wish to become subscribers for the same, will return it *immediately*, directed to the Midnight Cry, New York, not forgetting to write on the margin their name and their post office address, with "*discontinue*."

The present number completes the volume. Having issued it mostly in double numbers, it has been completed with expedition, occupying considerably less than 13 weeks to issue the 13 numbers.

Our object in starting the Glad Tidings was not to establish a permanent periodical, but simply to bring into requisition the best means for scattering the light on the subject of the Lord's speedy coming, in this region at once. It has done its mission, and has accomplished and is accomplishing much. As we expected on the start, the receipts have come much short of meeting the expenses incurred in publishing it.

All those who are yet in arrears, are requested to pay up immediately, as we need all that is due in meeting our payments. The volume contains a rich fund of the most valuable matter, and is just the work that every new reader on this subject should have. We can supply quite a number yet with the entire volume. Send in your orders *immediately*, if you wish to obtain the paper.

FUTURE OPERATIONS--MEETING IN OHIO.

We have in contemplation, after the meeting at Buffalo, to make ONE GREAT RALLY in the state of Ohio. About the 15th of September, we wish to commence a meeting at Cincinnati, or some eligible point in that vicinity, where we hope to see one *mighty gathering* of those who are looking for, and loving the appearing of our Lord.

We intend to publish a paper there for a time, which will contain the reasons of our blessed hope. It will be similar to the Glad Tidings. In addition to the paper and the large lot of publications already sent to that region, we shall send more. We intend, if we are permitted to meet with our brethren in that part of the country, to distribute about $2000 worth of publications in that portion of the Union. We shall, as far as practicable, supply every town with a library. We shall furnish all ministers also, who will read on the subject, if they cannot furnish themselves. We mean they shall be left without excuse, in the great day of the Lord. This is our purpose, by the divine blessing, if it takes every farthing we possess.

Any who feel like making an investment in this "*speculation*" can have the privilege. Any of the Lord's stewards who feel like helping us in this enterprise, by doing so, will enable us to extend the operations still more extensively. We mean to discharge our duty, let others do as they may.

POPERY IN THE BAPTIST CHURCH.

Dear Brother Southard,

A few evenings ago, I attended the prayer and conference meeting, where I am considered a member, and after the pastor had called on some members in a formal way, to offer up prayer, after lifting up my heart to God, to remove the fear of man, and to give me strength to talk on this glorious subject, I stood up and said, "Brethren and sisters, as the evening is far spent, I will occupy but a few moments of your time, and I hope you will bear with me with patience." I then spoke of the judgment seat of Christ, to which we were all hastening, and very soon it was my belief we should all stand to be judged according to the deeds done in the body. I said I respected their views to the contrary, and I hoped they would give me the privilege of expressing mine. I proceeded to speak on the 20th chapter of Revelation, and said I believed the mighty angel was the Lord Jesus Christ, for he says in another part, "I have the keys of hell and death, I shut and no man openeth, and I open and no man shutteth." As soon as I got so far, two of the members went out, and when I repeated the next verse, one of the leading brethren took his hat, and walked out, as if it was no consoling thought to have Satan chained up, and to have Christ come and do it. And soon after, the pastor, the one who professes to feed the flock, was on his feet, and said, "Bro. ——, you must take your seat," (not in that kind spirit Jesus taught) "this is no place to discuss this subject."

Said I, "My brother, I am keeping to Scripture, and are you the head of the Church, and have you authority?"

"Yes," he replied, "I have, I am the pastor of the Church."

I replied that I could not sit down by his authority, but if the church would pass a vote that I should not speak, I would submit, and sit down, but on no other authority.

He then pronounced the benediction, and told the brethren to go home and pray for me, saying I was deluded, and that there were only a few ignorant men who professed to understand this subject.

O, my brethren, is there not need of the admonition of the apostle, "Ye are not lords over God's heritage," and does not popery seem to prevail even in our churches? The cry is, "Come out from among them, my people."

A FREEMAN IN CHRIST.

LETTERS RECEIVED DURING THE WEEK ENDING AUG. 9.

POSTMASTERS.—Mount Healthy, O., 25 cts. Shippensburg, Pa., 37 1-2 cts. Frenchtown, N. J. 50 cts. Delphi, Indiana; Longbottom, Ohio; Democracy, O.; Norwich, Ohio; Statesville, N. C.; Ballston, N. Y.; Morristown, N. J.; Bozrah, Conn.; Phelps, N. Y.; Louden Centre, N. H.; Vernon, N. Y.; Middlebury, O.; Bristol, R. I.; Richwood, O.; Litchfield, Conn.; Ware-House Point, Conn.; Jackson, Mich.; Aurora, Ind.; Graceham, Md.; Westfield, Mass.; So. New Berlin, N. Y.; Franklin, Pa.; Pitcher, N. Y.; Jacksonburg, O; Dry Ridge, O.; Akron, O; Waterford, N. Y.; Bazetta, O.,; Juliett, Ill.; Superior, Mich.; Ellerslie, Geo., ea. $1. Troy, Mich.; Harrodsburg, Ky.; Fairfield, Conn., ea. $2. No. Wardsboro,' Vt., $6. Crooked Creek, Ark.; Grafton, Vt.; Reeds Creek, Ark; Lowellville, O; Greenbush, Ill.; No. Danvers, Ms.; Antrim, Pa.; Un Mills, N.Y.

INDIVIDUALS.—John B. White; J. Backus; Sarah Patton; Wm. Barrow, ea. $1. Wm. Webster, $2 J. H. Hall; A. H., Long Island, ea. $3. Barnet Matthias, $4. Abraham Twine; Daniel V. Etheridge; N. Southard; J. V Himes; T. F. Barry; L. D. Fleming; Nathan Roberts; E. C. Galusha; Stephen Reed; N. Hervey; John Kilton; Chas. Greene; Wm. Dallis, postage, 25 cts.; H. J. Durbin; N. Southard; Chas. Merchant; Henry Heyes; A. J. Williamson, all right, we now understand the case, and will write to Bro. Himes, respecting it; N. Hervey; S. Bliss; "B.," East Hamilton, N. Y.; B. T. Young; Josiah Litch.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, AUGUST 17, 1843. No. 26.

W rite the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 9 SPRUCE-STREET. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,
PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,
9 SPRUCE-ST., NEW-YORK.
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$5 for Six Copies—$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

CLOSE OF THE VOLUME.

This number completes volume four of the Midnight Cry. Subscribers who have received the volume without having paid for it, are requested to remit *immediately*, if possible.

We shall commence a new volume next week, to be completed (if time continues) in 26 numbers.

We must depend mainly upon subscribers to meet the expense of its circulation. Those who wish to discontinue the paper will please return one to this office with their name and Post-office.

FROM THE EDITOR.

A private letter from Bro. Southard, Dated at Gettysburg, Pa., Aug. 11, 1843, says:

I lectured on Monday evening at Harrisburg, the capital of the State, to a well-filled house, (occupied by the united brethren, where Bro. Jacobs had spoken twice the day before, and given out notice.—There was very close attention and apparently deep interest. At the close I requested those who were determined to seek light with their whole hearts, and follow wherein it might lead, and to make sure work for eternity, to rise. About two-thirds of the congregation did so. Arrangements were then made for a Bible class, for which a considerable number gave their names, and appointment was made for its meeting the next evening. Bro. Augustus Wyeth, a teacher in Harrisburg, is an accomplished scholar. He was with us at the camp-meeting, and rendered us essential service by translating from the original the several passages on which a question was raised in our Bible class. The truth has taken deep hold on his heart.

From Harrisburg, I come on towards this place, lecturing on Tuesday evening to a good audience, assembled at short notice on a rainy evening, in the house of the "Church of God," called Winebrennerious. The editor of the Gospel Publisher received us cordially. He is the one who wrote and published those excellent articles in favor of Bro. Hale, last winter. Two evenings we spent in Petersburg, Adams county, where there had never been a lecture. The Academy was full of attentive listeners both evenings, and not a word of opposition was raised.

Our Camp ground is about five miles south of this village, only eight miles from Maryland line. We shall expect a large attendance on the Sabbath. We have scattered publications among the College students, but have not seen the Theological students yet, who are connected with the Lutherean Seminary here. Next week I expect to return to New York by the way of Baltimore, as that will be much the cheapest and quickest way from here.

In haste, yours in the blessed hope,

N. SOUTHARD.

DEDICATION.

The building formerly occupied and known as the Franklin Theatre, in Chatham Square has been leased by the Second Advent Association of the city of New York, and will (Providence permitting) be dedicated to the worship of the Almighty God on Sabbath, Aug. 27th, 1843. Our friends from Boston, Philadelphia, Albany, and other places, are respectfully invited to meet with us on that occasion. In behalf of the Committee,

E. JACOBS.

P. S. Will the lecturers please announce this notice to their several congregations on Sabbath next.

The meetings in the Apollo on Sabbbath last were very interesting; the congregations were larger than usual; they have for some time been on the increase. In the evening eight came forward for prayers, and two of the number experienced pardon.

Our friends in this city manifest a disposition to hold a Camp-meeting at or near Bridgeport, Conn., and also one at Fort Lee, on the North River, near the city, as soon as the friends in those places can make suitable arrangements.

THE TENT MEETING AT BUFFALO

Commenced the 5th of August under the most flattering and encouraging circumstances. The Tent is located in an enclosure connected with a large and beautiful Park. The Tent is seated for about 1500, and with the alteration now holds 3,500 persons. In connection with this, we have prepared seats in the Park, only a few steps from the Tent, to accommodate a large congregation. Here we hold meetings when the wind is high, or when it is very warm; so we find ourselves accommodated in all respects as to location, with the best place in the country. We are protected also from all beer-shops and stands, that have been such nuisances to us elsewhere.

It was supposed that society in Buffalo being of a mixed character, and unfavorable to our views, would make it difficult for us to sustain a meeting with the order and success desired. But our meetings have been held three days without the least confusion, or annoyance. On the Sabbath we had a large crowd of the citizens of the city and vicinity; and of all places I have yet visited with the Tent, I must say, we were never treated with greater respect, or had better order among the multitude, than in this place. We doubt not it will continue so through the meeting.

Bro. Fitch is with us, and thus far has done most of the lecturing. He had a good hearing on several very important points, relating to the manner and time of the Advent. The impression made, has been favorable and very powerful. The whole city is roused. The people are anxious for light. We have distributed publications by the thousands, and they are being read in every part of the city.

We had but few here to help us at all, in the commencement. Friends are now coming in, and we doubt not we shall receive some aid in the enterprise. Thus far we have received nothing; though it is the most expensive campaign that we have ever had.—The work is the Lord's and he will not suffer it to sink. Bro. Storrs is now in Rochester, and will be with us to follow Bro. Fitch on Thursday next.

J. V. H.

Cottage Garden, Aug. 7. 1843.

Under date of August 11, Bro. Himes writes:

BUFFALO TENT-MEETING.—This meeting continued prosperously up to Aug. 11. Meetings full—great interest in the community to hear and examine the subject of the Advent. Bro. Fitch lectured one week, and has returned to Cleveland, O. Bro. Storrs is there, and will continue during the continuance of the meeting.

Bro. Himes visited Toronto, Canada, on the 9th inst. He had a very interesting visit with the brethren there. Arrangements were made for Bro. Fitch, to give a course of lectures in that city about the first of September.

THE BIG TENT will be pitched in Cincinnati the 15th of September. Brn. Storrs and Himes will be in attendance. Let there be a general rally.

SECOND ADVENT CAMP MEETINGS.

At Ballston Springs, N. Y., to commence August 25th, and continue about ten days. Brn. Storrs, Marsh and others are expected to attend this meeting.

Camp-meeting at Cincinnati, O., will commence on the 15th of September. Brn. Himes, Storrs, and other lecturers from the east will probably attend.

At Malone, Franklin Co., N. Y., commencing August 23.

TENT MEETING AT SCHENECTADY.—By divine permission there will be a meeting in the Great Tent, at Schenectady, at such place as the friends may select for pitching it, to commence about the 1st of September.

ON LONG ISLAND.—Bro. Matthias writes, that a Camp-meeting will commence on the 17th inst. at Speonk, on the south side of the Island.

Also another, at Waiding River, 1 mile from the Sound, near the village; to commence on the 1st of September and continue several days.

Our Second Advent friends and others from New York and the Connecticut shore are invited to attend.

PARAPHRASE ON DANIEL 12TH CHAPTER.

[*Continued from page 7.*]

Verses 1, 2. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Paraphrase.—And at the same time named in the 40th verse of chapter 11th, viz.: "*the time of the end*," which is a period, beginning in 1798, and continuing to the end itself; shall Jesus Christ begin his reign: and there will be a time of trouble on account of the pouring out the seven last plagues in which is filled up the wrath of God. And at that time Daniel's people, the Jews, shall be delivered from their dispersion and bondage, and even from death, "every one that shall be found written in the book," and none others. It is not the whole Jewish race, even among the living, that will be delivered then. "And many" Jews who "sleep in the dust of the earth will awake," not all of them then. For some will come forth to everlasting life, at the first resurrection: "some to shame and everlasting contempt," at the last resurrection. So will God gather all his true Israel then. It is the same deliverance spoken of in Ezek. 37th chapter.

Verse 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.

Paraphrase.—They that are wise, the true children of God, and they that turn many to righteousness, shall shine in glory as the Saviour did, on the Mount of Transfiguration, "FOR EVER AND EVER."

"Oh glorious hour, O blest abode,
I shall be near and like my God,
And sin and flesh no more control,
The sacred pleasures of the soul."

Verse 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Paraphrase.—But thou, O Daniel, shut up the words, and seal the book, until the overthrow of Popery; then many will turn to and fro through the book, and light will gradually increase until the matter is understood.

Verses 5, 6. Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Paraphrase.—One said to the man clothed in linen, How long shall it be to the reign of Christ, the gathering of the saints, and resurrection of the just?

Verse 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever and ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Paraphrase.—And I heard the answer of the man clothed in linen, given under the sanction of a most solemn oath. "That it shall be for a *time, times*, and a half;" until the 1260 years of papal authority is out. And then a period more to complete the 2520 years scattering of the power of the holy people, all these things will be finished. Those 2520 years go on 45 years after the end of the 1260.

Verses 8, 9. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Paraphrase.—I heard his answer, but I did not understand its meaning. Then I said, O my Lord, what shall happen in that terminating period, "when he shall have accomplished to scatter the power of the holy people?" And he told me, go thy way, Daniel; the words are closed and sealed until the fall of popery, the end of the 1260 years; after that the seal will be broken.

Verse 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Paraphrase.—When the time of the end comes, many shall be converted, great revivals of religion will prevail; but wickedness corresponding with this remarkable grace will prevail. None of those who scoff at God's word, and trust in man's wisdom, shall understand; but the wise shall understand. Those who make God's word the rule of their faith, and bow implicitly to it, regardless of men's opinions, will have the light, when "*the time of the end*" comes.

Verse 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Paraphrase.—From the time the "*Mystery of iniquity*," (2 Thess. 2,) "*the daily*," (Dan. 11: 31) the pagan abomination, shall be taken away, and "*that man of sin*," "that wicked," (2 Thess. 2,) the abomination that maketh desolate set up, (see paraphrase on 11th ch., v. 31,) there shall be 1290 years. That abomination which maketh desolate, was set up or gained supremacy in Rome, in 508. Then 1290 years comes to 1798, and popery fell.

Verse 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Paraphrase.—Blessed is he that gets all ready and waits and comes to the 1335 years from the setting up of the abomination which maketh desolate. But none can wait, who are not ready.

Verse 13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Paraphrase.—You will rest in death, Daniel, but stand up in the resurrection for your inheritance in the promised possession at the end of the 1335 years, which begin at the same point as the 1290, in 508, and in 1843.

I have given what I conceive to be the simple meaning of the 11th and 12th chapters of Daniel, not so much for the benefit of the quibbler, as for the edification of the humble followers of Christ, and sincere inquirers after the truth. I have merely thrown out as suggestions, an outline, for the reader to fill up. The history is principally from Rollin, Gibbon, Scott's French Revolution and Life of Napoleon, with some other authors. Reader, ponder the matter well—the Lord is at the door.

THE 24th OF MATTHEW.

THE 24th CHAPTER OF MATTHEW, is at the present time eliciting great attention; but not more than its importance demands.

"When shall these things be, and what shall be the sign of thy coming and of the end of the world." "*These things*," refers to the events of the second verse, the destruction of Jerusalem. "*What shall be the sign of thy coming*," refers to his remark in the close of the 23d chapter; "ye shall not see me henceforth until ye shall say blessed is he that cometh in the name of the Lord." Thus intimating that when a race should be there, who should say thus, he would come again; but that time has not yet come; hence his coming is yet future. "*And of the end of the world*," refers to the 13th chapter, the explanation of the parable of the tares of the field. "The harvest is the end of the world." "So shall it be at the end of THIS (*aionos*) WORLD; the son of man shall send forth his angels," &c., and "cast them into a furnace of fire." "Then shall the righteous shine forth as the sun in the kingdom of their father."

Jesus said, "Take heed that no man deceive you. For many shall come in my name saying, I am Christ, and shall deceive many." This is not a sign, either of Jerusalem's overthrow, nor of his coming, but a general characteristic of every age. For there has been no age since Christ, but what has had its false Christs or false prophets. "Wars and rumors of wars," were to come, "*but the end is not yet*." These were not signs of the end but common incidents.

"*Famines*," "*pestilence*," "*earthquakes*," &c., were to come as a matter of course, but they signified neither the destruction of Jerusalem nor the end of the world,

"Then shall they deliver you (Christians) up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." This foretells the persecutions of the church, both under imperial and papal Rome, through her whole history, but are no sign of the end.

He that endureth to the end [of his probation] the same shall be saved." "This gospel of the kingdom must be preached in all the world for a witness to all nations, then shall the end come." This is the only sign he gives in the first 14 verses, either of Jerusalem's overthrow or the end of the *world*.

The gospel is now preached in all the world for a witness; or at least, there is no known nation which has not heard it. Hence, we look for the end soon.

Then, in verse 15th, he begins to answer the first question. "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (or holy land,) whoso readeth let him understand." This sign was the only one given, by which the disciples were to know when the city was to be destroyed. This abomination of desolation is foretold, Dan. 9: 26, 27. "Then let them that be in Judea flee to the mountains." These verses contain a series of instructions to the disciples, by the observance of which they were all saved—not one perishing in the siege.—They saw the Roman army come up, and again retire. When they saw it they all fled to Pella, a city in the mountains. and were saved.

Verses 21, 22. "*For then*," after your flight from Jerusalem, and dispersion over the earth, "shall be great tribulation," on the church, not on the Jews. "Such as was not since there was a nation to that same time, no, nor ever shall be." During the siege, 1,100,000 Jews perished in various ways. But under papal persecution in the dark ages, more than 50,000,000 of Christians perished, beside the millions under Pagan Rome. They, the Jews, some of them perished by famine, so have multitudes of others. They ate their own children. Others might have done it, had they not chosen rather to starve. It proves their extreme wickedness, rather than greater sufferings than others have endured.

The siege of Jerusalem continued a short period; but the persecutions of the church for many ages.

The church was safe during the siege of Jerusalem, but this was to be tribulation which should affect the church.—"For the elect's sake, those days shall be shortened."

Should the persecution continue through the whole period of the church's dispersion, "no flesh (comparatively) should be saved." There would be no opportunity to spread the gospel; "but for the elect's sake," to gather in an elect people, "those days shall be shortened."

"*The tribulation*" began to subside in the reformation under Luther, but continued to rage in a measure until the days of Wesley and Whitfield; since which, there has been no very general war against the church, and *apostolic* revivals began to prevail, and great numbers were gathered into the church. But how little was done during the dark ages to spread the gospel! What could have been done had that darkness and persecution continued? "No flesh should be saved," said the Saviour.

Verses 23—28.—"Then," after and during your state of dispersion, "if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect. Behold, I have told you before; wherefore, if they shall say unto you, he is in the desert, go not forth; behold he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." There will be no ignorance of the fact when he comes, that one should apprise another; all will see him. As certainly as the eagle by instinct finds his prey, so will all the saints find their Lord in the air.

The Signs of Christ's coming.

Verse 29.—"Immediately after the tribulation of those days," the persecution of the church, "the sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken."

The great persecution and darkness of the dark ages has passed away, and but little has been known of it since Wesley's day, or for a century past.

The signs have also passed by. In 1780, the sun was supernaturally darkened, on the 19th day of May. (See Phil. Alarm, No. 6.) There have been several other days of the kind since. One in France, in 1788. One in England, in 1806.

"*The moon shall not give her light*."—Although there was a full moon at the time of the dark day of 1780, yet the night was so dark "that a sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."

"*The stars shall fall from heaven*."—That this sign has been accomplished, those who saw the shower of meteors, on November 13th, 1833, cannot doubt.

On that extraordinary phenomenon, Professor Olmstead, of Yale College, has the following remarks:

"The *extent* of the shower of 1833 was such *as to cover no inconsiderable portion of the* EARTH'S SURFACE,

from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance.

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"The *present generation* may consider itself privileged in having witnessed *grander displays* of *fiery meteors*, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1837, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fire-works that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history."

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, *or from the planetary voids*."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

"*The powers of heaven shall be shaken.*" This sign is yet to take place, and will come in immediate connexion with "the sign of the Son of Man in Heaven," when "all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The parable of the fig-tree is then given to illustrate how definite this sign is to be. When it puts forth leaves, ye *know* that summer is near. So likewise ye, when ye see these things come to pass, know that it is near, even at the door. Verily I say unto you, this generation (who see these things begin) shall not pass away until all be fulfilled. A generation is three score years and ten, 70 years. The signs began 1780, nearly 63 years ago. The generation will soon be passed, but not before the events transpire.

"But of that day and hour KNOWETH no man," &c. They were to know, by the signs, when it is near, even at the door, but not the exact day or hour; for that they must watch.

The signs having come to pass, what have we to look for but the coming of the Saviour in power and great glory.

Christian, are you ready? Do you look for and hasten to the glorious day? Are you doing your utmost to bring your friends to Christ, and prepare for the great event?

Reader, are you among those who say, my Lord delayeth his coming, and are smiting their fellow servants, and eating and drinking with the drunken? If so, beware!

THE WOE TRUMPETS.

Revelation, 9th Chapter.

THE SEVEN TRUMPETS.—The revelator, unlike Daniel, lived when three of the great anti-Christian monarchies of the world had passed by, and the fourth was in the height of its glory. He, of course, only had to look forward, as a prophet, to the fall of that which yet remained, the Roman empire. The instrumentalities by which that government was to be brought to ruin, were predicted under the symbols of the sounding of seven trumpets. The first four of the trumpets seem to have been appropriated to the overthrow of the western empire, by the hordes of barbarians who overran and conquered Europe. The Turks and Saracens were reserved as the agents of Providence, by which the eastern empire was to fall. The seventh trumpet signalizes the overthrow of Babylon the great, when, like a mighty mill-stone, she shall sink in the deep to rise no more at all.

The sounding of the fifth and sixth trumpets are those we shall particularly notice. Rev. 9th chapter.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came locusts out of the smoke of the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented FIVE MONTHS."

There is a very general agreement at the present day, among prophetic expositors, that the subject of this prophecy is Mahommedism. I shall not, therefore, enter into a particular explanation of the various figures used in the prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavour to show their fulfilment. If this can be done, it is in itself the strongest evidence that a right application is made of the prophecy, when it is applied to Mahommedism.

The first prophetic period which occurs in the chapter, is in the 5th verse; "*that they should be tormented five months.*" A prophetic month consists of 30 days, as in Rev. 13, and each day represents a year. Five months will amount to 150 years. During 150 years the locusts (or warlike armies of horsemen,) which came out of the smoke, (the Mahommedan errors,) for the propagation of his religion, were to torment a certain nation of men. But what nation? And when were they to begin the work? These are questions to be settled.

I shall endeavour to determine the first question by settling the second. *When, then, were the Mahommedan armies to commence their torment on a certain people for* 150 *years?*

Verse 10, the period is again referred to, "And their power was to hurt men five months." The 11th verse pointed out the time when those months were to commence. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer,) but in the Greek tongue he hath his name Apollyon," (destroyer.)

The beginning of the five months, then, is when these armies *have* ONE *king* over them, of the character above described.

After the death of Mahomet, his followers were divided into various factions, under several leaders. In this state they continued until the close of the 13th century. They were then united under one government, under Othman, the founder of the Ottoman or Turkish empire. The founder of the goverment, as well as the government itself, was truly described when called Abaddon, or Apollyon, a destroyer.

But this king was to be the *angel*, or *chief minister*, of the bottomless pit, or of the religion which arose from thence under Mahomet. Such was Othman; and such have been his successors. Like the Pope of Rome, the Turkish Sultan has exercised supreme power, both civil and ecclesiastical, throughout his dominions. This empire was established A. D. 1299. "And on the 27th day of July, 1299, Othman first invaded the territory of Nicomedia," to commence his attack on the Greek empire. (See Gibbon's History of the Decline and Fall of the Roman Empire.)

Beginning in 1299, the 150 years would end A. D. 1449. In that year, Palealogus, the Greek emperor, died, and left no children to succeed him in the throne; and his brother, Constantine Deacozes, was to succeed him. But, from some cause or other, although it was a time of peace, before he dared to ascend his brother's throne, he sent ambassadors to Amurath, the Turkish Sultan, to ask his permission; and having obtained it, he assumed the government of the empire. Thus, for 150 years, from 1299 to 1449, although the two powers were almost continually engaged in broils and contentions, yet the Turks could not prevail against the Greeks. "Their power was to torment," by sudden excursions. Thus far they might go, but no farther. The 150 years ended, and with it virtually ended the Greek empire; because from that time the Greek emperor only reigned by permission of his deadly foe. Thus closed the sounding of the fifth angel, and thus ended the first woe. The men, then, which they were to torment, were the Greeks.

Sounding of the Sixth Angel.

Verses 12—15. "One woe is past, *and* behold there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men."

One woe ended with the 5 months or 150 years, and two more were to succeed it. The second woe began when the sixth angel began to sound. The same power which had restrained the Ottomans to the work of tormenting men five months, on the sounding of the sixth angel, commanded that restraint to be taken off. "*Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed.*"

"The four angels" are the four principal nations of which the Ottoman empire is composed, located in the neighbourhood of the Euphrates. They had hitherto been confined to the work of tormenting the Greeks, without politically putting them to death. But from this time they were to slay, politically kill, that nation.

Accordingly, when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan.

But the duration of their dominion over the Greek empire is limited to "*an hour*," 15 days; "*and a day*," one year; "*and a month*," 30 years; "*and a year*," 360 years; the whole amounting to 391 years and 15 days. Both periods, *the* 150 *years, and* 391 *years and* 15 *days*, are 541 years and 15 days. The first period was fulfilled, and the four angels were loosed. Hence, we may expect that when the second period closes, with it will close the reign of the Ottomans in Constantinople. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27th, 1299, THEN THE WHOLE PERIOD WILL END IN AUGUST, 1840.

Accomplishment of the foregoing calculattons.

When the above was written, the result was in futurity, and was purely a matter of calculation; but *now*, however, the time is passed, and it is proper that we should inquire whether the event has answered the calculations.

1. HAS, THEN, THE OTTOMAN SUPREMACY IN CONSTANTINOPLE BEEN BROKEN, OR HAS IT BEEN LOST?

1st *Testimony*. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says; "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that till lately invested as with a *halo* the name of Mehemet Ali. We have, in all probability, destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH are ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald of Nov., 1840, feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the christian kingdoms of Europe: and on them he has been dependent for support against Mehemet.

2d *Testimony*. The following is from Rev. Mr. Goodell, missionary of the American Board at Con-

stantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, page 160:—

"The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavour made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

3d *Testimony*. The following is an extract from a London paper; the article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened and the Christian nations strengthened. The article concludes thus: "*The day they* (the nations of Europe) *counted their numbers, was to be the last of Constantinople;* AND THAT DAY HAS EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

4th *Testimony*. Dr. Bond, editor of the Christian Advocate and Journal, N. York, in one of the May (1841) numbers of that paper, concludes his account of Eastern affairs thus: "*The Mohammedan nations are effectually in the hands and at the mercy of the Christian governments.*"

This is granting all we ask. Turkish supremacy is gone, and is in the hands of Christian powers. With one more, I shall close the testimony on this point.

5*th Testimony*.—Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller, for saying the Ottoman empire fell in 1840, says, "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is, that it has not been on a better foundation in fifty years; for it is now *reorganised* by the European kingdoms, and is honourably treated as such."

Christian Europe REORGANISED *the government!!* And treats it honourably as their creature! This is the strongest argument ever attempted against the view above given.

The empire now exists, by *sufferance* of Europe, as the Greek empire did by the *sufferance* of the Turks from 1449 to 1453.

2d. WHEN DID THE OTTOMAN INDEPENDENCE DEPART?

Perhaps it may be said in reply, "it has been decaying for years." True, it has. But if its power is broken for ever, as Mr. Goodell declares, there must have been a point when it was broken. If it is dead, there was a moment when it ceased to be alive, and became dead. When was that crisis? To answer this question understandingly and clearly, it will be necessary to take a view of the eastern difficulty, and the means adopted for its settlement.

For some years Mehemet Ali, Pacha of Egypt, had manifested a disposition to throw off the Turkish yoke and maintain an independent government. He gradually increased in power and extended his conquests, wresting one province after another from the Sultan, adding it to his own dominions. In 1839, a war broke out between Mehemet and the Sultan, in which the Sultan's army was cut up, and his fleet taken by Mehemet, and carried to Egypt, which he refused to surrender and return to the Sultan; threatening to burn it, if an attempt should be made to take it.

The following extracts from the translation of an official document, which appeared in the "*Moniteur Ottoman*," of Aug. 22, 1840, will show the turn of the affair at this juncture.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange said differences, and the sublime Porte, with a view of putting a stop to the effusion of Musselman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His Excellency, *Shekih Effendi*, the Bey likgis, was therefore despatched as *plenipotentiary*, to represent the sublime Porte, at the conference which took place in London (July 15, 1840), for the purpose in question."

The conference was composed of England, Russia, Austria, and Prussia, together with the Sultan's ambassador. The following extract from the same official document above quoted, shows the decision of that conference.

"It having been felt that all the zealous labours of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the *Ottoman Plenipotentiary*, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the Province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his allies, the four powers, *do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.* His Excellency, RIFAT BEY, Musteshar for foreign affairs, has been despatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

The reason why the Sultan thus submitted the decision of the question to the Christian powers is intimated in a manifesto which he issued about the 20th of August, and caused to be read in the mosques, day after day. It was because he felt his weakness and the danger of his throne.

"The Porte, in order to counteract this, (the pretensions of Mehemet), has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present time, and proving to them, by the clearest arguments, that the Pacha himself is the enemy of their religion, *and that the object he is aiming at is to dethrone the Sultan.*"—*Corres. Lond. Morn. Chronicle.*

If we can place any confidence in the declaration of the Sultan, he did feel his throne to be in danger; and this was his reason for throwing himself on his allies for support.

The ultimatum of the London conference, it seems, was put into the hands of the Sultan, to treat with Mehemet, and, if possible, settle the difficulty without the further intervention of his allies. But if Mehemet refused to accede to the terms, which admitted of no change or qualification, the great powers were pledged to use coercive measures. While, therefore, the Sultan held the ultimatum in his own hands, his independence was maintained; but the question once submitted to Mehemet, and it was beyond his control. True, if Mehemet accepted the ultimatum, the Ottoman independence would remain; but if he rejected it, there was no alternative but for the Christian powers to interpose and put him down.

Rifat Bey left Constantinople for Egypt, with the ultimatum, August 5th, 1840.

"He arrived at Alexandria on the 11th of August, and was by Mehemet's orders placed in quarantine until the 16th."—Thus on the 11th of August the question of war or peace was taken from the Sultan's hands and placed in Mehemet's, so that the Sultan could no longer control the affair.

The 541 years 15 days, commencing July 27th, 1299, would end on the 11th of August; just the day Rifat Bey arrived at Alexandria.

Mehemet gave his answer to the Sultan in the following note:—

"Wallah, hillah, tillah," (an oath, by God.) "I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down and be buried in its ruins.

MEHEMET ALI."

This was the decisive stroke, and under it the Ottoman power was thrown into the hands of the Christian nations of Europe. And the very next day, the consuls of the four powers took up the affair, and remonstrated with him for his course, and threatened him if he did not submit. Since then, the Sultan has been under the necessity of submitting to the dictation of the European powers in all the affairs of his empire.

Did the Mahomedan independence OF CONSTANTINOPLE *cease on the 11th of August*, 1840? The following fact will answer the question. A correspondent of the London Morning Chronicle, in a letter dated Constantinople, August 12th, 1840, after giving an account of the ultimatum, says, "The manner, however, of applying the force, should he (Mehemet) refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies to be attacked in the Syrian Provinces,—is the point which still remains to be learned. Nor does a note delivered yesterday in answer to a question put to them by the Porte (Sultan), as to the plan to be adopted in such an event, throw the least light on the subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency which might afterwards arise."

Thus the Sultan was as good as told, in his own capital, in an official document, from Christian Europe, that a matter involving all the interests of his vast dominions, was none of his business,—*and that, on August 11th*, 1840. READER, THINK!

The second woe, then, or 6th trumpet, passed, in August, 1840. The third woe, and 7th and last trump, when the dead shall be raised and the kingdoms of this world become Christ's, cometh QUICKLY, Rev. 11: 14, 15.

Reader, keep your garment, and watch unto prayer.

THE TWO WITNESSES.

Revelation 11th Chapter.

The 9th and 11th chapters of Revelation, are parallel. The seven trumpets carrying us through the events of the overthrow of the Roman empire, and the agents which should oppress the church in the place of the imperial power of Rome, after it fell. The direct line, so to speak, comes down through the sounding of the 5th and 6th trumpets, and giving the history of the Mahomedan power. Closing that view with the departure of Mahomedan supremacy in 1840, a new scene is presented, in chapter 10th. An angel with a little book, containing another line of events, parallel to the former; the history of the two witnesses under the Western Anti-Christ. This line comes down to 1840, and presents at that time the prominence of the witnesses, and the influence they are exerting over the earth; and the two lines there meet, and fill up in one stream the period called *quickly*, when we come to Christ's eternal kingdom.

Revelation xi. 3. "*And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days, clothed in sackcloth.*"

I. The OBJECT *and* CHARACTER *of a witness.*

The OBJECT. It is to tell the truth on the subject on which he testifies.—"The truth, the whole truth, and nothing but the truth." A witness must testify only to what he *knows*.

His CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* "My two witnesses." Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a *multitude* in her individual capacity—*one* in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5: 34, "I receive not testimony from man."

The Old and New Testament are *two*. They are claimed by Christ as his witnesses, Matt. 24: 14. "*This gospel* of the kingdom must be preached in all the world, for a *witness* unto all nations." *The Old Testament*, John 5: 37—39. "The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape"—so the witness is not oral. "Search the Scriptures"—"they are they

that testify of me." These two witnesses do testify the truth, the whole truth, and nothing but the truth, respecting Christ. They testify all that can be *known* of him until he comes again.

IV. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time, "*clothed in sackcloth.*"

2. *Sackcloth* is the emblem of obscurity. Rev. 6 : 12. "The sun became black as sackcloth of hair"—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome, and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. "*These have the power to shut heaven that it rain not in the days of their prophesy.*" Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates, when the Bible *began* again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. "*These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will.*" All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce those judgments.

5. "*If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed.*" The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22 : 18, 19.

6. "*When they have finished their testimony,* (or as Mr. Faber renders it, When they are about to finish their testimony,) *the beast which ascendeth out of the bottomless pit shall make war on them, and kill them.*"

A "*beast,*" in the symbolical language of Revelation, signifies a government.—"The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an imposter, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations.—The abrogation of religion took place September, 1793; and in 1797, in the month of March, (after just three and a half years.) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead bodies were not permitted to be put in graves, although they lay dead in the streets of the great *Roman* city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also our Lord was crucified," in the person of his members and disciples. From thirty thousand to fifty thousand Huguenots were slain in France in one night, on St. Bartholomew's eve, 1572.

"*They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*"

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. *After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them.*"

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793.—Great fear fell on the infidel world when they saw the triumph of the Bible, and it spread over the earth. The great voice from heaven saying to them, "Come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated, either in whole or in part, into more than 150 different languages, and spread in nearly all nations.

9. "*The same hour there was a great earthquake, and a tenth part of the city fell.*"

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city, the Roman Empire.

Thus Rev. 17 : 18, "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city *fell,*" ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. "Were slain of men," or as in margin, "*names* of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the *perfect* annulling of all titles.

11. "*The second woe is past—the third woe cometh quickly.*"

This event is now past; the 6th trumpet, which is the second woe, ceased to sound, as I have shown you, on the 11th of August, 1840.

The third woe, or the 7th trumpet cometh *quickly.* It can be but just before us. The 7th is the last trump, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven saying, the *kingdoms* of this world are become the *kingdoms* of our Lord and his Christ, and he shall *reign forever and ever.* There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

THE SEVEN LAST PLAGUES.

The first question to be settled in reference to the seven last plagues, is, are they, any or all of them, past, or are they all future? It is the opinion of most expositors of the Apocalypse, that there are at least six of them already executed. The time has been when I was disposed to fall in with the prevailing opinion; but more recently have been constrained to dissent from that view, and consider them what they are emphatically said to be—"THE SEVEN LAST PLAGUES," *in which* "IS FILLED UP THE WRATH OF GOD." The chronology of their execution seems to me to be in the future, and after the second advent. Some of the reasons for this opinion are the following:

1. They are introduced after the *Son of man* comes on a white cloud to "reap the harvest of the earth,"—the saints,—for they are the wheat. Then the vintage will come, and the vine be cast into the great winepress of the wrath of God. Rev. xiv. 14—20.

2. The redeemed are represented as standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb, before the vials are poured out. But the song of Moses is the song of triumph and deliverance. See Ex. xv. So also is the song of the Lamb. "Thy judgments are made manifest." See Rev. xv.

3. Another reason for considering them all future, is analogy. In the destruction of the old world, God secured Noah in the ark, before the flood came on the ungodly. Before the storm of fire came on Sodom, God, by a special interposition, and the ministry of his angels, brought righteous Lot out of the devoted city, to a place of safety.

When destruction was to come on Jerusalem, the Saviour took care to deliver those that trusted in him, and they were led to a place of safety before the dreadful siege began, and not a Christian perished there.

4. Yet again, the very first vial, when it is poured out upon the earth, will affect the men who have the mark of the beast, and them that have WORSHIPPED HIS IMAGE. Rev. xvi. 2. The *image* of the beast did not exist until the present century, and could not be worshipped before it existed. And also those who gain the victory over the IMAGE *of the beast* are to stand on the sea of glass before the vials are poured out.

Although the saints are to stand on the sea of glass, as it were mingled with fire, before the vials are poured out, no man can enter the temple of heaven until all the plagues are fulfilled. Rev. xv. 5—8. The saints will be caught up to meet the Lord in the air, to be forever with him, in a moment, at the last trump. But the New Jerusalem will not come down and the saints enter it, until the earth is desolated, and the new heavens and earth appear, and the New Jerusalem comes down. Then the saints shall have right to the tree of life, and enter in through the gates into the city.

The vials, I must regard, as producing the same literal effects ascribed to them in the 16th chapter of Revelation. The plagues are almost identical with those which came on Egypt when God delivered his people, and I can see no reason why these will not be as literal as those.

THE VIALS AND THEIR EFFECTS.

Rev. xvi. 2: "*The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them which worshipped his image.*" Some of those will be alive who HAD the mark of the beast in his day; and those will be alive who "*worshipped* his *image.*" The *beast* will have passed and the *image* be alive.

"*Noisome and grievous sore.*" This will be best illustrated by referring to Ex. ix. 8—11: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Why will not the antitype be as real and literal?

Verses 3—7: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

In illustration of these two vials, read Ex. vii. 17—21: "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod which is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and

he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt." This judgment will be a retribution for "the blood of the saints."

Verses 8—11: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds." The scorching of fire in the midst of their trouble, will be terrible in the extreme.

Ex. x. 21—23, will illustrate the fifth vial: "And the Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." What a terrible scene! with all their grievous sores, blood to drink—stagnant blood—and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-Christ is to be full of darkness. O, what a picture of wo! Reader, make haste to escape it. "Watch ye, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

Verses 12—16: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." The sixth vial is to prepare the way for the battle of that great day of God Almighty. The three *unclean* spirits like frogs, go forth from the beast, *popery;* the dragon, *Mahomedism*, (for the Mahomedans now possess the imperial power of the east;) and the false prophet, *infidelity*. These all are the spirits of devils, working miracles, or prodigies, like the magicians of Egypt, by which Pharaoh was deceived and fought against God and his hosts, even to the last. So the world of the ungodly will be deceived, and gathered against him that sitteth on the horse and his army, with the vain hope of triumph. They will go to gather the kings of the earth, and of the whole world, to the battle of that great day of GOD ALMIGHTY. The great river Euphrates will be as literally dried up, to make a highway for the nations to come to that battle, as the Red Sea was for the Israelites to pass over dry-shod.

That the kings of the earth and of the whole world will be gathered together to battle against Christ when he shall appear in his glory, appears to many to be exceedingly incredible; because they must know, it is said, that they cannot prevail. So might Pharaoh have known that he could not conquer Israel, after all the manifestations of God's power which he had witnessed; but yet he rushed madly on, with his eyes open, time after time, into ruin. Why did he do it? I answer, "*the spirits of devils*," in his magicians, deceived him. "The magicians did so with their enchantments." So "*the spirits of devils*," with their miracles and prodigies, will deceive the kings of the earth and of the whole world, not to pursue the saints into the Red Sea, but to go up to battle with the great KING OF KINGS, AND LORD OF LORDS, HIMSELF.

The Lord has declared this gathering of the nations by the mouth of his prophets. Joel iii. 1, 2: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Also, verses 9—16, of the same chapter: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near: let them come up: beat your ploughshares into swords, and your pruning-hooks into spears, let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for, their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." The same great event is likewise predicted by Zephaniah, iii. 8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

From these, and many other passages which might be quoted, it is clear that God wil gather all the nations of the earth together to the battle of the great day. The kings of the earth and their armies, will be "gathered together, to make war against him that sat on the horse, and against his army. Rev. xix. 19.

"*The great river Euphrates*" will be as literally *dried up* to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, *first*, to dry up the waters of the river, to make a highway; and, *secondly*, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them.

Being gathered by the sixth vial, under the seventh vial the battle will be fought.

Verses 17—21: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Let us now carefully mark the instrumentalities by which the battle will be fought, on the part of the Lord and his saints.

"*Into the air.*" Denoting an all-pervading and universal judgment.

"*Saying, It is done.*" It is the last vial, and under it all the judgments of God are to be consummated,—the wicked be swept from the earth, and the conflagration of the world take place.

"*There were voices.*" The voice of the Lord is to be heard in that day, declaring his wrath upon his enemies. Joel iii. 16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Jer. xxv. 30, 31: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

"*And thunders, and lightnings.*" Ex. ix. 23: "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground." As truly as the thunders and lightnings of Jehovah came on Egypt, and destroyed the Egyptians and the produce of the field, so truly it will come on the ungodly world, when God fills up the cup of his fury.

"*A great earthquake such as never was since men were upon the earth, so mighty an earthquake, and so great.*" The terrors of an earthquake are more easily experienced tnan described. The account given of the earthquake at Aleppo will afford some faint idea of its terrors. What can exceed the terrors of such a scene? But O, when it shall not desolate a single city only, but desolate the globe!!! For "*the* GREAT CITY," Rome, "*was divided into three parts, and the* CITIES OF THE NATIONS FELL." They were laid in a heap of ruins. Think of ten thousand human beings buried in the ruins of the earthquake of St. Domingo last spring! But what is that to the time when all the cities of the earth are destroyed at a stroke, by the power of Omnipotence; when "*every island shall flee away and the mountains are not found!*" What a picture is presented of this scene of destruction in Ezek. xxxviii. 19, 20: "For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." It is at that time God will fulfil his promise, to "*shake not the earth only, but also heaven;*" that what can be shaken may be removed; and that the things which cannot be shaken may remain, even the kingdom of the saints, which cannot be removed, but must endure forever and ever.

"*And there fell on men a great hail out of heaven.* This is the most dreadful of all God's judgments. After the cities fall, the islands flee away, the mountains, walls, fences, and steep places are all thrown down, and no place of refuge is found; then the overflowing hail-storm follows on the naked heads of a guilty race. Think, reader, for a moment, of this terrible scene. Think of Egypt again. Ex. ix. 22—25: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." And is God less faithful to fulfil his threatened judgments *now* than in the days of old? Or he is he less able to do it? No, in no wise. For the treasures of the hail are still his. And to the wicked God has given the assurance (Isa. xxviii. 17) that he "will lay judgment to the line and righteousness to the plummet. and *the hail* shall sweep away your refuge of lies." It will satisfy you that God is in earnest in his denunciations of wrath. How awful too, the view given of the same scene, Ezek. xxxviii. 22: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone."

"*Every stone about the weight of a talent.*" *Richard Watson*, in his Bible Dictionary, says a talent is a hundred and twenty-five pounds. Others say ninety-six pounds, and some sixty pounds. Whichever it may be, nothing could stand before such a shower. A hailstone falling from heaven, would produce all the effect of a lead or iron ball of the same weight. What could endure a shower of cannon-balls falling from heaven, each one weighing one hundred and twenty-five, or even sixty pounds? Yet God's mouth hath spoken this word. The following account from Fisk's Travels in Europe, will give the reader some faint idea of the power of such a storm; and how perfectly easy it will be for the Almighty to prepare such an engine of destruction:—

"The University of Padua once had 18,000 scholars, but like all the other universities of Italy, it is greatly fallen. It has able professors, however, and lectures in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine.

"There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraordinary cause, in a very mutilated state. In 1835, there was a violent hail-storm of stones as large as cannon-balls, which fell, in twenty-seven minutes, to the depth of one foot and a half. It broke in the

tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statues."

Such a storm of hail as this must be dreadful: the stones the size of cannon-balls. But what are such hailstones when compared with those spoken of under the seventh vial? Reader, have you found a refuge from such a storm? The only place of refuge is the name of the Lord of hosts.

"*The battle of that great day of* GOD ALMIGHTY." It is not man's battle; but God's. Let us look again at its terrors, as described by Jeremiah, xxv. 15—17, 26, 30—33: "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then I took the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground." Such a war of extermination God has declared; and he will accomplish it. There will be no refuge then left. It is the day described in Proverbs i. 24—33, when the wicked shall call, but God will not answer, but will laugh at their calamity, and mock when their fear cometh; when their fear cometh as a desolation, and their destruction as a whirlwind; when distress and anguish cometh upon them. The Lord have mercy on the impenitent *now*, and save them before the terrible day overtake them!

The same great battle is described in the 38th and 39th chapters of Ezekiel. God and Magog are all the devil's armies, whether before or after the second or final resurrection. After the Lord has taken his people out from the earth, all who are left constitute Gog and Magog.

The 37th chapter describes the first resurrection, the gathering of the whole house of Israel from their graves, bringing flesh and sinews upon them, covering them with skin, putting his spirit within them, as the vital principle, and bringing them into the land of Israel. Then David, or Christ, the heir of David's throne, is to be king over them for ever. They shall never more be dispersed or plucked up out of the land of the saints.

Then follows, after thus harvesting the wheat by Christ in the resurrection of the just, the vintage, when the wicked are to be destroyed. In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we be changed. See 1 Cor. xv. All these will be caught up to meet the Lord in the air. See 1 Thess. iv. They are to stand on the sea of glass mingled with fire; having the harps of God, and sing the song of victory and deliverance, as did the Israel of God, when they stood on the eastern bank of the Red Sea, and their enemies were for ever left behind, overwhelmed in ruin. It was not until they had passed the sea that the tribes were marshalled according to their tribes, and their government organized under Moses. So now our prophet, like Moses, will bring his people from their enemies' land, to a place of safety; then organize his kingdom on the sea of glass. This kingdom, thus organized, will smite the image of Dan. ii., on his feet, and grind the whole to powder. First, it is said the stone will do it; then that the God of heaven will set up a kingdom which shall do it. The stone and kingdom then are identical. The kingdom of Christ, thus organized, will come down, according to the prediction of Enoch, the seventh from Adam. Jude's Epistle: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and hard speeches," &c.

Then, too, the second Psalm will be fulfilled, where it is promised Christ that he "*shall break*" the kings of the earth, the rulers, the Gentiles or heathen, together with the unbelieving people of the Jews who rejected him, "*with a rod of iron, and shall dash them in pieces like a potter's vessel.*"

He will then, also, as he has promised in Rev. ii., give to them that overcome, power over the nations, to rule and break them with a rod of iron, as he has received of his Father. The saints are to be joined in judging the world, with Christ. "*This honour have* ALL *his saints.*" They will not sit to try and pass sentence on the world; this is not their prerogative, but the Lord's; but to *execute* the *judgment written*, is the prerogative of the saints. Ps. cxlix. 5—9: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord."

The Lord, and all his saints with him, is to come down on the Mount of Olives to fight the battle and drive out all the wicked from Jerusalem, and take possession of the place and fight the battle spoken of by Ezek. xxxviii. and xxxix. The scenes of the last day will not be filled up instantaneously, as we have been accustomed to think. The old Israelites were seven years, after entering the land, in subduing their enemies, before they enjoyed their sabbath, or year of rest. So Ezekiel tells us, that the whole house of Israel will be seven years (literal years) in burning up the weapons of their enemies; and seven months after the battle in burying the dead bodies of the wicked, on which both beasts and fowls have feasted at the supper of the great God; and then men of continual employment will be appointed to cleanse the land of dead bodies and bones.

But, says an objector, you do not suppose the glorified saints will be set at work to bury the wicked? That is too absurd and humiliating a thought! Indeed! why so? If God has thought that "*it shall be to them a* RENOWN," as he has declared it shall be, (Ezek. xxxix. 13), why shall we be displeased? We can know nothing of the future, except what is revealed; and if God has revealed that Israel, when brought back from their graves to eternal life, shall bury the dead bodies of the wicked, it will be so. That it is revealed, cannot be denied, until we deny the word of God.

If the saints are to remain on the earth until the judgments are all executed, it is more reasonable that they should bury the dead, than that they should be left upon the earth to pollute it a long time.

The same great battle is described in Rev. xix. 11—21. The two scenes, as described by Ezekiel and John, are so nearly alike, that we cannot fail to perceive that they refer to one and the same event.

A SYNOPSIS OF EZEKIEL, THIRTY-SEVENTH, THIRTY EIGHTH, AND THIRTY-NINTH CHAPTERS.

1. The 37th chapter, from the 1st to the 10th verse, presents Ezekiel's vision of the dry bones.

2. The 11th to the 14th verse, is an explanation, in literal terms, of the import of the emblems of the vision, showing it to be the resurrection of the bodies of the whole house of Israel:—not of all the Jews; nor yet of all the believing Jews alone. For they are not "*all Israel*," that is, do not constitute "*all Israel*," who are descended from Israel, or "are of Israel." "But the children of the promise are accounted for the seed." "If ye be Christ's, ye are Abraham's seed, and heirs according to promise." They will be raised up and brought into the land of promise.

3. From verse 15th, through the chapter, follows a view of the unity of all the saints in the house of David, under Messiah's reign, for evermore; also the perfection and immutability of their holiness, and the glory and happiness which shall for ever attend them.

4. Then follows, chapter xxxviii. 1—7, an enumeration of the company of Gog and Magog.

5. From verse 8—13, the time of the gathering of Gog, and the motive by which he will be induced to go up against the land of Israel.

FIRST, *the time.* "*In the latter years.*" "*When the mountains of Israel are brought back from the sword.*" *When those who are brought back from out of the nations, all dwell safely—all of them dwelling without wall and gates or bars.*

Under these circumstances, the army of Gog will come like a storm to cover the land.

SECONDLY, *the motive.* "Things shall come into thy mind, and thou shalt think an evil thought." The evil thought is to go up and take a spoil and prey and riches, gold, silver, cattle, and goods. Sheba, Dedan and the merchants of Tarshish, will be inspired with such a thought to join the company, together with all the young lions thereof.

6. Then, from verse 14th, to the 20th verse of the 39th chapter, follow a description of the great battle, and the means by which they shall be destroyed, together with the time to be occupied by Israel in destroying their enemies, burning up their instruments of war, not for culinary purposes, but to destroy them; and also the supper of the great God, prepared for the beasts and fowls.

7. From verse 21 to 29, we have the effect which this battle and its accompanying scene will have on both the saints and the heathen.

FIRST, the heathen shall see God's glory, and know why the house of Israel went into captivity; that it was for the abuse of peace and independence when they enjoyed it, that God hid his face from them and gave them into the hand of their enemies.

SECONDLY, Israel is to learn by it that the Lord is their God, from that time forward. All God's mercies hitherto have been insufficient to convince the church effectually that God is their helper and deliverer. The Jewish church went after idols, even amidst the thunders of Sinai; and while the meat God gave them was in their mouths, they murmured. The disciples rose from the feast of the loaves and fishes, while the Saviour was with them, and were troubled because they had taken no bread. But they will now be convinced, and never more forget, that the ALMIGHTY GOD is theirs. They shall know too, that their God has gathered them from among the heathen into their own land and has poured out his spirit upon the whole house of Israel, and constituted them glorious and immortal.

THE CLOSE OF THE PLAGUES.

The conflagration of the heavens and the earth, will close the dreadful scenes of judgment. The heavens being on fire shall be dissolved, and the elements melt with fervent heat; the earth and the works that are therein shall be burned up. But is the conflagration the conclusion of the plagues? Certainly. "*For in them is filled up the wrath of God.*" But "*the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned, and few men left.*" "The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and be removed like a cottage; and the transgression shall be heavy upon it; and it shall fall and not rise again. Isa. xxiv. Until the earth falls, therefore, the wrath of God is not filled up."

Then we look for a new heaven and a new earth; and for Jerusalem a rejoicing. When the new earth appears, and not before, the new Jerusalem will come down from God out of heaven, and the saints enter into it. But we are taught, in Rev. xv., that no man will be able to enter the temple until the seven plagues are fulfilled. When they are fulfilled, then the paradisical earth will come, and the bride appear, the guests enter her gates, and the marriage-feast be celebrated for a thousand years.

In view of these dreadful plagues, well might the prophet Daniel say, "there shall be a time of trouble, such as never was since there was a nation to that same time." God is in earnest in these declarations of wrath; and they are made in mercy to a perishing world. But if men will not believe and be moved to seek a refuge from the stormy blast and the windy tempest that will sweep over the earth, they must suffer the consequences. No doubt, to many, the writer of this will seem as one that mocks! So, also, seemed Lot to his friends in Sodom, in the day of their ruin; but their unbelief did not disannul the word of Jehovah, nor will it now. God's judgments will surely come, perishing mortal, whether you believe or not. O come to Christ, and seek a refuge without delay. Can you still determine to resist God's proffered grace until his day of vengeance comes, and his wrath is poured out without mixture? Think of that scene of anguish which has been but feebly portrayed in these pages. My heart yearns over you, dear reader. If you are still resisting God's grace, casting off fear, and restraining prayer, I tremble for your fate! O, forsake your sins, that your soul may live. Like the wise man, build on the rock.

INDEX TO VOLUME 4.

A. PAGE.

A Question, ... 30
A Test, ... 133
A Millennium Impossible, . 133
A Touchstone, ... 185
A Comparison, ... 192
A Golden Sentence, . . . 65
Address to the Public at the opening of the Tabernacle, Boston, . 65
A modern Theology Sermon, 65
Alleged Prediction of 1843, . 73
A Strange Thing, . . . 112
A Fitness for the Kingdom, . 114
Appeal for the Midnight Cry, 129
A Solemn Appeal to Ministers and Churches, ... 161
An Illustration, ... 173
A Map of Busy Life, . . . 180
An Old Bible, ... 181
An Interesting Relic, . . . 193
A Paraphrase on the 11th chap. of Daniel, ... 198

B.

Behold the Bridegroom Cometh, 22
Brother Whiting—Correspondence, 56
Brethren Campbell and Heyes, 70
Books, ... 89
Beware of the Doctrine of a Temporal Millennium, by C. Fitch, 110
Bible Preaching, ... 134
Brother Marsh, ... 182
Babylon's Fall, ... 185

C.

Chronology, ... 11
Charity, ... 11
Cause in Michigan, . . . 16
Climax of Falsehood, . . 25
Covenant, . . . 25
Cheering Testimony, . . . 80
Cleansing of the Sanctuary, 126
Cincinnati, . . . 129
Capital of the Christian World, 156
Celestial Railroad, . . 156
Cause in Vermont, . . . 181
Continuance of the Cry, . 189
Cosmopolitan, . . . 193
Camp Meeting near Cincinnati, O. 74
do Middletown, 193
do Carthage, O. 131
do Hempstead, O. 121
do Port Washington, 177

D.

Dangers which the Believers in the Second Advent should avoid, 62
Daniel's Testimony what shall be in the Latter Days, . . 94
Duration of Earthly Kingdoms, 99
Disunion in the Church, . 112
Declaration of Principles, 112
Distress of Nations with Perplexity, 148
Death of Bro. Thos. Goodman, 17
" Bro. Chauncey E. Dutton, 24
Delusion, April 23d, 31
Dr. Weeks' Criticism, . 57
do do on Acts 13 : 20, 62
Doctrine of the Second Advent Sustained by the Voice of the Church, 170
Dr. Weeks vs. Dr. Weeks, . 182
Distress in England, . . 193

E.

End of Prophetic Periods, S. Bliss, 13
ditto Geo. Storrs, 15, 131
Enos K. Baxter's Review, G. Storrs, 28
Exposition of Daniel 2, by G. Storrs, 33
" " 7, " 34
" " 8, " 37
" Zach. 65, " 44
" Rev. 11, " 47
" Daniel 2, by J. Litch, 195
" " 7, " 196
Experience of G. F. Cox, . 71
Eagerness for Truth in Ohio, 74
Effects of Preaching Christ's Coming at Hand, . . . 133
E. Jacobs' Address, . . 151
Editorial Candor, . . . 160
Exciting Ordination, . . 169
European News, . . . 174
Explanation, ... 181

F.

False Prophets Indeed Come, H. Jones, 25
False Accusers, . . . 29
Fruits of Modern Preaching, 52
Fall of the Ottoman Supremacy, 69
Fundamental Principles on which the Second Advent cause is based, 121
First Principles of the Sec. Ad. Faith, 121
Fact of Christ's Second Advent, 129
Fruits in Ohio, . . . 135
F. G. Brown's Experience, . 181
Fitch, Charles—Lectures in New York, 89

G.

Great Day of the Lord near, . 1
"Glad Tidings of the Kingdom at Hand," . . 129
Glorious Hope, . . . 145

H.

Hope of Israel, . . . 1
Harmony of Zach. 14, by G. Storrs, 45
" Rev. 19th, 20th, and 21st, by G. Storrs, ... 45
Harmonious Testimony of the Witnesses, . . . 119
Hopes of the Papist, . . 134
Hints to Ministers, . . 149
Holiness of Heart, . . 172
Historical Prophecy, Daniel 2d, 195

I.

Is this a Heathen Country? . 16
Insanity, ... 21
Incidents of Travel, . . 84
Important Truths, . . 126
Influence of the Established Church, 134
Imitate Christ, . . . 135
Importance and influence of the Second Advent Faith. . . 167

J.

Jewish Calendar, . . . 30

L.

Light in the West, J. Shannon, 10
Little Horn Prevailing, . . 24
Lectures, ... 89
Little Children, Keep Yourselves from Idols, . . 152
Length of the Vision, . 197
Letters, extracts from . . 12
" " . . 22, 23
" " . . 32
" " . . 58
" " . . 87
" " . . 120
" " . . 135
" " . . 148
" " . . 189
" " . . 190
Letter from J. R. Gates, . 5
" P. Jaques, . . 11
" S. Hawley, . 11
" L. C. Collins, . 11
" Geo. A. Sterling, . 17
" F. G. Brown, . 18
" C. B. Hotchkiss, . 29
" Wm. Miller, . 86, 174
" Asahel Chapin, . 96
" H. V. Teall, . 117
" Wm. Guernsey, . 118
" S. S. Brewer, . 118
" Michigan, . 127
" Maryland, . 127
" Almond Owen, . 128
" Mississippi, . 136
" Olive Maria Rice, 149
" R. M. Lampard, . 152
" Lewis Hurd, . 156
" Stanley G. Hill, . 160
" N. Hervey, . 168
" Jno. V. Pinto, . 168
" S. S. Brewer, . 169
" J. Marsh, . 172
" the South West, . 174
" C. R. Hamlin, . 182
" E. Jacobs . . 182
" J. Litch, . 182
" Linus Wilcox . 187
Letters of Isaac to Abraham, No. 1, 66
" " " No. 2, 86
Letter to J. H. Martyn, No. 1, 188

M.

Mistake of Dr. Weeks, . 8
Millerism—Insanity, . 10
Mistakes of Millerism, . 21
Mr. Miller's Originality, . 69
Modern Theology, Charity and Courtesy, . . . 78
Ministers of the Gospel at the Last Days, . . 111
More Millerites, . . 113
Meetings in Boston, . 96
" Williamsburg, . 153
" at Rochester, . 160
" in Williamsburg, . 169
Men's Heart's Failing, . 188
Music.—Advent Triumph, . 200
Millennial Glory, . 192
The Rest, the Hope and the Home of the Christian Laborer, 184

N.

Nebuchadnezzar's Humiliation, 5
New Pamphlets, . . 81

O.

Opposition, . . . 29
Opening of the Tabernacle in Boston, 56
Objections to Calculating the Prophetic Tines Considered, 90
Open Door, . . . 127
Ottoman Empire, . . 134

P.

Philo to Autoptes, . . 8
Pastor vs. The Prophet, . 10
Primitive Doctrine of the Millennium, 18
Picture of the Times, . 20
Prediction of the End in Days Past, 58
Plymouth Brethren, . . 60
Picture of the Times, . 61
Portrait of Avarice, . . 62
Philadelphia Meetings, . 73
Public Morals, 85, 127
Protestant Popery, . 112
Pictures of the Times, . 116
Progress of Christianity, . 118
Points of Difference between us and our Opponents, . . 121
Perplexity of Nations, . 172
Plan of Calculating Prophetic Time, 175
Pres. Wethee, . . 182
Person of our Lord, . 183
Popery, . . . 191
Popery in the Baptist Church, 200

R.

Remember Lot's Wife, . 11
Rev. Moses Springer's Corrections, 20
Return of the Jews, G. Storrs, 41
Restoraton of Israel, by E. S. Snow, 57
Reformers, . . . 63
Rich Men, ... 64
Remarkable Coincidence, 1843, 114
Reports of the Committee to examine the financial affairs of the Advent Cause, . . 161
Ravages of Popery, . 183
Right application of a Sermon, 191

S.

Severe Distress in Michigan, . 5
Signs, Men's Hearts Failing, 9
Signs of the Times, . . 10
Scoffers and Signs, . . 57
Signs of the Times in England, 64
Signs in the Heavens, . 67
Short Lectures, Nos. 1 and 2, 83, 118
Separation at Christ's coming, 88
Signs in the Moon, . . 88
Synopsis of Miller's Views, 105
Strange Omission, . . 126
Suggestions of an Inquirer, 127
Special Revelations, . . 147
Schools in New York, . 172
Singular Phenomenon in the Heavens, 192
Second Advent Conference at Akron, Ohio, . . . 53
do at Hartford, Ct., . 57
do at New York City, 68
do at Philadelphia, . 81
do at Boston, . . 84
do " . . 96

T.

Twenty-three hundred Days, by R. Gilbert, . .
Traitors and Truce Breakers, 17
Throwing away the Key, . 19
Time of Christ's Crucifixion, . 19
Thenty-third day of April, . 48
The Contrast, . . 49
True Millennium, . 50
The Better Times or the Earth Renewed, by L. D. Fleming, . 54
That Day and Hour, . 56
Then Shall the End Come, . 56
The Pope in America, . 63
The Cause in England, . 65
The True Seed and True Kingdom, 67
The Kingdom at Hand, . 73
Thoughts on the Second Advent, 74
The Pope—His Dominion Gone—The Dates, . . 78
The Concentrated Argument, . 84
The Image and the Four Kingdoms, 94
The Beasts and the Four Great Kingdoms, . . . 97
The Trumpets, . . 103
The Glorious Resurrections, 111
The Last Days, by E. Jacobs, 115
The Prince of the Host, . 118
Translation of Daniel, chap. 8 and 9, 132
The "Daily," or Continual, 136
The Vision, by E. Jacobs, . 137
To the Watchmen, . . 141
Tent Meeting at Rochester, 129, 148, 173
To the Doubting, . . 149
The Pope's Temporal Power, 152
The New Creation, by John Wesley, 154
The Great Assize, or Day of Judgment, by John Wesley, . . 155
The Land filled with Violence, 172
The four Visions of Daniel, . 180
Tent in Buffalo, . . 185
To the editor of the Baptist Advocate, 187
The Bible under the new School Law, 188
The Press, a Sign of the Last Day, 189
The Seventy Weeks, . . 193
The Restoration of the Kingdom to Israel, . . 194

V.

Voice of the Pious Dead, . 7
Visit to the Prison, . . 16
Visit to the N. Y. City Prison, 72
Version of Daniel 2d, . 55
" " 7th, . . 71
Vain Religion, . . 183

W.

World's Folly, . . 11
Words to the Truly Wise, . 62
What Constitutes a Millerite, . 68
Who are the Millerites? . 76
Want of Faith at Christ's Coming, 81
Where are we? . . 97
Wonderful appearance, . 135
What will you do? . . 136
Wide Departure from Truth, 144
William Miller at Home, . 145
Which shall we Believe? . 177
Wesley in 1777, . . 133
Weyley's Sermon, . . 158

POETRY.

Abomination, . . . 168
Behold He Cometh in the Clouds, 168
Dialogue, . . . 72
Even so, Come Quickly, . 80
Farewell Hymn to E. Jacobs, . 16
Jesus is There, . . 72
Looking for Christ, . . 176
Lift up your Heads, . 120
Musings, by Mrs. S. J. Hale, . 64
Matthew 13 : 38, . . 80
Second Advent Address for 1843, 88
The Christian Prospect, . 16
Timely Thoughts for the Christian, 24
The New Earth, . . 64
The Signs Appear, . 80
The Saviour Comes, . . 144
The far off Land, . . 152
Watchwords, . . . 152
Wholly the Lord's, . . 176

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